GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA

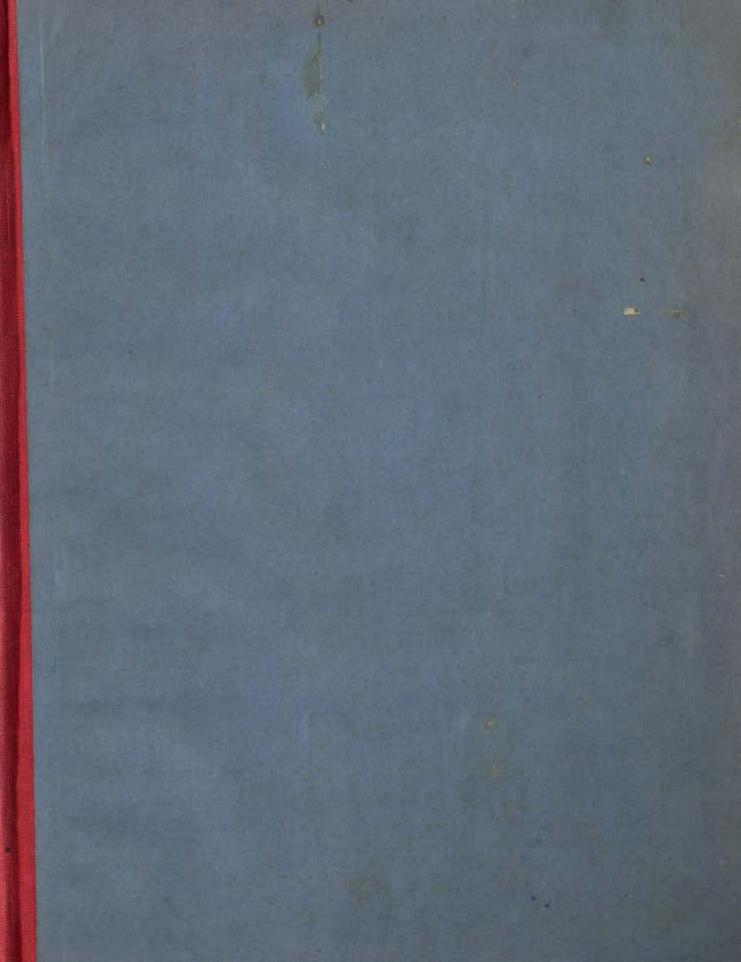
CENTRAL ARCHÆOLOGICAL LIBRARY

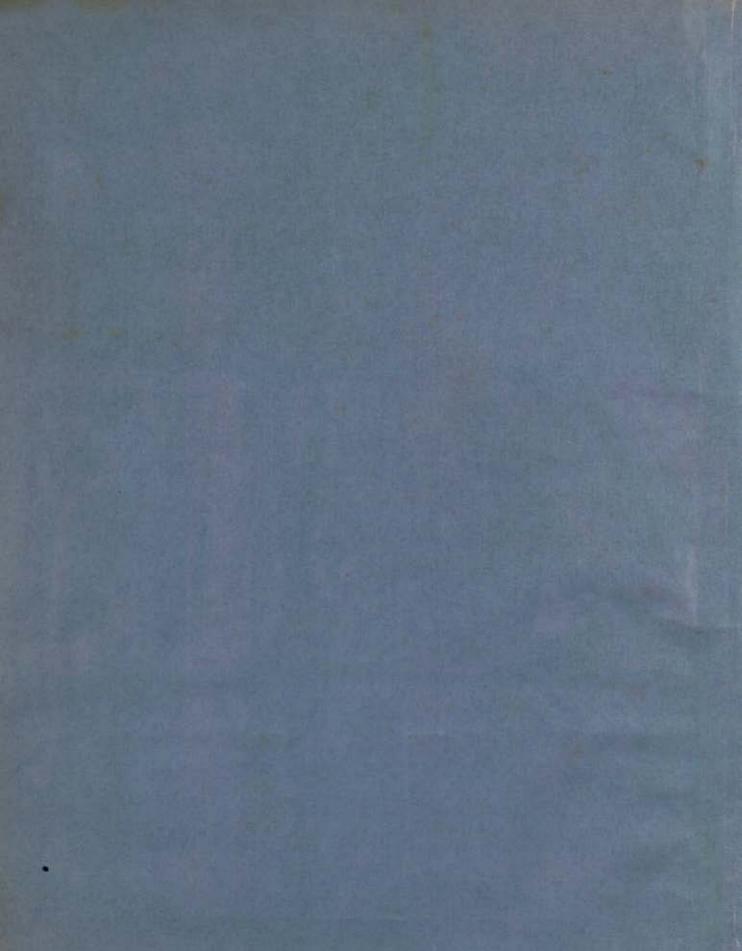
ACCESSION NO 29303

CALL No. 417.05/F. 7

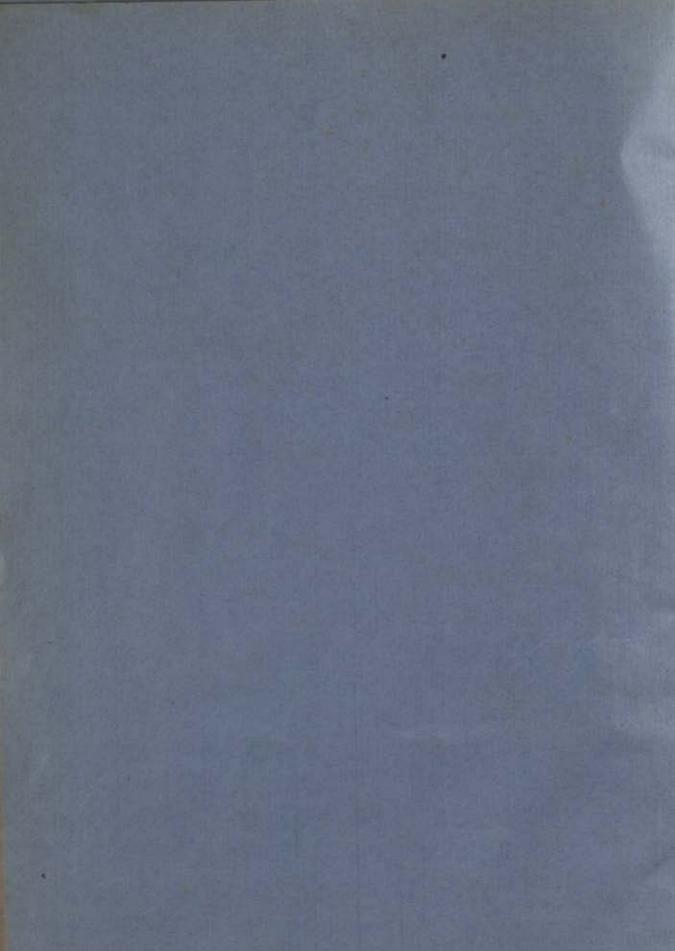
D.G.A. 79











PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

VOL. X.-1909-10.

PARTS I, II, VI AND VII

20303 EDITED BY

PROFESSOR STEN KONOW, Ph.D.,

AND

PARTS III, IV, V AND VIII

417.05 E.I.

BY

RAI BAHADUR V. VENKAYYA, M.A.,

GOVERNMENT EPIGBAPHIST FOR INDIA.

### CALCUTTA:

SUPERINTENDENT GOVERNMENT PRINTING, INDIA.

BOMBAY: BRITISH INDIA PRESS.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co. NEW YORK: WESTERMANN & Co.

NEW YORK: WESTERMANN & C CHICAGO: S. D. PEET. LEIPZIG: OTTO HARRASSOWITZ. VIENNA: A. HÖLDER & Co. BERLIN: A. ASHER & Co PARIS: E. LEROUX.

Price Rs. 16 or 22 sh.

LIBRARY NEW DELHY.

Acc. No. 293.3.

Call No. 41.2nRiff. English

CALGUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA
8, HASTINGS STREET

Reprinted in 1959 at the Government of India Press, Photo Litho Wing, New Delhi.

# CONTENTS.

The names of contributors are arranged alphabetically.

								PAGE
R. D. Banerji, M.A.:— No. 23. New Brāhmī inscriptions of the Scythian Peri	Foi							100
THE LATE DR. T. BLOCH, Ph.D.:-	M/A		*			٠.		100
No. 12. Amauna plate of the Maharaja Nandana .				-				49
A. H. FRANCKE, PH.D.:-								
No. 20. Tibetan inscription in front of the Ta-chao-ssu	temp	ple in L	hasa	-				89
HIBA LAL, B.A., RAI BAHADUB:-								
No. 4. Kuruspāl stone inscription of Somēśvaradēva								25
" 5. Two Kuruspāl inscriptions of Dhāraṇa-Mahādēt	ri, of	the tir	me o	f Sôm	ēšvara	dēva		31
" 6. Sunārpāl stone inscription of Jayasimhadēva	:							35
" 7. Kuruspāl stone inscription of Somēšvaradēva; S	Saka	1019	*:	3		4.		37
" S. Tēmarā Satī-stone inscription of Saka 1246								39
9. Two inscriptions of the time of the Năgavamsi	king	, Naras	im.br	ideva				40
PANDIT HIBANANDA, M.A.:-								
No. 21. Machhlishahr plate of Harischandradeva .				12				93
PROFESSOR E. HULTZSCH, PH.D.:-								
No. 1. The Pallava inscriptions of the Seven Pagodas				1				1
" 10. Note on the Amaravati pillar inscription of Sin	mhav	arman						43
" 13. Pārḍī plates of Dahrasēna						-		51
" 22. Gadval plates of Vikramāditya I.; A.D. 674							-	100
PROPESSOR STEN KONOW, PH.D.:-							3	
No. 15. Karamdanda inscription of the reign of Kuma	ragu	pta						70
" 16. Sunão Kala plates of Samgamasimha .							-	72
" 17. Baléra plates of Mularaja I						199		76
" 18. Peshawar Museum inscription of Vanhadaka							1	79
H. KRISHNA SASTRI, B.A.:-								192
No. 14. Two Nolamba inscriptions from Dharmapuri								
" 26. Dānavulapādu pillar inscription of Šrīvijaya	•	•				1		54 147
								147
K. B. PATHAK, B.A.:—								
No. 2. Rayagad plates of Vijayāditya					100			14
" 19. Pimpari plates of Dhārāvarsha Dhruvarāja			15					81
PANDIT RAM KARNA:-								
No. 3. Bijāpur inscription of Dhavala of Hastikundi								17
R. SEWELL, I.C.S. (RETD.):-								
No. 24. Dates of Chola kings						1000	100	121
" 25. Dates of Pandya kings							-	138
ARTHUR VENIS, M.A.:-								
No. 11. Pachar plate of Paramardideva		I GUE		18	1			-
		- 5			30	100	1	-
INDEXBy H. Krishna Sastri, B.A								155

														PAGE
APP	END	IX:-A	LIST O	F BRAN	HMÎ IM	NSCRI	PTIO	NS FR	OM T	HE I	CARLIES'	TIMES	TO	
	00000		ABOUT	A.D. 40	00. WI	TH T	HE E	XCEP!	TION (	OF T	HOSE OF	ASOKA		
			By Pron						100					1
	-	1	. Norther	n inscrip	tions .									2
	-		. Souther											98
A-3/35			rrections t											
Addi	tions		Northern					27	100					162
			Southern				1.							179
T-1-			Names in					0.12						181
	x or	accreanh	ical Name	a report				100						205
31			eous Term				- 9	- 3			9 100		1	213
T.Set			s of Brahr		ptions .	S IN	1110	- 10						225
AJIDE	OL III	nu prince			CONTRACTOR OF							100		
						-			-					
				т.	TON	0 0	T7 1	DT A	TI	10				
	73			1	LIST	LU	r 1	LLE	LIE	10.				
						-	-		_					
							-					BOX SE		2
No.	1.	Dharma	rāja-ratha	Inscripti	ons, Pla	te I				100		to face	page	6
43	2.		11	**		11				100		11 11	10:	8
			Temple In							(*)		11 11	99.	9
100	4.	Dharma	rija-mand	apa Insc	ription		·			*		29 19	29	11
	5.	Atirana	handéávar	a Cave-te	emple Ir	necripti	on, Pl	ate I .				21 22	29	12
++	6.		715	29		33		и.			1	29 28	22	14
21	7.	Rayagae	l plates of	Vijayād	itya		355				. between	an pages		3 & 17
21	8.	Amarav	ati pillar i	nscriptio	n of Sir	hhavar	man				0.00	to face	page	43
31	9.	Pachar	plate of Pa	ramardi	dēva						5.0	30 35	**	48
- 11	10.	Amauni	plate of	the Mah	ārāja N	andana					100	29 29	**	51
**	11.	Pardi p	lates of D	ahrasēna	LIE.							11 11	**	53 6 & 67
1)	12.	Two No	lamba ins	eriptions	from D	harma	puri				. betwe	n pages		
33			Anda inser				B					to fac		8 & 79
- 37	14.	Balera p	plates of I	fülaräja	I						. betwe	en pages to fac		
10.	15.	Peshaw	ar Museun	n inscrip	tion of	Vanha	daka				hatma	en pages		6 & 87
31	16.	Pimpari	plates of	Dharava	rsha-Di	ruvara	ija.	5			* DOEWC	en lagos		4 & 75
39	17.	Sunão J	Kala plates	of Sam	iga masu	mna	*			118	. "	to face		98
33	18.	Machhi	ishahr pla	Ullman I	diton I	A D	RTA						Ing.	102
23	19.	Gadval	plates of inscription	v ikrama	a Sauthi	on Per	ind P	late I				11 11	11	107
39			inscription	ms or en	e ocyam	INII L CI	TON, L	II					111	107
99	21.	90	29	19	***	***	39	III					311	107
21	22.	Townsh	ed Images	of the S	Southian	Period	I. Plate					n n		109
39								II				21 11		111
23	24 25		"	"		12	11	III					21	112
	26			**		39	33	IV			9100		**	115
31	27		"	22		,,	"	V					**	115
33	90		"	"		n	31	VI				29 29		119
31	90	5.11		22	**	90		VII	200			21 25		121
20	36		-		**		29	AIII		/*		10 10		121
- 7	91	. Danay	ulapādu p	illar insc	ription	of Sriv	ijaya			113		20 20	11	152

# ADDITIONS AND CORRECTIONS.

Page 8, No. 20, text-line 3,—for ব্যাত্তর read ব্যাত্তর.

, 14, last line,-for Karahāṭaka read Karahāṭa, as in the text.

" 18, line 4 from top, -for °danambuda read °d-anambuda.

, 19, line 7 from bottom, -for ghadā read ghata, as in the text.

", last line, -for rala read ralaka, as in the text.

,, 22, text-line 16,-for कलत्केवल read कलत्केवलं.

" 27, foot-note 2, line 3,—before year 879 insert Hijra.

" 35, line 7 from bottom,—for matrin read mantrin.

, 40, foot-note 1,-for Vishnu read Vishnu.

" 42, line 8 from top,-for Jatanpal read Jatanpal.

, 46, foot-note 9, line 3,-for Subhananda read Subhananda.

" 50, line 2 from top,—for Vājasanēyi read Vājasanēya, as in the text.

" ,, line 9 from top,-for Magha read Marga[śiras].

- " 51, text-line 5,-for bhumichchhidra- read bhumichchhidra-.
- ,, 59, note 3, line 5,-for Permanadigal read Permanadigal.
- ,, 60, line 2 from top,—for the Mahābalis read Mahābali.

" line 6 from bottom,—for -Maharāja read -Mahārāja. " 62, line 20 from top,—for °mangaļa read °mangala.

" " foot-note 7, line 2 from bottom, —for Hēmāvatī read Hēmāvatī.

kēsarivarman from Bairakūr in the Kolar district of the Mysore State (No. 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H. K. S.]

" 64, foot-note 5, line 1,-for below read above.

" 68, line 4 from bottom,—for Nangadiri read Nandagiri.

" 69, line 3 from top,-after Nolamba insert (king).

, " line 4 from bottom,—for Kilēri read Kilēri. , " foot-note 2, line 3,—for guruchi read gurchi.

" 84, foot-note 3, line 1,—for विवादिन्यसमें read विवादिन्यसमे.

" 113, text-line 1,—for Maharajasya read Maharajasya.

" text-line 1,-for Huvashkasya read Huveshkasya.

", translation, line 1,—after day insert the words 'on the Maharaja Devaputra Huveshka.'

" 117, lines 9 and 10 from top,—for stupa read stupa. " 118, line 2 from bottom,—for Śravasti read Śravasti.

" 123, No. 163, last para., line 3,—for Bhadrapada read Bhadrapada.

,, 133, line 8 from top,-after flam insert (Ceylon).

In the Journal of the Royal Asiatic Society for January 1912, Prof. H. Lüders has reviewed Mr. Banerji's article published on pp. 106 ff. of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article.

Page 107, line 10,-for 1901-02 read 1891-92.

" line 19,—add a star after "some important records" and the following editorial foot-note above note 1: "Professor Lüders questions the correctness of assigning

Nos. IX, IV, XVI and I to Rāmnagar as Mr. Banerji does; see the Professor's remarks on pp. 168, 170, 173 f. and 175 f.

Page 110, lines 5 f. (text-line 1),-for vadhu Ekradalasya read vadhue Kalalasya.

- ", line 7 (text-line 2), -for Kottiyātō (also in other places where the name occurs in this paper) read Kölēyāto.
- " line 7 (text-line 2),—for Tar[i]ka[s]ya read Taraka[s]ya.
  " line 8 (text-line 3),—for Gahapaläyè read Grahapalaye.

Corresponding alterations have to be made in the translation of No. III on page 110.

Page 111, text-line 2,—for Datila . ti Hariran[di]sya read De[vā] paṇatihari Nand[i]sya.

" " text-line 4,-for Kumāraširi Vamadasi read Kumāraširi Vamadāsi.

- ", line 4 f. from bottom,—for at the request of . . . . the sister of Datila . .

  Harinandi, read at the request of Devä, the panatihari, the sister of Nandi (Nandin).
- " line 7 from bottom,—for Rudradēva-sāmi (Rudradēvasvāmin) of Dāttāgāla read Dāttāgāli (?) Rudradēvasāminī (°svāminī).

, 112, text-line 1,-for Huvakshasya read Huvekshasya.

" text-line 2,—for Dhujhavalas[ya] read Dhañavalasya, and for Dh[ujhas]iriy[e] read Dhañasiriya.

", text-line 3,-for [Bu]dhukasya read Budh[i]kasya.

" text-line 3,-for Savatrana (?) potr[i]y[ē], read Savatrātāpotr[i]ya.

Alter the translation of No. V on p. 112 accordingly.

- Page 112, line 5 of the translation,—for Pachanagari (Vajranagari) road Pachanagari (Uchehānāgari).
  - " 115, text-line 3,—for tiya (?) Munasimitā (?) ye (?), read tiyamu . . . siminā[ya].

" , text-line 4,-for Minirava sushōti dhitu, read Miniravasushātidhittri.

, 116, text-line A.2,—for Vajanakarito read Vajan [a]karito.

- " line 5 (text-line C.1),—for Gahavalāyē read G[r]ahavilaye and for Aryadāsiyē read A[rha]dāsiy[e].
  - " text-line D.1,-for Dharavalaye read Dhar [a] valaye.

Alter the translation of No. IX accordingly.

Page 116, line 4 of the translation,—for female pupil who obeys the command of, read female pupil of the panatidhari.

" 118, line 3 from bottom,—for Buddha . . su[khā] la read Buddhadē[va]-Akhila.

,, 119, line 14 (text-line 1),—for Puśabalāyō read Pūśabalāyo.

" " line 15 (text-line 2),—for [bha]yāyē read bharyāyā.

,, 120, line 7 (text-line 1),—for paka gana (?) Dhananyanasya ta . . ., read m[i]kat[o] ku[la]t[o Vajra]nāgar[i]to [śākhāt]o.

For the translation of No. XVI on page 120 substitute the following: The request of the venerable . . . . . the native of Adhichchhatra, out of the [Pētivā]mika (Praitivarmika) kula, the Vajranāgarī śākhā . . .

, 121, line 5 (text-line 1),—for [v]rita Ku[tu]kasya read . ritakundakasya.

line 7,—for the wife of Ku[tu]ka read the wife of [Gh]ritakundaka.

# EPIGRAPHIA INDICA.

### VOLUME X.

### No. 1 .- THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

"The Seven Pagodas" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart via Tirukkaļukkungam. The present Tamil designation of the place is Māvalivaram, while the Brāhmaṇas call it by the more learned Sanskrit name Mahābalipuram, i.e. 'the city of Mahābali.' In the Chōla inscriptions of the "Shore temple" we find the terms Māmallapuram, i.e. 'the city of Mahāmalla,' and Tirukkaḍalmallai,' i.e. 'the holy Mallai on the sea.' Māmallapuram then formed part of Āmūr-nāḍu, a sub-division of Āmūr-kōṭṭam. Both this district and its sub-division were named after the present village of Āmūr's near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at Sāļuvanguppam, a village 2 miles north of Māvalivaram.

The wonderful monuments at the Seven Pagodas have attracted the attention of many ourists and antiquarians. A collection of notices of them was published at Madras in 1869 by Captain Carr under the title "Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast." By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his Cave Temples of India, pp. 105-159. The Madras Journal of Literature and Science for the year 1880 (pp. 82-232) contains an excellent guide, with a map, by Colonel Branfill, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of South-Indian Inscriptions, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions, to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

<sup>&#</sup>x27; South-Ind. Inser. Vol. I. p. 68. The same form of the name occurs in the Nalayiraprabandham, the sacred scriptures of the Tamil Vaishnavas.

<sup>2</sup> South-Ind. Inser. Vol. I. p. 64.

<sup>&</sup>lt;sup>2</sup> No. 133 on the Madras Sureey Map of the Chingleput taluka. Compare South-Ind. Inser. Vol. III. p. 165.

<sup>\*</sup> Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.

supervision of Rai Bahadur Venkayya. For the introductory remarks and the notes I have utilised some fresh materials which have accumulated since the time of the original publication.

The language of the inscriptions is Sanskrit. Nos. 1-19, 25 and 26 are in prose, Nos. 20-24 in verse. The authors of the inscriptions themselves inform us that they were members of the ancient southern dynasty of the Pallavas. As none of the inscriptions contains any date, we must try to fix their approximate time on palmographical grounds. As the accompanying plates will show, the sculptors employed four different alphabets, three of which are of the southern type, while the fourth is in northern characters.

I.—The majority of the short epigraphs on the monolith now styled "Dharmarājaratha" (Nos. 1-16) resemble the Mahēndravādi and Šīyamangalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.<sup>2</sup> Among the names and surnames of the king who excavated the "Dharmarāja-ratha" we find twice Narasimha (Nos. 1 and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named Narasimhavarman. As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of Paramēśvaravarman I., the father of Narasimhavarman II.), the Narasimha of the "Dharmarāja-ratha" inscriptions may be identified with Narasimhavarman I., the son of Mahēndravarman I. and the contemporary and enemy of the Western Chalukya king Pulakēšin II. (A.D. 609-642). This identification is rendered almost certain by a reference to the published facsimile of the Bādāmi inscription of Narasimhavarman I.; the alphabet of this record is nearly identical with that of the "Dharmarāja-ratha" inscriptions. Consequently, the "Dharmarāja-ratha" must have been sculptured in the first half of the seventh century of our era.

II .- The second, very florid alphabet is found in the inscriptions of the Pallava king Atyantakama on the monolith now styled "Ganesa temple" (No. 20), in the two caves called "Dharmarāja-mandapa" (No. 21) and "Rāmānuja-mandapa" (No. 22), and in a short inscription of the same king on the " Dharmaraja-ratha" (No. 17). The same alphabet is employed in the Kauchi inscriptions of Rajasimha and his son Mahendravarman (III.). The Kanchi inscriptions seem to call Rajasimha also Narasimhavishnu, and they state that he was the son of Ugradanda, 'the destroyer of Ranarasika's city.' Dr. Fleet was the first to point out that in one of the Kanchi inscriptions Ugradanda is named Paramesvara, and that the epithet Ranarasika refers to the Western Chalukya king Vikramāditya I. (A.D. 655 to 680). He thus established the identity of Paramesvara alias Ugradanda with the Pallava king Paramēšvaravarman I., who, as we know from the Kūram plates, crossed arms with Vikramāditya I. Dr. Fleet further concluded that Rajasimha alias Narasimhavishnu was the Pallava king Narasimhavarman II. of the copper-plate grants.5 This then was the king in whose time the Kailasanatha temple at Kanchi was built. The alphabet of Atyantakama's inscriptions at the Seven Pagodas agrees so closely with that of the Kailasanatha epigraphs that both must be assigned to about the same period. Now from verse 2 of No. 20 I venture to conclude that Atyantakāma's actual name was Paramēśvara. Consequently, I propose to identify this Atyantakama with either Paramesvaravarman I., the father of Rajasimha, or Paramēśvaravarman II., the son of Rajasimha,-preferably with Paramēśvaravarman I.,

<sup>&</sup>lt;sup>1</sup> There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, ll. 15 and 17; and No. 24, l. 16.

<sup>&</sup>lt;sup>2</sup> Above, Vol. IV. p. 152 f., and Vol. VI. p. 320. The alphabet of the Trichinopoly cave inscription is more recent, and the opinion that it belongs to Mahendravarman I. (South-Ind. Inser. Vol. II. p. 341) cannot be upheld.

<sup>&</sup>lt;sup>2</sup> Ind. Ast. Vol. IX. p. 100, and Dr. Fleet's Dyn. Kan. Distr. p. 328 f.

<sup>\*</sup> South-Ind. Inser. Vol. I. Nos. 24 and 27, and Vol. II. Plate iz.

<sup>\*.</sup> Dyn. Kan. Distr. p. 329 f.

whose reign is well established by inscriptions on stone and copper, while, instead of Paramess-varavarman II., the Kanchi inscriptions mention another son of Rajasimha, named Mahendra-varman(III.). The second group of inscribed monuments at the Seven Pagodas would thus belong to about the third quarter of the seventh century.

III.—The third alphabet is that of an inscription of the Pallava king Atiranachanda on the left of the cave at Sāļuvanguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the "Dharmarāja-ratha" (No. 18), and a third near the "Gōpis' Churn" (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kāsākudi plates of Nandivarman. The name (or surname) Atiranachanda is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramāditva II.

IV .- The last alphabet, an early kind of Nagari, is employed in the inscription on the right of the Saluvanguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atiranachanda's epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nagari version on the Pattadakal pillar of the Western Chalukya king Kirtivarman II.5 As we know that the predecessor of this king, Vikramaditya II.,3 took Kanchi from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Naudivarman, who would then have borne the surname Atirapachanda. The sudden collapse of the Pallava power at the hands of Vikramāditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in South-Indian Inscriptions Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailāsanātha temple at Kaūchi. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasimhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Saluvanguppam cave. Consequently they must have been added at a later date by Atirapachanda (Naudivarman?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramāditya II. (A.D. 733-734 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.4

The contents of the subjoined inscriptions are singularly uninteresting and devoid of historical facts. All that we learn from them is a string of names and surnames of three different

<sup>&</sup>lt;sup>1</sup> Sauth-Ind. Inser. Vol. II. No. 73. 

<sup>2</sup> Above, Vol. III. p. 4, Plate.

South-Ind. Inser. Vol. I. p. 146; above, Vol. III pp. 3 and 359.

# SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KANCHI,

		127				20		
Nos. of inscriptions published below.			1-16.		17, 20-22.			18, 19, 23-26.
riptions			Brinidhi		Śrinidbi			Śrinidbi
Pallava kings named in the inscriptions of the Seven Pagedas.			Atyantakāma		Atyantakāma ajaya.	:		Atyantakāma ajaya.
Pallava kings of th			Narasimha Sribhara.		Paraméévara Śribbara Raņ			Atirapachanda Atya Sribhara Rapajaya.
Pallava kings named in the Kanchi inscriptions.					Paramēšvara Ugradaņģa Paramēšvara Atysi Lokāditya. Sribbara Raņajaya.	Rājasimha Atyantakāma Sribhara Raṇajaya (Narasimhavishņu).	Mahendravarman (III.).	
Pallava ki Käüch					Paraméér Lokadit	Rajasimh Sribhar (Narasi	Mahendr	
denealogy of the Pallavas according to their own copper-plate grants.	Simhavishou .	Mahéndravarman I	Narasimhavarman L.	Mahëndra varman II.	Paramèsvaravarman I.	Narasimbavarman II.	Paramééyaravarman II.	Nandivarman Palla- vamalla, a distant relative of Paramës- varavarman II.
· .	Sin	. Ma	• Na	. Ma		-	. Para	4
Pallava kings named in Western Chalukya copper- plate grants.			Narasimha	Mahēndra	Isvarapötarāja	Narasimhapota- varman.		Nandipotavarman
Western Chalukya contemporaries of Pallava kings,	•		Pulakēsin II		Vikramāditya I. Raņarasika.			Vikramāditya II.

Pallava kings, and the fact that the excavations on which they are engraved were shrines of Iśvara (Śiva) and bore each the name of its respective founder. Thus the "Gaņēśa temple" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called Atyantakāma-Pallavēśvara-griha, i.e. 'the Iśvara temple of Atyantakāma-Pallava.' On the "Dharmarāja-ratha," which had probably been founded by Narasimha[varman I.] alias Atyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] alias Atyantakāma or Raṇajaya (No. 17). The Śāļuvaṅguppam cave bears the label Atiraṇachaṇḍa-Palla[vēśvara-griha] (Nos. 25 and 26), i.e. 'the Īśvara temple of Atiraṇachaṇḍa-Pallava,'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasimha, Paramöśvara and Atiranachanda bore the two surnames Śrīnidhi and Śrībhara. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse, reads Śrībharah; another, with a fish on the reverse, frini[dhi]; and a third, with a cross on the reverse, Mānapara. With the legend of the last coin compare the biruda Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

### A .- INSCRIPTIONS ON THE "DHARMARAJA-RATHA" AT MAVALIVARAM.

Nos. 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are birudas of a Pallava king whose actual name seems to have been Narasimha (Nos. 1 and 7). Among these surnames, Atyantakāma, Śrīnidhi and Śrībhara were borne also by the two kings \*mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rājasimha at Kāñchī, viz. Parāpara Bhuvanabhājana, Śrīmēgha and Sarvatōbhadra.

The two last inscriptions on the "Dharmaraja-ratha" are not written in the same alphabet as Nos. 1-16. No. 17 follows the type of Nos. 20-22, and No. 18 that of No. 23. Each of them designates the "Dharmaraja-ratha" as 'the Isvara (Siva) temple of Atyantakama-Pallava.'

I,-First Storey.
a,-North.

No. 1.

त्रीवरसिंइ:

The glorious Narasimha.

b .- East.

No. 2.

प्रिधिविसार: श्रीभर:

Prithivisars (the best on earth). Sribhars (the bearer of wealth).

<sup>1</sup> Sir Walter Elliot's Coine of Southern India, Plate i. No. 34.

<sup>&</sup>lt;sup>3</sup> Ibid. No. 37.

<sup>\*</sup> Madras Survey Map, No. 43. Carr's Sepen Pagodas, p. 37, Plate xvii, p. 224.

<sup>5</sup> The synonym Avanibhajana occurs in the Siyamangalam cave inscription; above, Vol. VI. p. 320.

<sup>\*</sup> Read प्रिविशार: The shortening of the final i of prithics is permitted by Pāṇini, vi. 3, 63; compare the proper name Kālidāsa.

No. 3-

### सुवनभाजान:

Bhuvanabhājana (the owner of the world).

c .- South.

NO. 4.

# [त्रो]मेघ: वैलोकावर्षन; विधि:

Śrimegha (the cloud (showering) wealth). Trailokyavardhana (the bestower of prosperity on the three worlds). Vidhi.

### No. 5.

# चलानाम: चनेकोभाय:

Atyantakāma (he whose desires are boundless). Anēkopāya (he (who knows) many expedients). II .- Second Storey.

a .- North.

No. 8.

# खिरअणि: सद्नाभिराम: विधि[:\*]

Sthirabhakti (he whose devotion is firm). Madanābhirāma (he who is as handsome as Love). Vidhi.

No. 7.

# त्रीनरसिंह: भुवनभाजन: त्रीमेष[:] अप्रतिइत्यासन[:\*]

The glorious Narasimha. Bhuvanabhājana (the owner of the world). Śrimēgha (the cloud (showering) wealth). Apratihatasasana (he whose commands are unopposed).

No. 8.

### कासनकित: चमेरासाय: सक्वक्याणः

Kamalalita (he who is as charming as Love.) Amēyamāya (he whose diplomacy is immeasurable). Sakalakalyāna (the altogether prosperous).

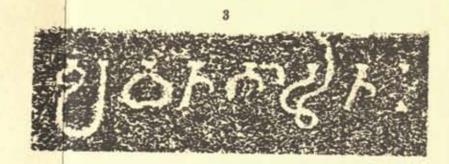
No. 9.

# नयनमनोच्दः वाम[:] चतिमानः

Nayanamanohara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (he whose pride is excessive). h.-East.

Bead WINN;

<sup>।</sup> Read अनेकीपाय: and compare the surname Upsyanipupa in the Ranchi inscriptions.



्राध्याम् विभिन्ने ।

Scale of Nos. 1—5: 13

> Scale of Nos. 6-11:

यामास्याया

















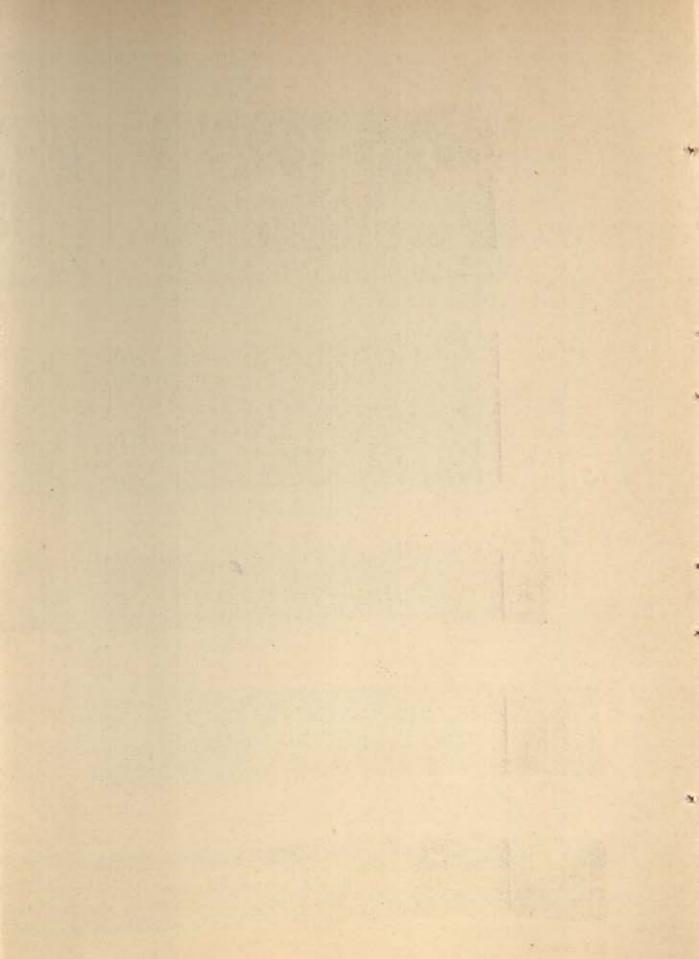








E. Hultzsch.



No. 10.

वाम: पराभर:1

Vama (the handsome). Parapara (the omnipotent).

No. 11.

अनुपमः नया[क्]र[:\*]

Anupama (the matchless). Nayankura2 (the sprout of polity).

c .- South.

No. 12.

नकित:

Lalita (the charming).

No. 13.

### नयनमनोच्दः सर्व्यतोभद्रः

Nayanamanohara (he who is pleasing to the eyes). Sarvatobhadra (the altogether auspicious).

No. 14.

### बीनिधिः निक्तरः

Śrinidhi (the receptacle of wealth). Niruttara3 (the unsurpassed).

No. 15.

विधिः विभान्तः

Vidhi. Vibhranta (the passionate).

d .- West.

No. 16.

### सत्यपराक्यमः परावरः

Satyaparakrama (he whose valour is true). Paravara (the omnipotent).

III .- Third Storey.

a.-East.

Read UTIUT: (as in the Kanchi inscriptions) or UTIUT: (No. 16). The softening of a single consonant between two vowels in parabhars, pridhivisārs (No. 2) and sbhāys (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

With the first member of the compound Nayankara compare the surnames Bahunaya and Nayanusarin in the Käächi inscriptions. The second member, askara, is synonymous with pôta or pallaca, from which the Pallavas derive their name; see South-Ind. Inser. Vol. II. p. 341, note 1. Compare Buddhyankura (above, Vol. VIII. p. 144 f.), Lalitänkura (South-Ind. Inser. Vol. II. p. 341, and above, Vol. VI. p. 320), and Tarunankura (No. 20 below, verse 7). The last biruda suggests that we may have to read Kavankura for Nayankura.

See below, p. 9 and note 4.

<sup>\*</sup> Compare the surnan es Mattapramatta and Mattavikāra in the Klüchi inscriptions.

Bend Quine:

No. 17.

# श्रीश्रत्यन्तकामपत्रवेश्वरगृह[म् ॥] रणजयः

The holy Īśvara (Śiva) temple of Atyantakāma-Pallava. Raṇajaya (the conqueror in battle).

b.—West.

No. 18.

### चल्यन्तकामपत्तवेश्वरग्रहम् ॥

The Iśvara (Śiva) temple of Atyantakāma-Pallava.

### B.—INSCRIPTION NEAR THE "GOPIS' CHURN" AT MAVALIVARAM.

According to Mr. Venkayya, who discovered this and the preceding inscription (No. 18) quite recently, No. 19 is engraved 'on a pillar of the rock-cut mandapa south-west of the "Gopis' Churn." It is in the same alphabet as No. 23 and consists of a single biruda.

No. 19.

### खीवामांकुश:1

The glorious Vāmānkuśa (bearer of a handsome elephant-goad).

### C.—INSCRIPTION AT THE "GANESA TEMPLE," MĀVALIVARAM.

This inscription records that the monolith on which it is engraved was a temple of Siva and had been called 'the Isvara temple of Atyantakāma-Pallava' by its builder, king Atyantakāma. This prince bore the surnames Śrinidhi, Śribhara, Ranajaya, Tarunāńkura, Kāmarāga, and several others. His actual name seems to have been Paramēśvara.

No. 20.

- मश्चविद्यतिसंहारकारणं वीतकारणः [।\*]
  भूयादत्यन्तकामाय जगतां काममहैनः ॥ [१\*]
- थ असायशिवमायोसावगुणो गुणभाजनः [।\*] स्वस्यो निक्तरो जीयादनीयः परमेश्वरः [॥ २\*]
- 3 यस्याङ्क अराक्रान्तः कैलासः सद्याननः [1\*] पातालमगमकार्दो त्रीनिधिस्तस्विभर्लेजम् ॥ [३\*]
- अस्तिप्रक्रेण मनसा भवभूषणलीलया [।\*]
  दोण्णा च यो भुवो 'भारचीयाल त्रीभरचिरम् [॥ ४\*]

<sup>1</sup> The anuscars of # is doubtful.

Madras Survey Map, No. 24. Carr's Seven Pagodas, Plate xiv, pp. 57, 221, 224. Burnell, South-Indian Palacography, 2nd edition, p. 38, note 4.

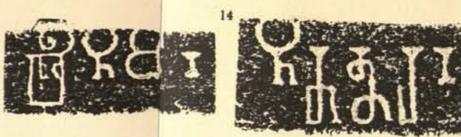
<sup>1</sup> See below, p. 9, note 4.

<sup>\*</sup> Here and in No. 21, line 5, the correct reading would be दीचा च बी मुर्व घर्मे, which is found in verse 4 of Nos. 23 and 24.











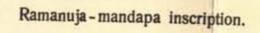


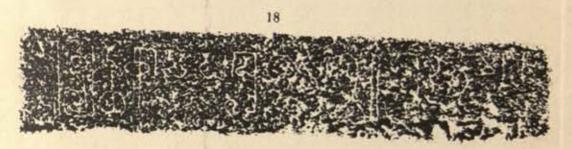






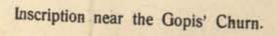






Scale +2

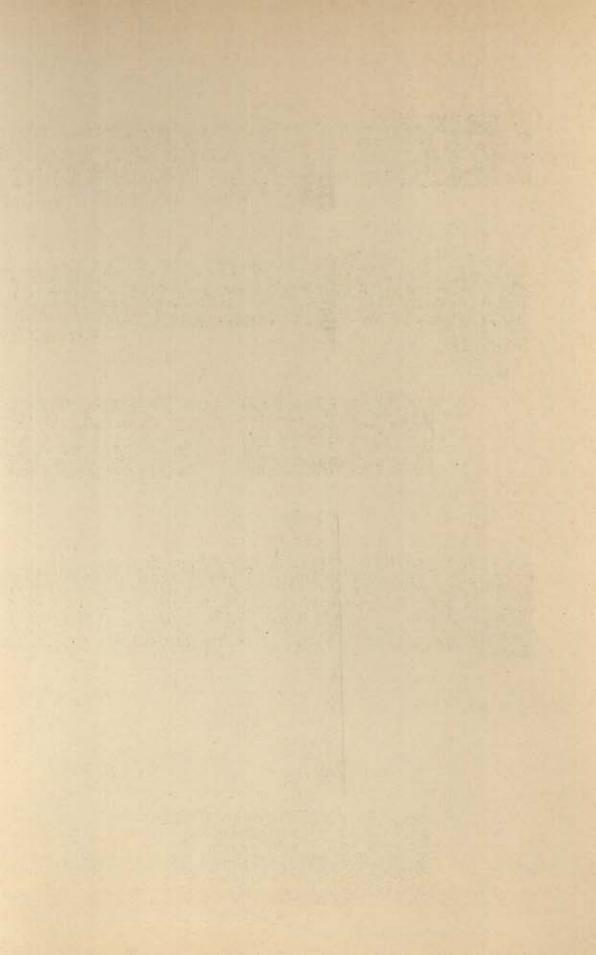


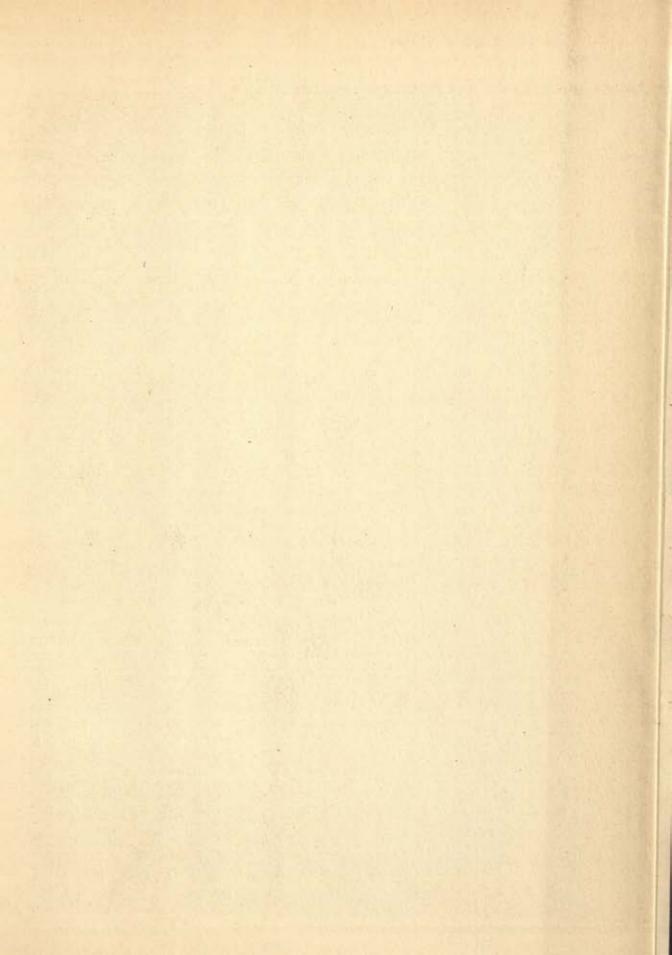


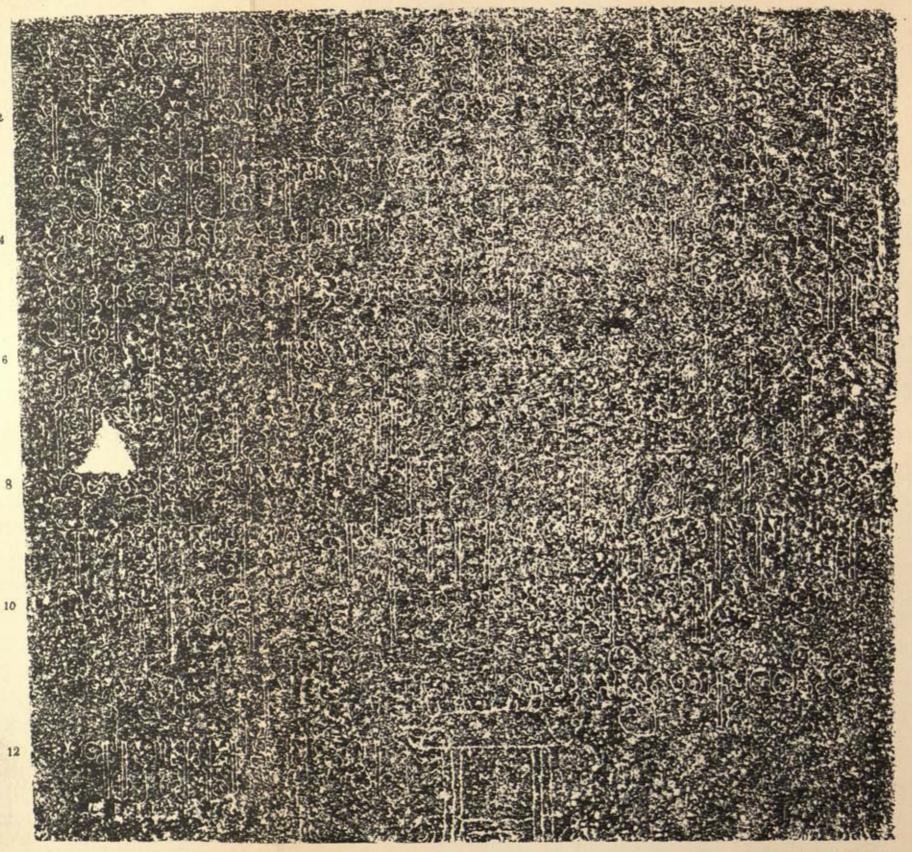


Scale -13









E. Hultzsch. Scale · 14 Collotype by Gebr. Plettne

- 5 अत्यन्तकामी नृपतिविजीतारातिमण्डल: [1\*] ख्यातो रणजयः प्रकोस्तिनेदं वेस्म कारितम् [॥ ५\*]
- ज्ञ: स्वागुर्त्रिष्कल: सोम: पावकाद्मा वियद्दपु: [1\*] भीम: श्रिवो विजयतां शङ्कर: कामसूदन: ॥ [६\*]
- 7 राजराजो न विरसयक्रमृत्र जनाईन: [।\*] तारकाधिपति: सस्यो जयतात्तरणाङ्गर: ॥ [७\*]
- योमतोत्यन्तकामस्य दिषद्र्यापद्यारिण: [1\*] त्रीनिधेः कामरागस्य हराराधनसङ्गिनः [॥ ८\*]
- सभिषेकजलाप्गणें चित्रस्तास्त्जाकरे [1\*] त्रास्ते विद्याले सुमुखः ग्रिरसार्सि ग्रङ्करः ॥ [८\*]
- तेनेदङ्गारितन्तुङ्गस्र्क्वेटेमीन्द्रगृहम् [।\*] प्रजानामिष्टं सिद्दार्थे पाइरीकृतिमिच्छता ॥ [१०\*]
- धिकेषान्धिकेषाम्युनरपि धिन्धिन्धिगस्त् धिकेषाम् [।\*] येषात्र वसति इदये कुपयगतिविमी-
- 12 चको बद्र: ॥ [११\*] अत्यन्तकामपक्षवेश्वरगृह[म् ॥\*]

### TRANSLATION.

(Verse 1.) Let (Siva), the destroyer of Love, (who is) the cause of production, existence and destruction, (but is himself) without cause, fulfil the boundless desires of men!

- (V. 2.) Let him be victorious, who is (both) without illusion (and) possessed of manifold illusion (Chitramaya), who is (both) without qualities (and) endowed with qualities (Gunabhājana), who is self-existent (Svastha) (and) without superior (Niruttara), who is without lord (and) the highest lord (Paramesvara) !4
- (V. 3.) Srīnidhis bears on (his) head that Aja (Siva),6 pressed by the weight of whose great toe, the Kailass (mountain) together with the ten-faced (Ravana) sank down into Patala.

<sup>1</sup> Read पावकात्मा.

The composer has treated the syllable gri as if it began with gr and could thus render the preceding vowel prosodically long.

<sup>&</sup>lt;sup>2</sup> By the expression afyantakāmāya the panegyrist also alludes to the king's surname Atyantakāma.

All these epithets have to be applied in the first instance to Siva, and with slight changes of meaning to the king himself. Chitramaya occurs as the name of a Pallava king in the Udayendiram plates of Nandivarman (South-Ind. Inser. Vol. II. p. 372); compare also the biruda Māyāchāra in the Kāūchī inscriptions, and Amēyamāya in No. 8. With Gunabhajana compare Gunalaya in the Kauchi inscriptions, and Gunabhara, a surname of Mahendravarman I. (see above, Vol. VI. p. 320). For Svastha see verse 7, and for Niruttara No. 14. Paramesvara is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named Paramesvaravarman are known from copper-plate grants; see South-Ind. Inser. Vol. 11.

<sup>5</sup> This birada of Paramesvara occurs also in verse 8. The same had been a surname of his predecessor Narasimha; see No. 14.

<sup>\*</sup> Le. he is a devotee of Siva.

- (V. 4.) Let that Sribhara! be victorious for a long time, who bears Bhava (Siva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament!
- (V. 5.) King Atyantakāma, who has subdued the circle of (his) foes, is famed (by the name of) Ranajaya; he caused to be made this abode of Sambhu (Siva).
- (V. 6.) Let (Siva) be victorious, who is (both) sentient (and) motionless (Sthanu),3 who is (both) undivided (and) the moon,4 who has (both) the nature of fire (and) a body of air, who is (both) terrible (Bhima) (and) kind (Siva), who is (both) beneficent (Samkara) (and) the destroyer of Love!
- (V. 7.) Let Taruṇāṅkura<sup>5</sup> be victorious, who is a king of kings (Rājarāja), (but) is not ugly (like Kuvēra), who is an emperor, (but) does not distress people, (while Vishņu is both Chakrabhrit and Janārdana), who is the lord of protectors (and) independent (Svastha), (while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses)!
- (V. Sf.) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Samkara (Siva) abides on the massive head sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma, who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Srinidhi), who possesses the charm of Love (Kāmarāga), (and) who assiduously worships Hara (Siva).
- (V. 10.) He, desiring (to attain) the glory of Samkara (Siva), caused to be made this lofty dwelling-house of Dhūrjati (Siva), in order (to procure) the fulfilment of (their) desires to (his) subjects.
- (V. 11.) Six times cursed be those in whose hearts does not dwell Rudra (Siva), the deliverer from the walking on the evil path!

(Line 12.) The Isvara (Siva) temple of Atyantakama-Pallava.

# D .- INSCRIPTION AT THE "DHARMARAJA-MANDAPA," MAVALIVARAM.8

This inscription is a duplicate of the one at the "Gaṇēśa temple" (No. 20) and proves that, like the latter, the cave-temple now called "Dharmarāja-maṇḍapa" was in reality a shrine of Śiva, that it owed its foundation to the Pallava king Paramēśvara, and that this king had called it the 'Iśvara temple of Atyantakāma-Pallava' (l. 12) after one of his own surnames.

### No. 21.

1 [सन्धवस्थितिसंहारकारणं वीतकारणः] [।\*] भूयादत्यन्तकामाय जगतां 2 काममईन: ॥ [१\*] श्रमायिवनमायोसावगुणो गुणभाजनः [।\*] खस्त्रो

<sup>2</sup> The same surname of Paramëśvara occurs in No. 17. It was borne also by Atiranachanda (Nos. 23 and 24, verse 6), and by Rajasimha of Kańchi.

2 While the trunk of a tree (athans) is insentient.

Who is divided into sixteen kalas.

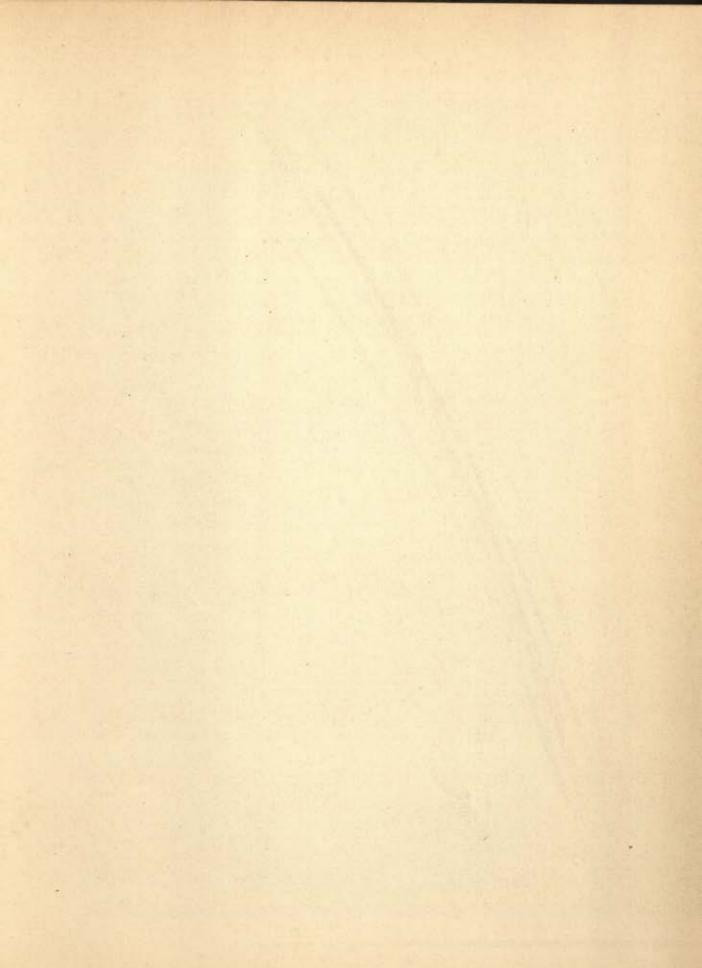
5 Tarunankura, 'the young sprout,' seems to have been a bireda of Paramesvara. Compare above, p. 7, note 2.

" Siva abides on the head of Atyantakāma " means the same as "A. bears Siva on his head " (verse 3), eiz. ' he is a devotee of Siva."

With this surname, which was borne also by Parameśvara's successor Atirapachanda (see Nos. 23 and 24, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8), and Kāmavilāsa in the Kānchī inscriptions. The appellation "Kāmarāja temple" which Colonel Branfill attributes to the so-called "Ganēśa temple" rests on a misreading in Dr. Barnell's transcript, vis. Kāmarāja for Kāmarāga.

Madras Survey Map, No. 44. Madras Journal of Literature and Science for 1880, p. 135.

<sup>&</sup>lt;sup>1</sup> This surname was also borne by Narssimha (No. 2), by Atiranachanda (Nos. 23 and 24, verse 4), and by Bājasimha of Kāńchi.



- 3 निकत्तरो जीषादनीयः परमेश्वरः ॥ [२\*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्यद-
- 4 माननः [1\*] पातालमगमन्पूर्वा चीनिधिस्तस्विभत्धेजम् ॥ [३\*] भिताप्रहोण मनसा भवं भू-
- 5 ववलीलया [1\*] दोखा च यो भुवो भारं जीयात्व श्रीभरविरम् ॥ [8\*] अत्यन्त-
- 6 कामो नृपतिर्विर्जितारातिमण्डल: [।\*] खाती रणजय: शक्षोस्तेनेदं वेश्म
- 7 कारितम् ॥ [५\*] जः स्थाणुर्विष्कलः सोमः पावकात्मा वियद्यपुः [।\*] भीमः ग्रिवी विजय-
- 8 तां ग्रङ्गरः कामसूदनः ॥ [६\*] राजराजो न विरसस्क्रधन जना-ईनः [।\*] तारकाधिपतिः खस्थो
- 9 जयतात्तक्णाङ्कर: ॥ [७\*] त्रीमतीत्यन्तकामस्य दिवहपाँपहारिण: [।\*] त्रीनिधे: का-
- 10 मरागस्य इराराधनसङ्गितः ॥ [८\*] श्राभिषेकजलापूर्वे चित्ररत्नाम्नुजाकरे [।\*]
- 11 स्ते विमाले सुमुखः मिरस्मरिस मङ्करः । [८\*] तेनेदं कारितन्तुङ्गसूर्काटे-मीन्दिर-
- 12 ग्रहं [1\*] प्रजानामिष्टसिदार्खे शाहरीं भूतिमिच्छता ॥ [१०\*] श्रीं ॥ श्रावन्तकामपद्मविश्वरग्रहम् ॥
- 13 विक्रेवान्धिक्रेवाम्पुनरपि विविधिक्षगस्तु चिक्रेवाम् [।\*] येवाच वसति
- 14 इदये जुपयगतिविमोचकी बद्रः ॥ [११\*]

# E .- INSCRIPTION AT THE "RAMANUJA-MANDAPA," MAVALIVARAM.

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos. 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Siva, and that it was excavated during the reign of the Pallava king Paramesvara.

### No. 22.

- 1 [बी][: ॥ [घ] तिष[ा] घित्र[षां] पुनरपि धिनिधनिधगस्तु धित्रे-
- 2 वां [1\*] येवाच वसति इदये कुपयगति-
- 3 विमोचकी बद्रः ॥

<sup>1</sup> See above, p. 8, note 4.

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol.

Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.

# F .- INSCRIPTIONS ON THE CAVE-TEMPLE AT SALUVANGUPPAM.1

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Siva, and that it was made by a king Atiranachanda who named it after himself Atiranachandesvara, i.e. 'the Isvara (temple) of Atiranachanda.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēsvara (Nos. 20 and 21), and contain the birudas Atyantakāma, Srīnidhi, Kāmarāga and Srībhara. Other surnames of Atiranachanda were Ranajaya, Anugrašīla, Kālakāla, Samaradhanamjaya and Samgrāmadhīra. Most of these epithets are applied to Rājasimha in his inscriptions at Kānchi.

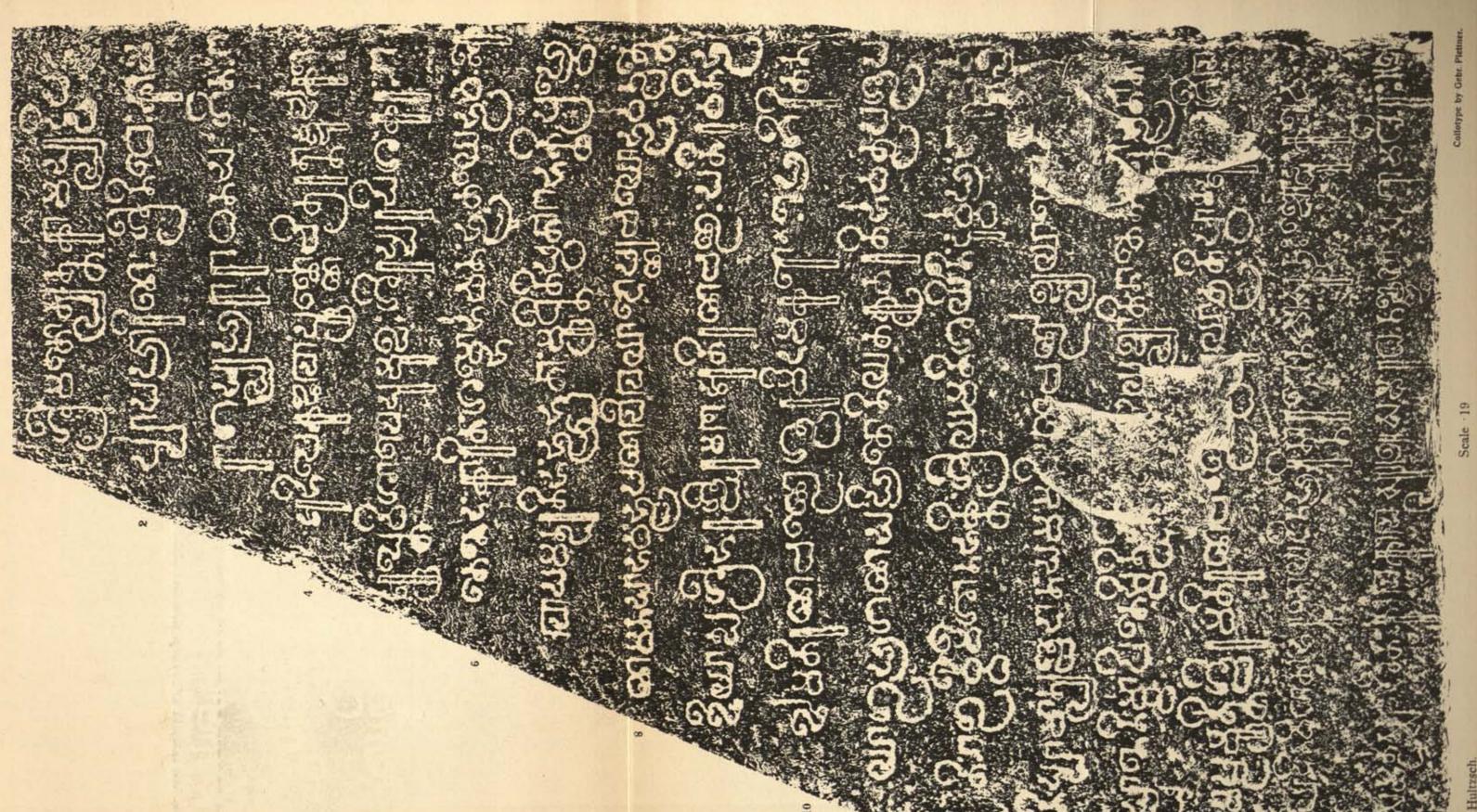
The inscription on the right of the cave (Nc. 24) is a Nagari copy of the first six verses of No. 23.

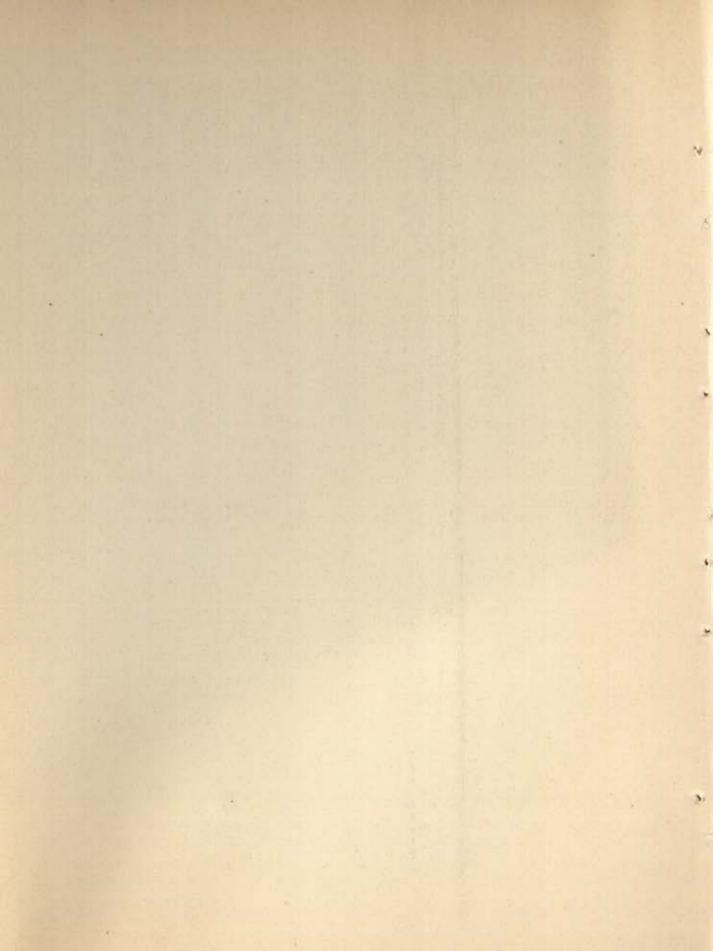
Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Iśvara temple of Atiranachanda-Pallava.' The first of these two short epigraphs (No. 25) is in the same alphabet as No. 23, and the second (No. 26) in the same Nāgari characters as No. 24.

No. 23.

- 1 श्रीमतीत्यन्तकामस्य दिष[इ]-
- 2 र्पापहारिण: [।\*] त्रीनिधे: काम-
- 3 रागस्य इराराधनसंगिन: ॥ [१\*]
- 4 अभिवेकजलापूर्णे चित्ररत्नास्तुजाकरे [।\*]
- 5 बास्ते विगाले सुमुखः शिरसारसि गंकर: ॥ [२\*]
- 6 तेनेटं कारितं प्रश्लोभीवनं भूतये भुवः [1\*] की-
- 7 लासमन्दरनिभं भूखतां सूर्षिं तिष्ठता ॥ [३\*] सिताप्रहे-
- 8 ण मनसा भवं भूषणजीलया [18] दीच्या च यो भुवन्धत्ते
- 9 जीयात्म श्रीभरिवरम् ॥ [8\*] श्रतिरणचण्डः पतिरविनमु-
- 10 जामतिरणचण्डेयरिमदमकरीत् [।\*] इष्ट गिरितन-
- 11 यागुइगणसिंहतो नियतकतरितभेवतु पश्रप-
- 12 ति: ॥ [५\*] गुर्व्वोमीयानभितं श्रियमितिययिनीं दुर्व्वं भारमव्यर्ध
- 13 निसामान्यच दानं समम[तिर]णचण्डाख्यया [यी विभक्तिं] [1°]
- 14 स्थाने निर्मापितिस्मिन्व[दितरणज]यस्यातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमूर्त्तिविरमतिरणच[ण्डेवर] यातु निष्ठाम् [॥ ६ ] ष[नुष]णील[: ॥ ]
- 16 यदि न विधाता भरती यदि न इरिर्जारदो न वा स्कन्दः [1°] वीतुं क इव
- 17 समर्थसंगीतं कालकालस्य ॥ [७°] भों ॥ समरधनस्त्रयः संयामधीरः॥ भीं ॥

Madras Survey Map. No. 58. Carr's Seesa Pagodas, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).
Expressed by a symbol.





### TRANSLATION.

- (Verse 1 f.) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Śańkara (Śiva) abides on the massive head—sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma, who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Śrīnidhi), who possesses the charm of Love (Kāmarāga) (and) who assiduously worships Hara (Śiva).
- (V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Sambhu (Siva), which resembles (the mountains) Kailāsa and Mandara.
- (V. 4.) Let that Śribhara be victorious for a long time, who bears Bhava (Śiva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament!<sup>3</sup>
- (V. 5.) Atiranachanda,<sup>3</sup> the lord of the rulers of the earth, made this (temple called) Atiranachandesvara. Let Pasupati (Siva), attended by the mountain-daughter (Pārvati), Guha (Skanda), and the demigods (Gana), always take delight (in residing) here!
- (V. 6.) Let the eight-formed lord of beings (Siva) take up (his) abode for a long time in this temple (called) Atiranachandesvara, which was caused to be built by him who, together with the name of Atiranachanda, owns deep devotion to Isana (Siva), abundant wealth, the heavy burden of the earth and unequalled liberality, (and) who is renowned by the name of Ranajaya!
  - (L. 15.) Anugrasilas (the gentle-minded).
- (V. 7.) Who is able to master the music of Kālakāla, unless the performer (were) Bharata, Hari, Nārada, or Skanda ?7
- (L. 17.) Samaradhanamjaya<sup>8</sup> (Dhanamjaya (i.e. Arjuna) in battle). Samgrāmadhīra<sup>9</sup> (he who is firm in war).

No. 24.

- 1 श्रीमतीत्यन्तकामस्य
- 2 दिषद्रपापचारिण: [1\*] श्रीनि-
- 3 धे: कामरागस्य इराराध[न]संगि-
- 4 नः ॥ [१\*] अभिषेकजलापूर्णे चित्ररह्नां-
- 5 बुजाकरे [i\*] बास्ते विश्वाली सुसुख: शिरसार-
- 6 सि शंकर: ॥ [२\*] तेनेदं कारितं शक्षीभेव-
- 7 नं भूतये भुवः [।\*] कैलाससम्दरिनभं भूभृतां

<sup>1</sup> Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

<sup>&</sup>lt;sup>2</sup> This verse is nearly identical with verse 4 of Nos. 20 and 21.

<sup>\*</sup> This name of the king who built the temple was also a surname of Rajasimha of Kanchi.

<sup>\*</sup> See above, p. 10, note 2.

This was also a surname of Rajasimha of Kanchi.

The same surname occurs in the Kanchi inscriptions.

Compare the Känchi inscriptions, where Rajasimha's skill as a musician is alluded to by the birudas Atodva-Tumburu, Vadya-Vidyadhara and Vinā-Nārada.

<sup>5</sup> The same was a surname of Rajasimha of Kańchi.

Compare the synonymous biradas Ahavadhira and Rapadhira in the Kanchi inscriptions.

- 8 मूर्भि तिष्ठता ॥ [३°] भिक्त[प्रहे]ण सनसा अव भूषण-
- 9 जीलया [1\*] दोखा च यो भुवन्धत्ते जीयात्म स्रोभरवि-
- 10 रम् ॥ [8\*] अतिरणचण्डः पतिरवनिभुजामितर-
- 11 णचण्डेयरमिदमकरीत् [।\*] इह गिरितनयागु-
- 12 इगणसिहतो नियतकतरितभेवतु पश्रपति: ॥ [५\*]
- 13 गुर्वोमीयानभितं वियमितिययिनीं दुर्वेष्ठं भारमुर्व्या निसा-
- 14 मान्यञ्च दानं सममितरणच[ण्डाख्य]या [यो वि]भित्तिं [1\*] स्थाने
- 15 निर्मापितेसिन्विदितर[णजयस्थातिना ते]न भूत्ता भूताना-
- 16 मष्टमूर्त्तिवरम[तिरणचण्डे]यरे यातु निष्ठाम् ॥ [६\*] स्त्रस्ति ॥

No. 25.3

### षतिरणचण्डपद्मविश्वरग्रहम् ॥°]

No. 28.8

### धतिरणचण्डपक्षविश्वरस्डम ॥°]

Translation of Nos. 25 and 26.
[The Īśvara (Śiva) temple of] Atiranachanda-Palla[vs].

### No. 2-RAYAGAD PLATES OF VIJAYADITYA;

SAKA-SAMVAT 625.

By K. B. PATHAK, B.A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about  $9\frac{1}{4}$ "×  $4\frac{1}{4}$ ". They belong to the Pāṭil of Rayagad in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are  $3\frac{3}{4}$ " and  $2\frac{3}{4}$ ". The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a countersunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (1, 29), the syllables "tchhatēshu are altogether omitted. There seem to be some omissions also in the name of the done in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in 1. 32 f. The use of the upadhmānīya in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr. Fleet, and the corresponding passage of the Kēndūr³ and the Vakkalēri plates of Kīrtivarman II.5

The subjoined inscription is dated in the 8th year of the early Chalukya king Vijayāditya, when [six hundred] and twenty-five years of the Saka era had passed away, and records the grant of the villages named Jalla and ...nirūļaņa to a Brāhmaņa by the king when his victorious camp was at Marivasati in Karahāṭaka.

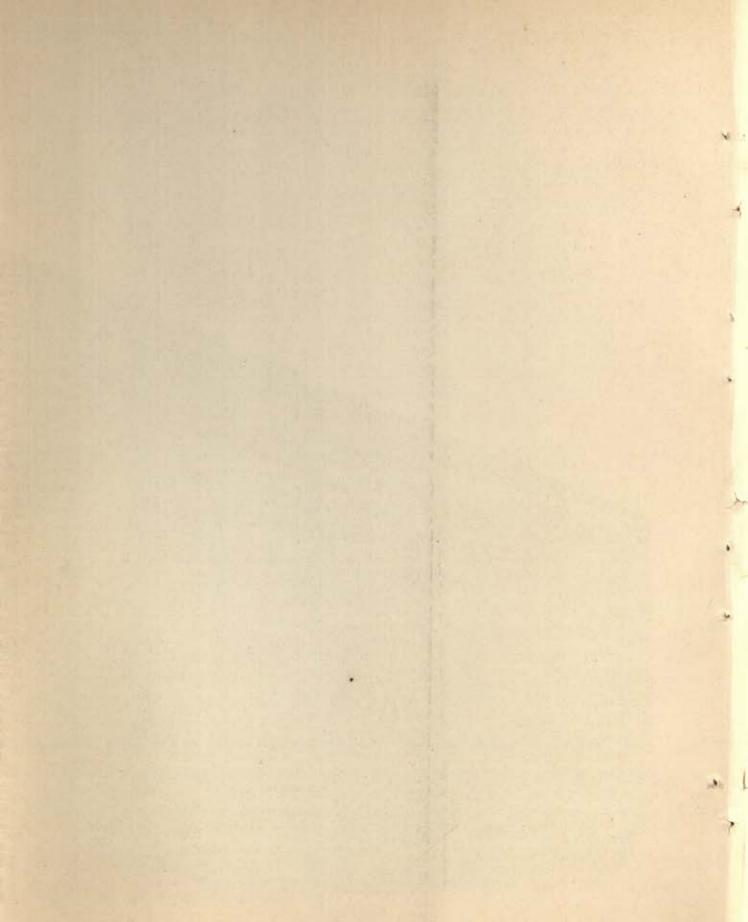
<sup>1</sup> Bead wd.

<sup>2</sup> Above the entrance of the cave-temple. 2 Below No. 25.

<sup>\*</sup> Ind. Ant. Vol. IX. pp. 125-134. \* Above, Vol. IX. pp. 200-206.

<sup>\*</sup> Ibid. Vol V. pp. 200-205.

rom inked estampages supplied by Rai Bahadur V. Venkayya



Niravadya-Punyavallabha, the writer of the present grant, was the successor of Śrī Rāma-Punyavallabha, who wrote in Śaka-Samvat 616 the Harihar plates of Vinayāditya; and Niravadya Śrīmad-Anivārita Punyavallabha was the writer of the Kānchī inscription of Vikramāditya II. Dhanamjaya-Punyavallabha, the writer of the Kēndūr grant in Śaka-Samvat 672, speaks of himself as Śrīmad-Anivārita Dhanamjaya-Punyavallabha in the Vakkalēri plates of Śaka-Samvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, vis. Śrī-Rāma, Niravadya, Anivārita and Dhanamjaya. Punyavallabha was evidently the family name. Niravadya seems to have been a biruda originally of king Vijayāditya and Anivārita of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārita of his son who wrote the Kāñchī inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārita Puṇyavallabha has probably to be explained as "the illustrious Anivārita-Puṇyavallabha (son of) Niravadya," Anivārita's son was apparently Dhanamjaya, who in the earlier Kēndūr inscription calls himself Dhanamjaya-Puṇyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

#### TEXT.

First Plate; Second Side.

- 1 स्तरित [॥\*] जयत्याविष्कतं विष्णोर्वा[रा\*] सं चीभितार्खवं [॥\*] दिचणोद्रतदंष्ट्राय-वित्रान्तभुवनं वपु: [॥\*] श्री-
- 2 मतां सक्तत्रभु[व\*]नमंद्गूयमानमानव्यसगोचाणां चारितिपुचाणां सप्तलोकमात्तिभ-रिभव-
- 3 र्श्वितानां कार्त्तिकेयपरिरचणप्राप्तकल्याणपरम्पराणां भगवज्ञारायणप्रसादसमासा-
- 4 दितवराह्नाञ्चनेचणचणवश्रीकताश्रिषमहीधतां चलिकानां कुलमलङ्गिर\* ]णोरखमे-
- 5 धावस्यसानपवित्रीक्ततगात्रस्य त्रीपुलवेशीवन्नभमहाराजस्य सुनु: पराक्र-
- 6 माक्रान्तवनवास्यादिपरतृपतिमण्डलप्रणिवहविग्रहकीर्त्तः त्रीकी[र्त्ति\*]वर्मप्रथिवी-
- 7 वक्कममहाराजस्य पृ(प्रि)यात्मज[:] समर[सं]स्प्र(स) ज्ञसकलो त्तरापथे खरश्री हर्ष वर्ड-
- 8 नपराचयोपात्तपरमेखरयव्दस्य स्त(स)त्यायययीपृथिवीवत्रभमहाराजाधिरा-
- 9 जपरमेखरस्य प्र(प्रि)य[त\*]नयस्य प्रज्ञातनयस्य खङ्गमाचसङ्गयस्य चिचक-

Second Plate; First Side.

- 10 खाभिधानप्रव[रतु\*]रंगमेणै[ति\*]नैवो[त्ध]ारिताशेषविजिगोषोरवनिपतिचितयान्तरितां स्वगु-
- 11 रो[:] वियमालसात्कत्व प्रभावकुलियद्लितपाख्डाचोळकेरळकळ[भ्व\*]प्रशृतिभूभ-ददभवि-

<sup>&</sup>lt;sup>1</sup> The Nerür plates of Vijayāditya, dated in Saka-Samvat 627 (Ind. Ant. Vol. IX. p. 132), were also written by the same man.

<sup>&</sup>lt;sup>3</sup> [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered withrust in several places. Mr. Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]

- 12 श्रमस्यानन्यावनतकाचीपतिमकुट[तु\*]स्वितपादास्त्रुजस्य विक्रमादित्यस्य [सत्या\*]-चययी-
- 13 प्रि(प्)ियवीवसभ[म\*] हाराजा[धि\*]राजपरमेख[र\*]भद्दारकस्य प्र(प्रि)यस्नीः पितु-राज्ज[या]
- 14 बालेन्द्रभेखरस्य तारकारातिरिव दैत्यवलमितसमुद्दत्तं(तं) धे(त्रे)राज्यकाञ्चीपित-बल-
- 15 मवष्टभ्य करदीक्ततकमे(वे)रपारसीकसिंइकादिदीपाधिपस्य सक्लोत्तरा-
- 16 प्रथनायमयनीपार्ज्जितीर्ज्जितपार्कि[ध्व]जादिसमस्तपारमैयर्थ्यचि[इ]स्य वि-
- 17 नयादित्यसत्यात्रयत्रीपृथिवीवन्नभमहाराजाधिराजपरमेचरभ-

Second Plate ; Second Side.

- 18 हारर(क)स्य प्र(प्र)यात्मनक्षेत्रव एवाधिगताथि[षास्त्र]था[स्तो] दिल्लाषा(प्रा)-
- 19 पितामचे सम(मु)नु(नमू)लितनि[खि\*]लकण्टक[सं]इतिकत्तराष(प)यवि[जि\*]गीषो-गैरोरयत एवाइ-
- 20 वैव्यापारमा च रिनिवरातिगजघटापाटनविश्रीस्थं (र्यं) माण्कपाणधारस्ममग्र-
- 21 विग्रहाग्रे[सरः\*] सत्सा(न्सा) वाइसरसिक ४ परान्स(स्) खीलतश्रनुमण्डली गंगायस-न[ा]पा:
- 22 किञ्जणपडढकामहाग्रन्दचिक्रकमाणिक्यमतंगनादीन्य[नु](त्)सात्कु-
- 23 र्वन्परें अपक[ा]यमानैरासाद्य कग(य)मपि विधिवधादपनीतीपि प्रतापा[दे].
- 24 व विषयप्रकोपमराजकमुत्सारयन्वत्क् (त्स)राज इवानपेचितापरय (स) चा-
- 25 यकस्तदवयह[ा]विरगैत्य सभुजावष्टभाप्रसाधिति(ता)शेषविचश्वर×प्रभु-
- 26 रखिकतम्बिचयलात्क(क्क) नुमद्भन्ननला[दुदा]क(र)लानिरवत्य(दा)लाचः

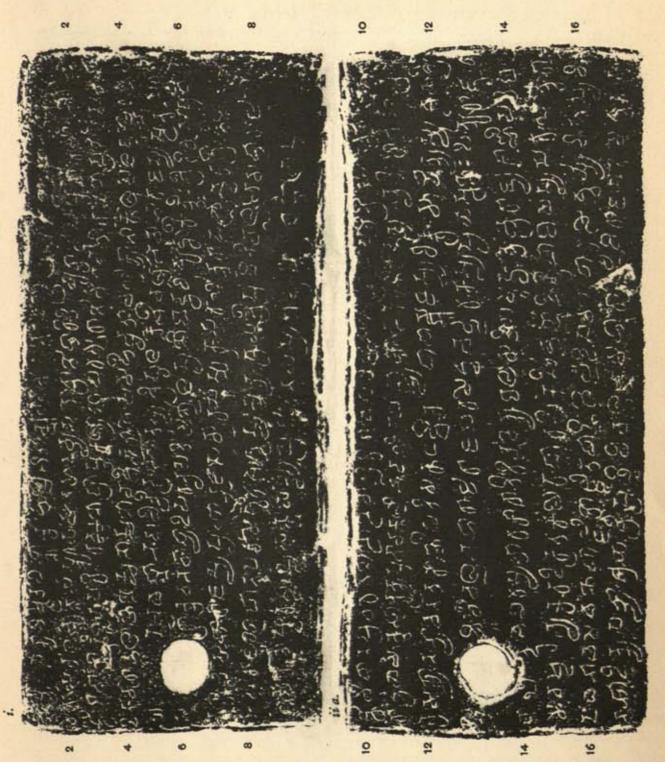
Third Plate ; First Side.

- 27 सम[स्त्र]स्त'भुवनात्रलात्रलास्त्रकल'पारमैत्र्यथ्यविक्त हेतुपाळिध्वजायु[क्वल]पा-
- 28 ज्यराज्यो विज[या]दित्यसत्यात्रयत्रीपृथिवीवसभमद्वाराजाधिराजप[र]मेश्वर-
- 29 भट्टारवास्त्रवानिवम[1]न्नापयित विदितमसु वोस्नाभि×पञ्च[वि]शत्युत्तरश(ष)[दक्ष-तेषु\*] ष(श)क-
- 30 विष(वें)च(व्व)तीरेपु(तेषु) प्रवर्द्ग(है)मानविजयराज्यसंवत्सरे षष्टमे वर्त्तमाने विजयराज्यसंवत्सरे षष्टमे वर्त्तमाने

<sup>1 [</sup>The photo-lithographic plate has only oquanti.-Ed.]

s Read ेव्यापारमाचरत्रशति as in the Kendur plates (above, Vol. IX. p. 202, text line 22).

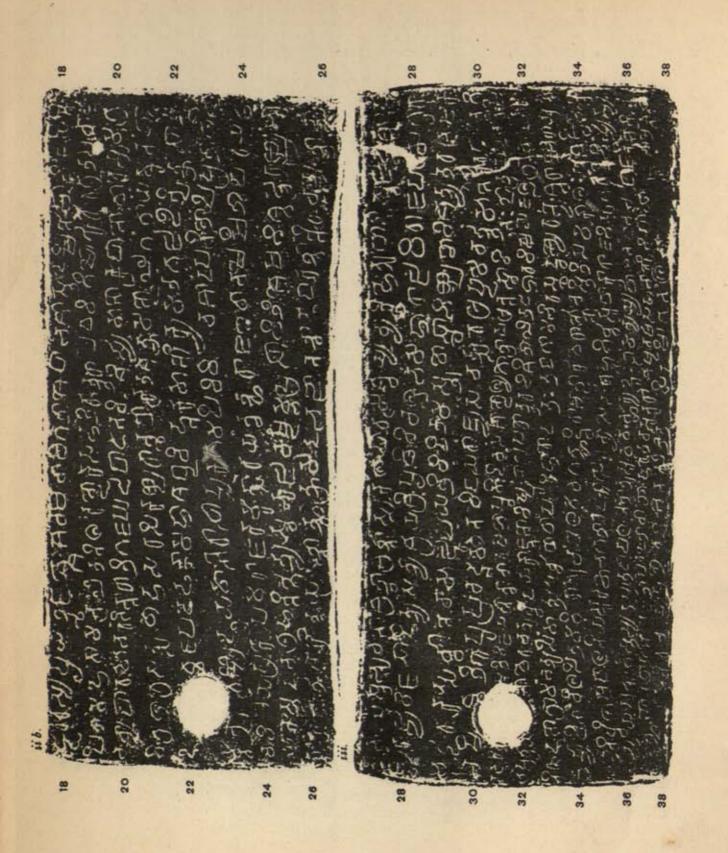
<sup>\*</sup> Omit बा. \* Omit स्त. \* Read ° त्रवश्वास्त. \* [The reading on the original is करडा[ट]नशिरमरिवसति; what was intended may be करडाटनगरमधिवसति. —Ed.]



W. GRIGGB, РНОТО-LITH.

CALE -75.

/ENKAYYA



- 31 र(त)मरि[व]सतिविजयस्वा(स्क)न्धावारे महाप्(ष्ट)मीदिवसे प्राण्ड(ण्डि)स्वगी-वाय अन्नस्वावि(मि)नः पौचाय [दे]ववी(दी)चि-
- 32 तपुत्रा[य] ¹नाथेरचतुर्व्वपायकाच्चण विष्णुण अपरोत्तरदिशि तालितटाङ्गरविषये जन्नग्रामस्म[वि].
- 33 निरुळणग्राम[:\*] चतु[:\*]सीमान्तसर्व्यवाधापरिहारी दतः(त्तः) तदागाम(मि)-भिरसादंधीरन्वे(न्वै)य राजभिराय्रै-
- 34 श्रयादीनां विलसितमचिरांशचञ्चलमवग[च्छिक्कि]राचन्द्रार्केधराग्णैवस्ति(स्थि)तिसमका-लं [य]श्रत्रि(सि)भि[:\*] ख-
- 35 दित(ति)निर्विभेषं पालनीयमुक(क)च भग[व\*]ता वेदव्यासेन व्यासेन [॥°] बहुभिर्व्यस्था [सु\*]का राजभिसागरादिभिर्य्यस्य
- 36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]लं[॥\*] [स्त]न्दातुं समव(इ)च्छक्यं दु:[स्त]मन्यव्य(स्य) पालनं [।\*] दानं व[ा] पाल(ल)नं विति [दा]-
- 37 [नाच्छे]योनुपालनं[॥\*] खदतां(त्तां) परदतां(तां) वा यो इरेत वसु[स्व]रां श्रष्टं(षष्टिं) [व]र्षसहभा(सा)णि विपा(ष्ठा)यां जा[यते] क्रिमि[:] [॥\*]
- 38 निरवद्यपुख्यवसभेन लिखितसिदं [प]ा(मा)म(स)नं 🔘 [॥\*]

# No. 3.—BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI; VIKRAMA-SAMVAT 1053.

BY PANDIT RAM KARNA; JODHPUR.

A short paper on this inscription has already been written by the late Professor Kielhorn.<sup>3</sup> But as the full text of the inscription was not published by him, I was induced by Mr. D. R. Bhandarkar to prepare a fresh transcript, as far as practicable, with the help of the original stone which has now been sent to the Ajmer Museum by the kind permission of His Highness the Mahārāja of Jodhpur.

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one kōs from Beejapoor, on the route from Odeypore to Sirohi near Mount Ābū." But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijāpur in the Bālí (Godwār) District of the Jodhpur State. It was subsequently removed to the dharmaśālā belonging to the Jaina mahājans of Bijāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmēr Museum.

There are 32 lines of writing in this inscription covering a space of nearly 2' 8½" broad by 1' 4" high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about \( \frac{2}{3}" \) and the characters are Nägarī (of the northern class of alphabets)

¹ [The donee's name has to be looked for in this compound; perhaps नाचरपतुर्वेदिने is meant.—Ed.]

Jour. of the As. Soc. of Bengal, Vol. LXII. Part I, No. 4, pp. 309-14.

Joid, Vol. X. p. 821.

resembling the Harsha inscription of Vigraharāja of Vikrama-Samvat 1080, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f. and 32. As regards orthography, no particular care seems to have been taken to distinguish between b and v. The letter b occurs in the word 'danambuda in line 2; bamdhā', 11. 13 and 21; 'ālambatē, 1, 20; 'bhavābdhi, 1. 22; Balabhadra', 1. 25; and bahubhir', 1. 30. Consonants have, as was usual in those days, been doubled after  $\tau$ . Parasavarņa rules have not been observed in their entirety. Generally, the anusvāra has been used, yet instances of masal compounds are also to be met with, e.g. in 'bhandanašaunda', line 5. There is very little difference between  $\tau$  and d. In some places y has wrongly been engraved for p,  $\hat{S}$  and s have sometimes been confounded. The sign for the upadhmānēya occurs only once (line 1) and its form is worthy of note. There are ornamental decorations below the word  $\delta ri$  occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Samvat 1053 (Il. 19 and 22) and the date of the second is the Vikrama year 996 (Il. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses of a prasasti composed by Süryacharya (1. 21). The prasasti opens with two verses in praise of the Jinas, or Tirthamkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Vidagdha (v. 5), who is described in the second part of the inscription as a Rashtrakuta. Vasudeva was the preceptor of Vidagdharaja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of Hastikundi. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vasudeva). Vidagdha was succeeded by Mammata (v. 8) and Mammata by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gürjaras, when Muñjarāja had destroyed Aghāṭa, the pride of Mēdapāṭa (Mewar) and caused them to flee. This Munjaraja, as correctly pointed out by the late Professor Kielhorn, must be the same as Väkpati-Muñja of Mālwā for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gürjaras here referred to was probably no other than the Chaulukya sovereign Mülaraja I. himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mēdapāṭa, and it seems tempting to read his name as Khomana, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Aghāṭa, which Muñjarāja destroyed, is doubtless Ahad, near the present Udaipur station, from which a well known Gehlöt clan derives its name, uis. Ahadiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahendra against Durlabharaja. Durlabharaja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chahamana Vigraharaja of the Harsha inscription dated V.S. 1030,3 The name of Durlabharaja also occurs in the Bijolia and Kinsaria inscriptions. Mahandra has been correctly identified by the same learned professor with Mahendra, son of Vigrahapala, and grandson of Lakshmana in his paper on "The Chahamanas of Naddula." In verse 12 Dhavala is said to have given support to Dharanivaraha, whose power had been completely exterminated by Mülaraja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharanivaraha was. It is not unlikely that he was the Paramara king

<sup>1 [</sup> This symbol is inserted over the visorgs and above the line. Consequently it is doubtful if the symbol by itself can be taken as the upadhmāniya.—Ed.]

<sup>&</sup>lt;sup>2</sup> [ Some of the verses are numbered on the original store. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]
<sup>2</sup> Above, Vol. II. p. 119.
<sup>4</sup> Above, Vol. IX. p. 71.

of that name who according to tradition was the ruler of Nav-kot Marwar, and who is reported in an ancient Hindi verse to have distributed the nine forts (nav-kot) amongst his brothers.1 Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Balaprasada was Hastikundika (Hathundi). Verses 23-27 are devoted to the description of Hastikundi and contain nothing historical. The next two verses speak of a sari named Santibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the goshthi of Hastikupdi renovated the temple of (Rishabhanatha), the first Tirthamkara. In verses 36-37 we are told that the temple had first been built by Vidagdharaja, but that after its restoration the image was installed by Santibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Magha. In the verse following, it is stated that Vidagdharaja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippals. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the praiasti was composed by Süryāchārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Magha of the Vikrama year 1053 when Pushya was the nakshatra. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th tithi of the bright half ended 7 h. 40 m. after mean sunrise.2 On this date, the god Rishabhanatha was installed and the flag was hoisted. We are further informed that Mülanayaka, i.e. the original image before renovation, had been set up by certain members of the goshthi, whose names are enumerated.

The second part of the inscription, which is in itself an independent record, consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Maximata is also repeated here. It opens with the praise of the Jaina religion. There lived a prince named Harivarma (verse 2) who was succeeded by his son Vidagdharaja. The latter is described as "the kalpavriksha of the garden which was the illustrious Rashtrakūța race" (verse 3). From him sprang Mainmata (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vidagdha for his guru Balabhadra and Mammata renewed the grant made by Vidagdha in favour of him, the nature of which is described in verses 8-17, viz. (1) one rupee for each twenty loads (pravahana or potha) carried for sale; (2) one rupee on each cart filled (whether going from or by the village); (3) one karsha for a ghadā at each oil-mill; (4) 13 chollikās (?) of betel leaves by the Bhattas; (5) Pellaka-pellaka (?) by the gamblers; (6) one adhaka (=4 seers) of wheat and barley from each araghatta, i.e. well with a water-wheel: (7) five palas for peddā (?); (8) one vimšēpaka³ coin for each bhāra (=2,000 palas); (9) ten palas from each bhara of articles, such as cotton, copper, saffron, gum-resin (pura, i.e. guggulu), madder, and so forth; and (10) one manaka for each drona of wheat, mang, barley, salt, vala, and such other objects as can be measured. This is what was granted by Vidagdha-

<sup>&</sup>lt;sup>1</sup> क्षप्पय ॥ संडीवर १ सासंत, इवी चजिसर २ सिडसुव । गढ पूंगल ३ गणमझ, इवी खीट्रवे ३ भाष अुव ॥ चन्द्र पन्द्र चरवर्द् ४, भीजराजा जालंघर ६ । जीगराज घरघाट ०, इवी इस् पारक् प ॥ नवकीट किराडू ८ संजुगत, बिर पंवारहर बिष्पिया । घरणीवराह घर भाइयां, कीट बांट जू जू किया ॥ १ ॥

<sup>&</sup>lt;sup>3</sup> Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

<sup>&</sup>lt;sup>2</sup> [The coin is also mentioned in the Harsha stone inscription of Vigraharāja (above, Vol. II., p. 130) and in the Rājör inscription of Mathanadēva (ibid. Vol. III. p. 264). The forms vimeopaka and vicēvaka occur in the Sīyadönī record (ibid. Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]
p 2

raja. Two-thirds of these proceeds were to go to the Jina (Arhat) and one-third to the guru Balabhadra as vidyādhana, i.e. fees for imparting knowledge. The date of the donations made by Vidagdharāja is given in verse 19 to be Samvat 973 in the month of Ashādha, and they were renewed by Marimata in Samvat 996 on the 11th of the dark half of Magha. The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of Kēśavadēvasūri as long as the mountains, the earth, the sun, Bharatakhanda, the Gauges, the Sarasvati, the stars, Pātāla and the oceans last. The dates are then repeated in ciphers and the inscription closes with the information that it was engraved by the sūtradhāra Satayōgēšvara.

#### TEXT.

- ॥ विरके ? ०० पजे ? रिचासंस्था ?]-जवस्तवः । परिशासत् ना - - परार्थिखा? पना जिनाः । १ ते वः पांतु [जिना] विनामसभ[ये यत्पा]दपश्चोन्मखप्रेखासंख्यमयखि शे खरन-खर्यणीयु विंवी(विब्बी)दयात् । प्रायैकादशिभरगृणं दशमती शकस्य शुंभदृशां कस्य खातुणकारको न यदि वा खच्छात्मनां संगमः ॥२
- $\smile \smile \pi -$  नामत्करोसो?[q]योभितः । सुर्प $(\widehat{u})[$ खर $] \smile -$ — ली मूर्डि रूढी महीभतां <sup>6</sup> ॥३ अभिवि(वि)भद्रचिं कांतां साविचीं [चतु]रा[न]न: । हरिवर्मा व(ब)भूवाच भूविसुर्भवनाधिक: "॥[8\*] सकललो-कविलोक(च)नपंकजस्फ्रदनंब्दवा(बा)लदिवाकरः । रिपुवधृवदनेंदुन्द्वतद्यृतिः
- 3 ससुदपादि विदम्धनृप[स्तत:] । ॥[५ ] स्ताचार्येयो क्चिरवच[नैर्व्वा]सुदेवाभिधा-नैवीं(बीं) घं नीतो दिनकरकरेबींरजसाकरो व [1] पूर्व जैनं, निजमिव यभो[कारयह]स्ति कुंबां रम्यं इम्म्यं गुक् इमिगिरे: ग्रंगसं (ग्रं) गार हारि " ॥६ दानेन त्जितव(व) जिना त्लादिदानस्य येन देवाय । भाग[इयं] व्यतीर्यंत भागचा-
- 4 [चार्यव]र्याय 10 ॥[७\*] तसादभू[च्छुड]सत्वो(चो) संमटाख्यो सहीपति: । समुद्रविजयी श्वाध्यतरवारि: सद्रमी(मि)क: " ॥८ तस्रादसमः समजनि [समस्त]-जनजनितलोचनानंद: । ध[व]ली वसुधाव्यापी चंद्रादिव चंद्रिकानिकर: 19 ॥[८\*] भंजाघाटं घटाभि: प्रकर्टीमव मदं मेदपाटे भटानां जन्धे राजन्य-
- 5 जन्ये जनयति जनताजं रणं मंजराजे । [यो] . 13 माणे [प्र]णष्टे इरिण इव भिया गूर्क्करेथे विनष्टे तत्सैन्यानां स(प्र)रखो हरिरिव प्ररणे यः

<sup>1 [</sup> It is just possible that items (9) and (10) were added by Mammata to what had already been granted by Vidagdha. But the wording of the inscription is so unusual that we cannot be sure of it. -Ed.]

From the original stone. [Pandit Bām Karpa has kindly sent me an inked estampage for comparison, in which about 10 akeharas are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Pandit's transcript has been prepared from the original stone .-- Ed.]

Metre : Anushtubh.

<sup>\*</sup> The sign for the upadamaniya is - < .

<sup>7</sup> Metre: Anushtubh.

Metre : Särdülavikridita.

<sup>8</sup> Metre: Anushtubh.

<sup>10</sup> Metre : Āryā.

Metre: Drutavilambita. u Metre : Anushtubh.

<sup>9</sup> Metre : Mandakranta.

<sup>13</sup> Metre : Āryā-

<sup>12</sup> Here only T is clear and there are two dots (. .) before it which tempt one to read the word as चीनाच ; but the formation of the letter ख is rather curious in this inscription.

सुराणां व(व)भूव । [१० \*] त्रीमदुर्वभराजभूभुजि भुजैर्भुजत्यमंगां भुवं दंढैभेग्डनशीग्डचंडसुभटैस्तस्थाभिभूतं विभुः । यो दैत्यैरिव तारक-

- 6 प्रभृतिभि: श्रीमान[म] हंद्रं पुरा सेनानीरिव नीतिपौर्षपरीनेषीत्परां निर्वतिं ॥
  [११\*] यं मूलादुदमूलयहुरुवलः श्रीमूलराजी नृपो दर्पाधी घरणीवराह्नृपतिं यहिह(द्वि)पः पादपं । श्रायातं भृति कांदिशीकमिभको
  यसां शरखो दधौ दंशायामिव रूढमूढमहिमा कोलो महीमण्डलं॥१२3
- 7 इत्यं पृष्वीभर्तृभिर्नायमानैः सा — सुस्थितैरास्थितो यः । पायोनायो वा विपचात्स्वप[चं] रि(र)चाकांचै रचणे वडकचः ॥[१३\*] दिवाकरस्थेव करैः कठोरैः करालिता भूपकदंव(व)कस्य [1] अशिश्रियंतापहृतोक्तापं यमुवतं पादपवच्चनीघाः ॥[१४\*] धनुर्वरिश्रोमणेरमलधर्मामभ्यस्थतो ज्ञा-
- 8 म जनधर्मां शो [गु] बरस्य पारं परं । समीयुरिप संसुखाः सुमुखमार्मणानां गणाः सतां चिरतमङ्गतं सकलमेव लोकोत्तरं ॥ [१५ \*] यातासु यस्य वियदीगर्णविषु विश्विधात्व(द) लातुरंग खुरखातम हीरजां सि । तेजो शिक् विजेतमनेन विनिर्व्वितत्वा झाखान्विल्वित द्वातितरां तिरोभूत् ॥ १६
- 9 न कामनां मनो धीमान् ध — जनां दधौ । अनन्योडार्यसत्कार्यभारधुर्योर्थतोपि यः ॥[१७\*] यस्तेजोभिरहस्करः करुणया शौडोदनिः
  श्रुद्धया । भीष्मो वंचनवंचितेन वचसा धर्म्मण धर्मात्मजः । प्राणेन
  प्रलयानिली व(ब)लभिदो मंत्रेण मंत्री पहो रूपेण प्रमदाप्रियेण
- 10 मदनी दानेन क[गर्णी]भवत् 10 ॥[१८\*] सुनयतनयं राज्ये वा(वा)लप्रसाद-मितिष्ठिपत्परिणतवया नि:संगी यो व(व)भूव सुधी: खयं । कतयुगकतं क्रत्वा क्रत्यं कतात्मच सु(म)त्कतीरकत सुकती नी कालुयं करीति किल: सतां 11 ॥[१८\*] काले कलाविप किलामल मेतदीयं लोका विलोक्य कलनातिगतं गुणी-
- 11 वं । [पार्था]दिपार्थिव[गुणा]न् गणयंतु सत्यानेकं व्यधाहुणनिधिं यमितीव विधाः ॥२०<sup>12</sup> गोचरयंति न वाची यचरितं चंद्रचंद्रिकाक्चिरं। वाचस्यते-र्व्वचस्त्री को वान्यो वर्ण्ययेषूण्णं <sup>13</sup> ॥[२१\*] राजधानी भुवो भर्तुस्तस्यास्ते इस्तिकुण्डिका । श्रवका धनदस्येव धनाव्यजनसेविता <sup>14</sup> ॥[२२\*] नी-हारहारहरहास[हि]-

<sup>1</sup> Metre: Sragdhara.

Metre: Upëndravajra.

<sup>\*</sup> Metre : Anushtubh.

<sup>11</sup> Metre : Harini.

<sup>14</sup> Metre: Anushtubh.

<sup>2</sup> and 2 Metre : Sardulavikridita.

Metre : Prithvi.

<sup>&</sup>lt;sup>5</sup> विरामचिन्हमनपेचितमः

<sup>13</sup> Metre : Vasantatilaka.

<sup>4</sup> Metre : Śālinī.

<sup>7</sup> Metre: Vasantatilakā.

<sup>10</sup> Metre: Sardulavikridita.

<sup>11</sup> Metre : Arya.

- 12 [मां]शहारि [भा]त्मा[र]वारि [भु?]वि राजविनिकाराणां । वास्तव्यसव्यजनचित्तसमं [स] मंतात्वंतापसंपदपहारपरं परेषां 1 ॥[२३\*] धीतकलधीतकलगाभिरायरामास्तना इव न यस्यां । संत्यपरेम्यपहाराः सदा सदाचारजनतायां ॥ २५(२४) समदमदना जीजाजापा: प-
- 13 🔾 ्नाकुला: कुवलयद्भां संदुख्यंते दृशस्तरला: परं । मिलिनितसुखा यत्रीहत्ताः परं कठिनाः कुचा निविडरचना नी[यौ] बंधाः परं कुटिलाः कचा: " ॥[२५\*] गाठीत्तंगानि सार्वे ग्रुचिकुचकलयै: कामिनीनां मनोज्ञै-र्व्विस्तीर्ग्णानि प्रकामं सद्द घनजघनैहेंवतामंदिराणि । भ्राजंतेदभ्रशभा[न्य]-
- 14 तिश्यसभगं नेवपावै: पविवै: सवं चित्राणि धात्रीजनहृतहृद्यैर्विभ्रमीर्थेव सर्व । [२६ ] मधुरा घनपर्व्वाणी द्वद्या रसाधिकाः । यत्रेज्ञुवाटा लोकेस्यो नालिकत्वाङ्गिरेलिमा: <sup>5</sup> ॥[२७<sup>8</sup>] बस्तां स्रि: सुराणां गुरुरिव ग् िकोभिगौरवाची गुणीविभीपालानां त्रिलोकीवलयविल-
- 15 सितानंतरानंतकीत्तिः । नाचा त्रीशांतिभद्रोभवद्शिभवितं भास[मा]नासमाना कामं कामं समार्था जिनतजनमन:संबदा यस्य मूर्त्ति: ॥ [२८\*] मन्येमुना मुनींद्रेण [म]नोभू रूपनिर्जित: । खप्नेपि न खरूपेण समगंस्ताति-लिकतः " ॥[२८\*] प्रोद्यत्पद्माकरस्य प्रकटितविकटाभिषद्मा(भा)व-
- 16 स्य सुरै: सूर्यस्वेवास्तांग्ं स्कृरितग्रभक्तिं वासुदेवाभिधस्य । श्रध्यासीनं पदव्यां यसमलविल्सन्दानमालोक्य लोको लोकालोकावलोकं सकलमचकलकेवल संभवीति । [३० \*] धर्माभ्यासरतस्यास्य संगतो गुणसंग्रहः । अभन्नमा-र्माणेक्ट्रस्य चित्रं ° निर्वाणवांक्ट(क्)ता(ना) 10 ॥३२(३१)
- 17 कमपि सर्व्वगुणानुगतं जनं विधिरयं विद्धाति न दुर्व्विध: । इति कलंकनिराक्तये कती यमक्रतेव कताखिलसदुणं " ॥[३२\*] तदीयवचनाचिजं धनकलचपुत्रादिकं विस्रोक्य सकलं चसं दलमिवानिलांदी[लि]तं। गरिष्ठ-गुणगोष्ठादः समुद्दीधरबीरधीकदारमतिसंदरं प्रथम-
- 18 तीर्थक्तमंदिरं 18 ॥३४(३३) [रक्तं] वा रम्यरामाणां मणितारावराजितं। इदं मखिमवा-भाति भासमानवरालकं 13 ॥[३४\*] चतुरस[पहज?]नघा[ड्ड]निकं ग्रुभग्राति-करोटकयुक्तमिटं । वहभाजनराजि जिनायतनं प्रविराजित भोजनधामसमं 14 ॥३६(३५) विदम्बन्यकारिते जिनग्रहे-

<sup>1</sup> Metre : Vassntatilaka.

<sup>·</sup> Metre: Sragdhara.

<sup>7</sup> Metre : Anushtubh.

<sup>19</sup> Metre : Anushtubh.

<sup>18</sup> Metre: Anushtubh.

<sup>2</sup> Metre : Āryā.

<sup>\*</sup> Metre : Anushtubh.

<sup>\*</sup> Metre : Sragdhara.

<sup>11</sup> Metre : Drutavilambita.

<sup>14</sup> Metre : Totaka.

<sup>1</sup> Metre : Harini.

<sup>\*</sup> Metre : Sragdhara.

<sup>\*</sup> The correct word is arear.

<sup>12</sup> Metre : Prithvi.

- 19 तिजीर्णे पुन: समं क्रतसमुदृताविष्ठ भवां[बु]धिरात्मन: । श्रतिष्ठिपत सोप्यय प्रयमतीर्यनायाक्रतिं स्वकीत्तिंमिव सूर्त्ततामुपगतां सितांश्रद्युतिं । ॥२०(२६) शांत्याचार्येस्विपंचाश्रे सष्टसे शरदामियं । माध्यक्षचयोदम्यां सुप्रतिष्ठै: प्रति- ष्ठिता । ॥२८(२०) विदम्धनृपति: पुरा यदतुनं तुनादे-
- 20 ईदी सुदानमवदानधीरिदमपीपलनाहुतं । यतो धवलसूपितिर्ज्जनपतेः खयं सास्म[जो]रघटमय पिप्पलीपप[दक्]पकं प्रादिशत् ॥३८(३८) यावच्छेपश्चिरस्मिक-रजतस्यूणास्थिताभ्युझसत्पातालातुलमंडपामलतुलामालंबते भूतलं । तावत्तार-
- 21 रवाभिरामरमणि[गं]धर्वधीरध्वनिर्दामन्यत्र धिनोतु धार्मिकधियः [म]दूपवैलावि-[धी] ' ॥४०(३८) सालंकारा समधिकरसा साधुसंधानवंधा ग्राध्यग्नेषा लित-विलसत्तिदितास्थातनामा । सहत्ताच्या क्विरविरतिर्दुर्धमाधुर्यवर्या सूर्याचार्ये-क्रीरचि रमणीवा-
- 22 ति[रम्या] प्रशस्तः ॥४१(४०) 🎉 संवत् १०५३ माघणुक्त१३ रविदिने पृथ्यनचने श्रीरि(ऋ)षभनायदेवस्य प्रतिष्ठा कता महाध्वज्ञचारीपितः ॥ मूलनायकः ॥ नाहकजिंदजसगंपपूरभद्रनागपीचि[स्थ]श्रावकगोष्ठिकैरग्रीषकमीचयार्थे स्वसंतानभवास्थितर-
- 23 [णार्थ च] न्यायोपार्ज्जितवित्तेन कारित: ॥॥ परवादिदप्पेमधनं चेतुनय-सद्यसंगकाकीर्ण्ण । सव्यजनदुरितश्रमनं जिनेंद्रवरशासनं जयित ॥[१\*] श्रासीदीधनसंमत: ग्रुभगुणी भाखव्यतापीज्व(ज्व)ली विस्पष्टप्रतिभ: प्रभा-वक्तिती भूपोत्तयां(मां)गार्चित: । योषित्पी-
- 24 नपयोधरांतरसुखाभिष्वंगसंलाखितो यः श्रीमान्हरिवर्धा उत्तममणिः सद्दंशचारे गुरी ॥[२\*] तसाद्द(द)भूव भुवि भूरिगुणोपपेतो भूपप्र[मू]तसुकुटार्चित-पा[द]पीठः । श्रीराष्ट्रकुटकुलकाननकत्पृष्ठचः श्रीमान्वदन्धनृपतिः प्रकट-प्रतापः ॥[३\*] तसाद्रूप-
- 25 गणा ८ ८ ०तमा [कीर्त्तः] परं भाजनं संभूतः स्तनुः स्तोतिमितिमान्-श्री(क्श्री)मंमटो विश्व(श्रु)तः । येनासित्रिजराजवंशगर्गने चन्द्रायितं चाक्णा तेनेदं पित्रशासनं समिषकं कला पुनः पाल्यते 10 ॥[8°] श्रीवलभद्राचार्य विद्रश्वतृपपूजितं समभ्यर्थे । श्र(श्रा)चंद्रार्कं यावद्दतं भवते मया

<sup>।</sup> Metro: Prithvi. Though the reading of the original is अवद्विषि, the metre requires अवद्विषे.

<sup>1</sup> Metre: Prithvi. 1 Metre: Prithvi. 4 Metre: Sårdůlavíkridita.

Metre: Mandakranta. Metre: Arya. 1 The word in

<sup>1</sup> The word in verse 4 sepre is Hari-

varman, while here it is Harivarma only.

Metre : Sardulavikridita, Metre : Vasantatilaka. .

<sup>16</sup> Metre : Sardûlavikrîdita.

- 26 ८ ८ े॥[५\*] [श्रीहस्त] कुंडिकायां चैत्यग्टहं जनमनोहरं भन्न्या । श्रीमहलभद्रगुरीर्थे दिहितं श्रीविदग्धेन वे ॥[६\*] तिस्मन्ली(क्षी)कान्समाझ्य नानादेशसमाग[तान्] । श्राचंद्रार्कस्थितिं यावच्छासनं दत्तमचयं ॥[७\*] [क्र]पक एको देयो वहतामिह विश्वते: प्रवहणानां । धर्मा-

- 29 ─── ॰ ॥ [१३\*] आदानादेतस्माज्ञागड्यमईतः क्तं गुरुणा । शिषस्तृतीय-भागो विद्याधनमात्मनो विज्ञितः ¹० ॥ [१८४\*] राज्ञा तत्पुत्रपौत्रेख गोष्ठमा पुर-जनेन च । गुरुदेवधनं रच्यं नोपे [च्यं जितमि(मी) पुिभः] ¹ ॥ [१५\*] दत्ते दाने फलं दानात्पालिते पालनात्फलं । [भिच्चतो] पेचिते पापं गुरुदे-
- 30 [वधने]धिकं 12 ॥[१६ \*] गोधूमसुद्रयवलवणराल[का]देस्तु मैयजातस्य । द्रोणं प्रति
  13 माणकमिकमच सर्व्वेण दातव्यं 14 ॥[१७ \*] बहुमिर्व्वसुधा सुज्ञा राजिम:
  सगरादिभि: । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं 15 ॥[१८ \*]
  रामगिरिनंदकलिते विक्रमकाली गते तु ग्रुचिमा[से ।]
- 31 [योम] इलभद्रगुरोब्बिंदम्बराजेन दत्तमिदं 16 ॥ [१८\*] नवसु शतेषु गतेषु तु वण्णवतीसमिधिकेषु माघस्य । क्षण्णैकादस्थामिङ समर्थितं संसटनृपेन(ण) 17 ॥ [२०\*] यावडूधरभूमिभानुभरतं भागीरयो भारती भास्व[द्वा]नि भुजंगराज-भव[नं] भाजद्ववांभोधयः । ति[ष्ठं]-
- 32 [त्यव] सुरासुरेंद्रमहितं [जै]नं च सच्छासनं वीमत्केयवस्रिसंतितकते तावज-भूयादिदं । [२१\*] इदं चाचयधर्मसाधनं प्रासनं व्यीवदम्धराज्ञा(जेन) दत्तं ॥ संवत् ८७३ वीमंसट[राज्ञा(जेन) समर्थि]तं संवत् ८८६ ॥ [a conch] स्वधारोद्वव[यत]योगेखरेण उत्कीर्योयं प्रशस्तिरित ।

and 2 Metre: Arya.

<sup>&</sup>quot; and " Metre: Anushtubh.

<sup>&</sup>quot; Metra: Anushtubh.

Metre: Anushtubh.

<sup>11</sup> Known as mani in Marwar.

<sup>16</sup> and 17 Metre: Arya.

<sup>4</sup> to 10 Metre : Āryā.

<sup>14</sup> Metre : Āryā.

<sup>18</sup> Metre : Śārdūlavikrīdita.

# No. 4 .- KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

The subjoined inscription was found at Kuruspāl, a village in the Bastar State, by Rai Bahādur Dīwān Baijnāth, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archeological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipher the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr. Baijnath from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3'8" x 2' on the stone, which in its present mutilated form measures 5' 3' x 2' 4". These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1", but many of them are worn out. They belong to the Nagari alphabet, those appearing in the antiquated form being i, ē, cha, na, dha, bha, ra, śa, and sa. The language is Sanskrit, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The birudas or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records; compare, for instance, the Nadagam plates of Vajrahasta (above, Vol. IV. p. 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a linga, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained,1

The inscription records the grant by king Somesvaradeva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadi and to its east a village named Aranga and to the west Kapalika. The name of the village to the north is also not clear. The birudas of the family to which Somesvaradeva belonged correspond to those mentioned in the Narayanpal2 inscription with a few additions and variations. They state that the king belonged to the Nagavamsa and to the Kasyapa gotra. He had a tiger crest and snake banner and acquired sovereignty of Chakrakuta through the favour of the goddess Vindhyavasini. In connection with the last biruda I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that Chakrakūta lay somewhere near the present capital of Bastar. The personal eulogy of the king who is styled Mahārājādhirāja Paramabhattāraka Parmēśvara, informs us that Somēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva.3 The latter was only heir-apparent at the There is nothing new in this genealogy as we already time our inscription was engraved.

<sup>2</sup> Ibid. p. 311. 1 Above, Vol. IX. p. 161.

<sup>2 [</sup>This statement refers evidently to the Kanharadeva mentioned in 1.7 of the text. It is, however, open to question if this Dharavarsha is identical with his namesake mentioned in 1. 11, in view of the fact that a king named Nagatideva is introduced in 1. 9. Again, there is no necessity to mention the grandson of Dharavarsha in 1. 7, as the record belongs to the time of his son Sometvara. But as the inscription is considerably damaged, the question must be left to be decided by future researches - Ed.]

know it from the Narayanpal inscription.1 The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, those quite clear being Udra, Lafiji, Ratnapura, Lemņa, Vēngi, Bhadrapattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Somesvara claimed to have conquered them, but one implication is plain, vis. that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurantaka in battle and having put other kings to trouble, he became, as it were, a junior Nărăyana by imitafing the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vengi and subjugation of Bhadrapattana and Vajra, his greatest exploit apparently being the killing of Madhurantaka. From his Rājapura plates the latter appears to have occupied Chakrakūţa, of which Somēśvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vengi like the great Arjuna who fired the Khandava forest.' This was at the most a tit for tat, as we find Chakrakûța itself burnt several times by the kings of the countries on the other side of the Godavari (see above, Vol. IX. p. 179). Vēngi was the country between the Godavari and the Krishna,3 and our inscription mentions the name of Virachoda, who, as we know from other sources, was the viceroy of this country appointed by his father. Someśwara seems to have added another laurel to his fame by burning the forests of the Vajra country. The acme of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Somesvara took 6 lakhs and 96 villages of the Kosala country. Of course Kosala here refers to Mahā-Kōsala or Dakshina-Kōsala which extended from the confines of Berar to Orissa and from Amarakantaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Samesvara ever became king of that country. It is possible that he may have raided a part of Kosala and may have held it in his possession until driven out again. This surmise seems to be supported by Jajalladeva's inscription dated 1114 A.D. Jājalladēva was king of Dakshina-Kosala ruling at Ratanpur, and in his eulogy referred to above, he is statel to have 'seized in battle Somesvara, having slain an immense army,' No details are given as to who Somesvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narayanpal6 epigraph, which is dated 1111 A.D., explicitly mentions that Kanharadeva became king on the death of Somesvara, and we know from the Barsur7 inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Udra to be the old name of Orissa, Lanji, a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Dakshipa-Kosala, and Vēngi, the country between the Godāvarī and Krishņā. Lemņa may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, viz. Vajra and Bhadrapattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions. The earliest reference to Vajra is perhaps in the Tamil poem Silappadigāram<sup>10</sup> which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the Chōļa king Karikāla

<sup>1</sup> Above, Vol. IX. p. 315 f.

<sup>2</sup> Ibid. p. 174.

<sup>&</sup>lt;sup>2</sup> See Ind. Ant. Vol. VI. p. 63, and above, Vol. IV. p. 36. South-Ind. Inser. Vol. I. p. 51.

Above, Vol. I. p. 38. Above, Vol. IX. p. 161, et seq. 1 Ibid. p. 162 f.

<sup>\* [</sup>Lanjikā is mentioned along with Vairagara in the Ratnapur inscription of Jajalladeva among the provinces which paid tribute to him (above, Vol. I, p. 38),—Ed.]

<sup>\*</sup> See South-Ind. Inser. Vol. III. pp. 132 and 140 and Vol. II. p. 235.

to The Tamils 1800 Years Ago, p. 208.

was on terms of friendship with the kings of Vajra, Magadha, and Avanti. How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with Chakrakota or Sakkarakkottam, and since I have localised the latter in Bastar, it will now be easy to see why Vayiragaram must be Wairagarh which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūta lay. This inscription itself confirms the identification of Chakrakūta with Bastar, as it calls Someśvaradeva the lord of Chakrakūţa, and the happy quibble which the composer of our inscription has introduced in regard to the name Vajral referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairagarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the Ain-i-Akbari2 testifies :- 'Kallam's is an ancient city of considerable importance; it is noted for its buffalces. In the vicinity is a zamindar named Babjeo of the Gond tribe, more generally known as Chanda; a force of 1,000 horse and 40,000 foot is under his command. Biragarh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that Rajendra-Chōļa (Kulottunga I.) carried off many herds of elephants from Vayiragaram mentioned in the Tiruvogriyûr inscription. This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairagarh having been a capital of ruling kings, it is furnished by its ancient remains and the strong local tradition according to which a line of Mana kings held sway for some time. Mānā or Mānī is a semi-aboriginal caste, whose origin is obscure. They say that they came from Manikgarh in the Nizam's Dominions and my belief is that they were a branch of the Nagavamsi kings who worshipped Durga under the name of Manikyadevi.7

1 It may be noted that the correct name of Wairagarh is Vajrakara, which means 'diamond mine' and has nothing to do with gark or fort. The real meaning baving been forgotten, folk-etymology stepped in averring that the name meant the 'fort of Waira,' a contraction of Vairaba, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see Cdnningham's Reports, Vol. VII. p. 127).

<sup>&</sup>lt;sup>3</sup> Jarrett's Edition, Vol. II. pp. 229 and 230. Even prior to this, the Musalmans knew of the Wairagarh diamond mines. In the Burkan-i Ma, asir from which Major J. S. King has compiled a history of the Bahmani dynesty, it is stated that in the year 879 (A.D. 1474) Sultan Muhammad Shah II. sat in state on the throne and gave a public audience to the amirs and nobility and in elegant language explained as follows: - "The announcers of news have informed me that the district of Wairagadh which is in the possession of Jatak Rāya, the ungrateful, is a mine of diamonds; and I am resolved that that district also, like all the others, shall be brought into the possession of the servants of this court; and that in those districts the rights of Islam shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one 'Adil Khan was sent on this mission. He laid siege to the fortress at Wairagarh, whereupon Jatak Raya surrendered (Ind. Ant. Vol. XXVIII. p. 286).

<sup>\*</sup> Now in the Yeotmal district of Berar. It is quite close to Chanda.

<sup>\*</sup> South-Ind. Inser. Vol. III. pp. 133-4.

<sup>5</sup> Cunningham's Reports, Vol. VII. p. 127.

Col. Luis Smith's Settlement Report of Chanda 1 strict (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Gonds conquered the country about 870 A.D., and therefore the Manas being their predecessors must have ruled before this. In the Chanda District Gazetteer (1909) it has been, however, clearly shown why the Gonds could not have come into possession of Chanda until the 18th or 14th

<sup>7</sup> See for instance above, Vol. III. p. 318, where Somesvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Manikyadevi. See also Elliott's Report on the Dependency of Bastar (1881), page 13, where he says that the present family of Bastar Rajas were worshipping the goddess 'Mankeshwares' before they came to Bastar and that on their coming here she assumed the name of 'Dunteshwaree' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Manikyadevi of the Nagavamais became the Dantesvari of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairagarh who are mentioned in the Ratanpur inscription of Jajalladeval (dated 1114 A.D.) as paying tribute to the Haihayas of Dakshina-Kosala. The reference to Bhadrapattana, which is merely a variant of Bhadravati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairagarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, viz. that the present Bhandak is the old Bhadravati.2 Our inscription mentions Bhadrapattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairagarh, there is no place in its vicinity answering to Bhadrapattana except Bhandak, which is only about 70 miles from Wairagarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadravati. It once enjoyed the celebrity of being the capital of Maha-Kosala and it was this place which Hiuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Ārangā and Kapālika I am unable to trace, but Indranadi is the present Indravati, about a mile from Kuruspal which flowed through Chakraküta. The modern representative of Chakrakūţa is probably Chitrakūţa which may be a corruption of the older name.

#### TEXT.3

- 1 [94]॥ खिस्त [॥७] सहस्रफणामणिकिरणनिकर[ावभास]रनागवंगी[ज्ञ]-विभोगावती\*]-
- पुरवरेश्व[र]श्रीमत्काश्यपगोत्राणां [।\*] नाग[ध्व]जविज[य\*]घी[घ]ण-प्रकटीक तसवत्सव्या 1-
- घ्रलांच्छनप्रदर्भनमाचवसीक्षतविष्वविष्विं। सातापि ति प-[दसेविम हे\*]-
- [खर]चरणसुत्रूषातत्पराणां । विक्रमा[क्रान्त]सकलरिपुचपति[कि]रीट-को [टिप्रभा\*]-
- [मयुख]द्यो[ति]तामलचरणकमलानां । [श]क्तिचय[सं]पं[ना]नां । त्रीविं[ध्य]-वा [स]नी दिव्या:\*]7
- [प्रस]ादाशादितचक्रकूटाधीखराणां [।\*] कुलमलंकरि[जाः]॥ -[सइस्र] - - -
- [मा दियः] । निखिलाः स[म]भृ[दारावर्षनामा] नरे[छ]रः । [१\*] [पौत्रो] कन्हरदेवो 10भूत्त[स्य] [राच्ची\*]

Above, Vol. I. p. 33. Note that the spelling of the name here is Vairagara and not Wairagarh. <sup>3</sup> Ind. Ant. 1908, p. 208, footnote 19.

From impressions supplied by Mr. Baijnath and Mr. Venkoba Bao (No. 257 of the Madras Epigraphical collection for 1908).

Perhaps this symbol is intended to represent the mystic syllable om-

Bead and.

<sup>\*</sup> Read "मूत्र्या."

<sup>7 [</sup>The word in brackets is, more likely, 被取识:—Ed ] \* Metre : Annahtubh.

<sup>\* [</sup>The syllables in brackets look like पाच-Ed.]

<sup>10 [</sup>The letter w looks like w in the original.—Ed.]

- 8 [त्रपो]त्त[म]: । [भ्रोस्यिम्व: [रणेयू]र: [स्त्रा?]न'हिजिमिवत[: ।] [२\*] [सम]स्तस्य प्र[प्रांतस्य] — —
- 9 निधानृप: । [य]।स्ता [न]।गितदेवोस्तसमस्तारिर्व्व[धस्तु]तः । [३\*]
  त[स्वा]मर्ववसुन्नवाष[त] -
- 10 षादितारातिकः इवं चा[ल]जने प्रवर्दयित यः संबंधलंभूतले । कर्षत्येव म[हे][खरस्य\*]
- 11 ०००[स्व] [दर्श] संपूरके धारावर्षनरेखारः समसुदादस्वारिवर्षायतः [1] [8\*] [राज्ञीगुण्ड"]-
- 12 महा[देव्या: जा]त: [सो]मेखरी नृप: । योग्रे न वीधवहु[स्ता] "नसवर्षी नृपेण [स:" ।] [भ्"] — —
- 13 🔾 🗸 🗸 — — । 10 चीवीशीच कुम[ा]र-कादुपगत: 11 स्वामी 🗸 — — 🗸
- 14 त: । दे[व][:\*] [त्रीप्र]तिगंड[भै]रव इति खातिं नृपालंभ[नादु]द्रात्मिति च राज-भूषण [इ][ति\*] — — 🔾
- 15 तली<sup>12</sup> । [६\*]उड्ड्ररायमिह[षा]यमहेस:<sup>13</sup> वीरचीड[न्ह]प[सं]वर-काम: । लेम्णधा 🗸 ८ —
- 16 [पग]चक्रो [लं]जिरब्रपुरपद्ममहेभ:16 ।[७\*] निहत्व वीरी15 सधुरांतकं नृपं महावलस्तं [मधुरा\*]-
- 17 निमं रणे । <sup>16</sup>तचार्ददत्वा नृपतीनिवासुरान्तुमारनारायणतामुपागतः" । [८\*] ∪ [न\*]-

<sup>1 [</sup>वि]चलामिच[धाचे]श:(°चीश:) सुवात seems to be the reading intended.—Ed.]

<sup>1</sup> Metre : Anushtubh. Reading very doubtful.

Metre Anushtubh. Ślōke unresdable.

<sup>• [</sup>Perhaps संकर्णपाभी रचे is intended.—Ed.]

<sup>5 [</sup>The two syllables will look like equal.—Ed.]

<sup>\* [</sup> रहे is more likely रही,-Ed.]

т Metre : Śārdūlavikrīdita, but portions of the verse illegible. [Read, perhaps, समभ[वत]द्वारिषणां, त:—Ed.]

<sup>\* [</sup>The syllables अस look like आन in the original.-Ed.]

<sup>\*</sup> Metre: Anushtubh, but the second half of the gloka could not be made out properly.

<sup>10 [</sup>Perhaps जीबीमाच is intended.—Ed.]

<sup>11 [</sup>The first four syllables are perhaps to be read सामाज्यस°—Ed.]

<sup>13</sup> Metre: Sardûlavikridita. Very illegible.

u Read महन्न: [The original seems to read उद्धरायमदनी[ब]महेसी.—Ed.]

<sup>14</sup> Metre : Svägstä.

<sup>15 [</sup>The second letter does not look like 1.-Ed.]

<sup>18</sup> Read तचादंविता.

<sup>17</sup> Metre : Vamsastha.

- 18 दीतट[इ]ये विभाति राजइंसवत् । स विगिदेशखांडवं व्यदीपयत्किरीटिवत् । [८\*] —
- 19 [म]पुरभद्रयत्तनाहार्यवचमिष वच[भेद]कः । वचसंभवपुराठवीदवोभाति [सी]मन [म\*]-
- 20 होतले । [१०\*] लचाष[इं] षरणवत्था समेतं ग्रामाणां यः कोसला-नामहार्षीत । वो . चार्यः — —
- 21 . विचार्यो देवाचार्य: [सौ]र्यभातेजसार्थ: । [११\*] एवमादिगु[ण]-गणालंकतो महाराजा[धि][राजपर\*]-
- 22 मेखरपरमभद्दारकः श्रीसीमेखरदेवः कदाचिद्ध प्रायं मरणनिमित्तकं [दंडं] . . . .
- 23 [तोन]विह्तिं चक्रक्टे बना[दि]परंपरया वर्त्तमानं श्रा[खदृ]ष्ट्रा समव[स्थितं] म[हा]र्षं . . . . . .
- 24 नानादे[श]कां चा[ह]तवानकां [स्था]निनि त् । नाम[नी] लिख्यते त्रीपति . । त्रीधर । म . . . .
- 25 [श्री]मा[घ]व । घाघो गोविंदु । जना । गा[गू] । पति राउ । सावे । चाहु[ण्ड] । [घेंकपु । वरसूदि] . . .
- 26 [गाद्या धान] । प[थ]णाहाराहिल । हरदेव । के[स]व । ची[कु]म। देदू । माधव । त्रीध[र] । [सपटु] . . .
- 27 . . . . . [कज्ञाल]वाडो । तेलिवाडो । [कुन्ह]ारवाडो । परियटवांडो । चमार[वाडो] । [च्छिपावाडो] . .
- 28 [वाडो] । [सो]चिवाडो । कंसारवाडो । एव[सा]दिकान्वणिग्वरान्द्रा[च्च]णान् ग्राह्मय दत्तवान् . . . . .
- 29 . . . . . [र]त[रं स्था]नांच गुक्रं नास्ति पटिकुदवं [नास्ति] इत उ[त्त]रं [स्रये कि] . . [कडुविस्त] . . . .
- 30 . . . . . [सघनप या]म: पूर्वेस्यां दिश्चि चारंगा । दिचणस्या- मिं[द्र]नदो । प्र[ती]चां क[पालिक] . . . .

<sup>1</sup> Metre : Pañchschāmara.

<sup>\*</sup> Ungrammatical, but probably put in this form for metrical purposes.

<sup>\* [</sup>The reading कंज 'instead of वज 'is not improbable.—Ed.]

<sup>\*</sup> Metre : Rathöddhatā.

Metre: Salini.

It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brahmanas, when the grant was made.

एतन्मध्ये यः किंबहेशांतरीय . . . . . [नि]ग्रास: भा ग-यत्त: . . . क: . . . . . . [तिष्टति] स सर्वोदिसि [मध्य]वर्त्ती तस्या[प्य]यमेव धर्म: । ग्रवा-थिं। साचिण: मिडाप्रधान: . . [मददंना]यक: [रा]मन: संधिवियहिनायक: [मा]न[व]साह [य]धि-पतिराउत: [घ]स . . . [िबखिता] सर्वेशास्त्रार्थपार[गतंदुषुतं]भद्दोपा[ध्याय] ... योसोमिष्वर] . . . . 35 मं यो रचति तस्वापि म[इ]देव पुख्यं । वहुभि[वै]सुधा दत्ता राजभिः सगरादि[भि:] [। यस्य य\*]-36 [स्व\*] यदा भूमिस्तस्य तस्य तदा [फ]लिमिति । [१२\*] यस्तु नाभयित [प्रया]गवाराणस्थादि . . . . . . . [ध] ब्राह्मणवधादि पातकं प्रा[प्र]वंति [।\*] खद[त्तां] परदत्तां वा यो हरेत वसंधरां [।\*] [ष][ष्ठिं वर्षस\*]-[क्र]मि: ॥ [१३<sup>\*</sup>] रण[घ]वलक्पकारेण इस्राणि विष्ठायां जायते **उत्की**रितं

# No. 5.—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI OF THE TIME OF SOMESVARADEVA.

. . साध

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Kuruspāl is a village about a mile off from Narāyanpāl¹ and 22 miles from Jagdalpur, the capital of the Bastar State. The name is probably a corruption of Kṛishṇapura as Narāyanpāl is of Nārāyaṇapura. The place contains numerous ruins, among which there is a tank called Rānī Tarai. The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Dīwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field.³ The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god Kāmēśvara (Śiva) referred to in the inscription. Both these inscriptions record the grant of land near Kalamba (now untraceable), and the gift was made in both cases by queen Dhāraṇa-Mahādēvī, who was apparently the consort³ of Sōmēśvaradēva. This Dhāraṇa-Mahādēvī is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by Guṇḍa-Mahādēvī. It is worthy of note that some names of the recipients mentioned

39

<sup>2</sup> The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

<sup>1</sup> See above, Vol. IX. page 161.

<sup>3</sup> It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

there (for instance Mahāṇaka Dēvadāsa) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of Nārāyaṇapura and Tēmarā, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the Narāyaṇpāl record of Śaka 1033. Both say that they were issued during the reign of Mahārājādhirāja Sōmēśvaradēva, who had of course died prior to Śaka-Samvat 1033. Neither of them is dated, but on the tank slab I have read the name of the samvatsara as Saumya, which prior to Ś. 1033 fell in Ś. 991. It therefore appears that they were issued about the year 1069 A.D. Sōmēśvaradōva is stated to be born of the Nāga race and has all the birudas attached to his name as in the Narāyaṇapāl inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the Bastar branch of Stnda kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6' 10" × 2' 2" and the writing consisting of 26 lines covers 3' 4" × 2' 1". On the top is a linga in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an obscene imprecation explained in the text.

The fragmentary slab is 49" long and 15" or 16" broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27" and breadth 15". The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one Dāmōdara Sūtradhāra. The average size of the letters which are Nāgarī is  $1\frac{1}{4}$ ". The language is bad Sanskrit with the exception of the stereotyped birudāvali. The noticeable orthographical peculiarity is that in some places ja is used for ya as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is  $1\frac{1}{2}$ ".

#### TEXT.1

#### A .- Tank Slab.

- 1 Öm² svasti [II\*] Sahasra-phaṇā-maṇi-kiriṇa<sup>3</sup>-nikar-āvabhāsva-<sup>4</sup>
- 2 ra | Nāga-vamsodbha[va] | Bhogāvati-[pu]ravaresvara | savatsa-
- 3 vyāghra-lām(ñ)chhana [1] Kāsyapa-götra | p[r]akatita-vijaya-
- 4 ghō[sha]h [|\*] viśva-[viśva]mbha[rē\*][ś]vara6 [|\*] parama-māhēśvara pi(pa)ra-7
- 5 ma-bhattārakaḥ [1] mahā-mahēśvara-ohi(cha)raņa-kadī(n)ja-kim(n)jalka-
- 6 pu[m](n)ja-pi[m](n)jaritta\*-bhrama[r]āyamānah\* árīmad-Rājabhūshana-
- 7 mah[ā]rājā[ddhi]rāja-śri-Somēśvaradēvapād-ānuka[lyā]ņa-vija-
- 8 ya-rājyē | samvat=Saumya(myē) | svasti Gamg[ā]10-jala-dhauta11-paramapavitr[i] ja-

- Expressed by a symbol. Read °kirana.° Read °bhāsu°.
- In the original this punctuation looks like a mark of length added to ra.—Ed.]
- \* [The original seems to show a doubtful visarga after the syllable one but not a ra. It may, however, be the first portion of the conjunct consonant sea.—Ed.]
  - ' [What looks like pr may consist of a vertical stroke of punctuation and pa.--Ed.]
  - \* Read -pinjarita-.
- Bend "manah.
- 16 The original has both the gaustura and the conjunct aga. Ed.]
- 11 [Dhaufa is very doubtful. The actual reading seems to be dharas.—Ed.]

No. 254 of the Madras Epigraphical collection for 1908.

9 [ga]dēkamātā | śrīma[t]-Sōma[la]-mahādēvi | dvitīya [Dh]āra[na]-

10 [ma]hādēvi | tasy[ā] dharma[h\*] | 1Kalammva-[sa]mipas[th]ā bhūmi dattam | dē-

11 va-Nāmē[sva]ras[ya]2 akarēņa | sarvvavā[dh]āparihārēņa5 | pamndi[ā] Tatṭā-

- 12 katala Ma[ha]naka dēvadāya-[samam]krit[ā] bhūmi[r\*] = dēvasya dattam\* | jasya\* 13 [ya]sya jadā bhūmī | tadā6 tasya tadā phalam | shashthīm varisha7-sahasrā[ni]
- 14 s[v]argē modamti bhūmidā<sup>8</sup> | mahā[na]gaḥrē<sup>9</sup> Ṭē[ma]rādhi datta[ḥ] [i\*] [s]āri<sup>10</sup> [nā]-

15 yaka Dhathi | Nayaka [Pragida] Kamathi | Movanarana | Don[tayo]

16 . samasta dharmadhi[ka]h Visuvā | K[o]ri | deva-Kāmēśvarasya da[ta]h11

17 grāma-nāyakah Aṭava[nni] | mahā-parivra12-Pamndita-Soma | [Sa]ma-

18 [tta]maņa13 | nāyaka-Gayādhara14 | Sādhu-Maidhara | Sādhu-Āmadēva | Ji[ņa]-19 [grāma?] Sādhu-Somana | Sīdhu<sup>15</sup>-Dē[v]u | Sādhu-Somā | Sādhu-Sahadēva [Sim]-

20 gha-[ma]hājana | Janojanita | Suki nāyaka Kānama | upari-

21 . maha-Yugidarapa-ēkamah (?) | Nārāyanapura-vāsika | Bhami .

- 22 gā sā[dhu] | Vighna Bhoi | Palavā Bhoi | Sēthi Mabanda | Vrahmaugha-23 sādhu-Bhimah sarga-ga[k]om¹6 tasya su[tt]ah¹7 Dēdu li[kham]tam¹8 | Hisyandi ?
- [m vā] madhikākshara vā sarvva pa[ti]paņņamasu19 | mam[ga]la mahā śri 25 jo<sup>20</sup> an[ya]thā karōti | tasya pi[t]ā gardabhah [su]kari<sup>21</sup> mātā |

26 [u]tkīritam sū[tr]adhārī Dāmōdara | pajya[m] rachita Tikama .

#### TRANSLATION.

Om! Hail! In the [Saumya-samvatsara], during the auspicious (and) victorious reign of His Majesty the prosperous Rājabhūshana Mahārājādhirāja, the glorious Somēśvaradēva, who was born of the race of the Naga (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhogavati, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāsyapa-gōtra, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of Mahesvara (Siva), who is the supreme lord, who resembles a bee, which is rendered yellow by the mass of the pollen of the lotus feet of the great Mahēsvara:-

Hail! [Somala]-mahadevi, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges; the second (queen?) (was) Dhāraṇa-Mahādēvi; her gift: the land situated near Kalamba was given to the god [Ka]mesvara free of taxes and all encumbrances. (By?) Pandi[ta] Taṭṭākatala-Mahaṇaka, the land having been made a dēvadāya was bestowed on the god.

1 Read Kamesvarasya; see line 16. 4 Read dattā.

3 Read yasya.

Read "bādhā." Read yadā bhūmis=tasya.

1 Read shashfim varsha ..

Read modati bhumidad. This couplet is made of the first half of one and the second half of another oft-Read mahānagarē.

quoted imprecatory verse. 10 Perhaps sakehi is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant.

n Read dattah or dasah.

13 Read °parivrājaka-.

u Possibly bhaffamani or mafhamani.

Probably a Sanskritised form of the very prevalent name Gajādhara, a corruption of Gadādhara (a name of Vishnu). This name occurs in the Pattadakal inscription of Kirtivarman II. in the form of Gayaddhara, which Dr. Fleet supposes to be intended for Gangadhara. See above, Vol. III. p. 5, footnote 19.

15 Perhaps sadhu-.

18 Read likhitam.

10 Perhaps hināksharam vā adhikāķsharam vā sarvam pratipannam-astu is intended.

no Read yah.

n Read sükari.

<sup>1</sup> Read Kalamva-samīpasthā bhūmir-dattār

Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L. 14. Witnesses resident in(?) the great city of Temara are :-

Nāyaka Dhāthī, Nāyaka Pragidā Kāmathi, Movaņarānā, Doņtayo, Visuvā, the magistrate of the whole (state), Köri, Nāyaka Atavanni of the village given to god Kāmēšvara, Mahāparibr[ājaka]1 Paņdita Soma, Samattamaņa, Nāyaka Gayādhara, Sādhu2 Maidhara, Sādhu Āmadēva, Jiņa<sup>3</sup>grāma Sādhu Sōmaņa, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Simgha Mahājana, Janojanita, Suki Nāyaka Kānama. The above . . . . (The witnesses) resident in Nārāyanapura (are): Bhami . gā-Sādhu, Vīghna Bhoi, Palavā Bhoi, Sēthi<sup>5</sup> Mahanda, Brahmaugha-Sādhu Bhīma having gone to heaven, his son Dēdu(?) (held the pen 6?). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass

(and for his) mother a pig. Caused to be engraved by Dāmodara Sūtradhāra; verse

composed (by) Tikama . . B .- Fragmentary Stone.7

1	[ma]hā-Ma <sup>8</sup>											
	kiñjalka-puṁ <sup>9</sup>											
3	. bhramarāyam[āṇa]											
4	śrimad-Bājahbhūshaṇa <sup>10</sup>											
5	[r]ājādhirāja śrīma <sup>11</sup>											
6	śvaradeva-pad-anukal[y]āṇa-vi[ja]-											
7	ya-rā[jy]ē   svasti Gamgā-jala-dhau[ta]-											
8	jagadēkamātā rāņī Dhāraņa-											
9	mahādē[v]i dharmma[dakshal3] Kalēmva-											
10	samipasthā <sup>13</sup> bhūmi[h*] pradataml <sup>4</sup> dē-											
11	va-śri-Nāmēśvarasya <sup>15</sup>   sarvva-											
12	vādhā <sup>16</sup> -paribarēņa akar[ē]-											
13	ņa [1*] jasya <sup>17</sup> yasya jadā <sup>18</sup> bhūmi <sup>19</sup>											
14	tasya tasya palayati <sup>20</sup> jo <sup>21</sup> a-											
15	[nyathā] kārōti tasya garda[bha][h*]											
16	[pitā] sukari <sup>22</sup> mātā [i]*]											

### TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous Rajabhūshana [Mahā]rājādhirāja [Sōmē]śvaradēva, the queen Dhāraṇa-Mahādēvi, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gave land situated near Kalēmva, free of all encumbrances and taxes, to the god śri-Kāmēśvara. [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember]. (If) any one does otherwise, his father (is) an ass (and his) mother a pig.

```
1 I.e. a wandering mendicant.
```

<sup>2</sup> Probably a priest of the Jains portion of the village.

<sup>5</sup> Same as sef& of the present day.

<sup>7</sup> No. 280 of the Madras Epigraphical Collection for 1908.

<sup>\*</sup> Fill up the blank with "heswara-charana-kanja".

Ditto "mahā".

<sup>12</sup> Perhaps dakshā, which may be meant for dakshayā.

<sup>14</sup> Read pradattā.

<sup>15</sup> Rend -Kamefvarasya.

<sup>17</sup> Read yarya.

<sup>18</sup> Read yada, 30 Substitute tadā phalam. 11 Read yak,

I.e. a religious mendicant.

I.e. a great man, usually a banker.

<sup>\*</sup> I.e. signed.

Fill up the blank with "ja-pizjarite". Ditto "t-Some".

<sup>18</sup> Read samipasthä.

<sup>16</sup> Read badha-pariharena,

<sup>18</sup> Read bhumisw.

<sup>22</sup> Read sükari.

# No. 6 .- SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

## BY RAI BAHADUB HIRA LAL, B.A.; NAGPUR.

Sunārpāl is a village about 10 miles from Narāyanpāl1 in the Bastar State. I think the name is a corruption of Suvarnapura, which was probably prevalent during the rule of the Nagavamsi kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahadur Diwan Baijnath who kindly sent me 4 impressions from which I edit it.2 The slab on which it is inscribed measures 4'x1' 53" and the writing covers 4'x1' 5" including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf, a dagger and shield, a linga and the sun and the moon as found in other Nagavamsi in eriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the birudas of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are Nagari. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the birudas of the ruling king, but where long samasas were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find kañja-kiñjalka-puñja-piñjarita-bhramarāyamāna for mahā-Mahēsvara-charanakanja-kinjalka-punja-pinjarita-bhramarayamana. His imprecatory verses at the end are i milarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word 'dinha' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is Sanskrit and pass on without referring to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it furnishes the name of a new Nagavamsi king which will be useful in making out a dynastic list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some land. Perhaps Adhakada was the name of the village granted. The gift was apparently made by the queens of Jayasimhadeva of the Naga race, who belonged to the Kasyapa-gotra and was the supreme lord of Bhogavati, having the tiger with a calf as his crost. He is called Rajadhiraja Mahārāja śrī-Jayasimhadēva. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the panchapradhan[ah], i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copperplate grants, the king generally makes gifts in the presence of the matrin (councillor), purchita (family priest), senāpati (commander of the army), yavarāja (heir-apparent) and the dauvārika (door-keeper). The executors of the Chellur plates of Vira-Choda and of the Pithapuram plates of the same king are said to be the paincha-pradhanah, i.e. the five ministers.

#### TEXT.3

- na(pi)-ki[ra]sura Na [ga-vam]-
- [va]ti-pure(ra)varėsva(śva)ra śi(?)

1 See above, Vol. IX. p. 161.

<sup>2</sup> The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.

No. 265 of the Madras Epigraphical Collection for 1908.

Supply "na-nikar-avabha". Supply "s" bhara Bhoga" \* Supply Scasti sahasra-phanama°.

- 1 \* \* la-mārtta[mda] savatsa-vyā-
- 2\* la[m]chhana Kasyapa3-gotra prakati4[kri]-
- 6 ta-vijaya-ghōshana ka[m]ja-kimjalka-pi[m]-
- 7 ja(puñja)-pimjarita-bhramarāyamāņa rā-
- 8 jādhirāja-mahārāja-śri-Jai[ya]sim-5
- 9 ghadēvapādā6 (1) kāma dēvi Loka-
- 10 mahādēvi mahādēvi Šā[sa]nadē-7
- 11 vi pamchapradhāna mahāpradhāni Na[ma]va-
- 12 nāyaka dvitīyē [pa]divāla [tya(tri)tīy]ē
- 13 chavarikumara<sup>8</sup> chaturthē sarvvava[d]i-nā-<sup>9</sup>
- 14 yaka | Dādēsari-pātra Chavaka | Ā-
- 15 dhakāda Jēsi[m]ghalodēva din[h]all A[m]vāva-
- 16 li-nāyaku<sup>12</sup> sākshi Nadayā-vrāhma-
- 17 [na] sākshi dvē! vuhu13 dāri visva-
- 18 dhiraya[m]vāri gōghanals kritaghana-
- 19 šchaiva i brahma-hatyā gurutalpak [ā]15
- 20 ētēshām sudhi<sup>16</sup> na drish[tā] bhumi-harttā na su-<sup>17</sup>
- 21 dhyati | anodakësh[v]=aramn[ë]shul8 sushkal9kota-
- 22 ra sāy[u]ņam<sup>90</sup> krishņasarpābhijāya[m]tē purvvada-<sup>91</sup>
- 23 ttam hara[m]ti22 je | Rāma | 1[ēk]apitam Pulyama-nāyaka [||\*]

#### ABRIDGED TRANSLATION.

Ll. 1-17. His Majesty Rājādhirāja Mahārāja, the glorious Jayasimhadēva of the Nāga race, the lord of [Bhogā] vatī, the best of cities, having the tiger with a calf as his crest and belonging to the Kāśyapa-gōtra, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,-Jayasimhadēva gave the village of Adhakāda (in the presence of ?) his queen Lökamahādēvī and the great queen Sasanadevi (or Somaladevi) and the five ministers (pancha pradhana). (vis.) the chief minister, secondly, the grand warden (? padivāla), thirdly, the prince in charge of the whisk (? chavari-kumāra), fourthly, the lord of the intelligence department (? sarvavādi-Nāyaka) (and) Dādēsari-pātra Chavakā. Amvāvali Nāyaka (is) a witness and the second witness (is) Nadaya Brahmana.

Ll. 17-23. . . . . . . . . . a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brahmana or soiling the preceptor's 23 bed has not24 been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rama! (This) was caused to be written by Pulyama Nayaka.

Bead Jayasimha. \* Read "pādāsām. Read Chamara Kumārā or Chāmara Kumāra.

7 [The reading may also be Somalade. - Ed.]

10 Rend Jayasimba.º

\* Read Sarvavadí-(?).

II Apparently the vernacular equivalent of daday.

12 Read -nayaka.

15 Read \*talpaga.

12 Read visuddhi". 18 Read suddhire.

14 Read göghna kritaghna. 17 Read suddhyati. 20 Read "fayinah.

18 Read Shr=aranyeshu. 18 Read fushka.. n Read parca".

n Bead haranti ye.

22 I.e. illicit intercourse with a guru's wife.

<sup>1 [</sup>Perhaps [ Chh ]i [mda-kula-kama]la-marttam[nda] is the reading intended.—Ed.]

<sup>2</sup> Supply oghra'.

<sup>1</sup> Read Kāsyapa-,

<sup>·</sup> Read prakatikri".

<sup>18</sup> See Vajñavalkyasmriti, Prayatchitt-adhvaga verses 232-233, where it mys that a gurut-ulpaga or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.

# No. 7.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA; SAKA-SAMVAT 1019.

BY RAI BAHADUR HIBA LAL, B.A.; NAGPUR.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiquity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quoudam town Sat upar sat kori baoli or 147 step-wells and as many tanks, and Rai Bahādur Baijnāth, Dīwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as Chorya-tarai was found the present record, which like its three predecessors refers to the reign of the Nagavamśi king Someśvaradeva. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not ev whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures 5' 01" x 2' 11", the length of the inscribed portion being 3' 1" with 24 lines, each about 2' 1" long. The average size of the letters, which belong to the Nagari alphabet, is about 1". The language is Sanskrit prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspal.

The object of the inscription is apparently to record a dedication of a lamp to the god L[o]kēśvara by the inhabitants of a village not named. It appears that a subscription of 11 gadyanakas (coins) was raised by them. The dedication was made 'in the Saka year 1019 during the victorious reign of the illustrious Somesvaradeva, who belonged to the Naga family, who was the lord of Bhogavati, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose crest was a cow and tiger; who was, as it were, the sun to the lotus of the Chhinda family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, i.e. the feet of the great (god) Mahēśvara; who was the store-house of statesmanship; who was the shelter of the whole world; who was like Arjuna in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (Pratigandabhairava); who was like Purāravas among kings; who resembled the demi-gods in enjoyments; who was brave like Narayana, glorious like Indra, true like Harischandra, and in subduing passion, like Mabadeva, and who had acquired his kingdom by the force of his own arms.' In this birudāvali, some of the titles are noteworthy as they were also borne by Madhurantakadeva of the Rajapura plates,1 whom Someśvaradeva is stated to have killed in battle in the long inscription found at Kuruspal.2 This would mean that both belonged to the same family, and that Somesvara killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the Telugu inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the tithi saptams and the nakshatra Svāti, the day which looks like Sanaischara or Saturday, the paksha and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādur Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year Īśvara-samvatsara is also given. From

<sup>1</sup> Above, Vol. IX. p. 181.

these insufficient data Mr. Gokul Prasad, Tahsildar of Dhamtari, has, however, calculated its English equivalent to be Saturday, the 18th July 1097 A.D. He states that the Isvarasamvatsara occurred in the Saka year 1020, so the year referred to in the inscription must be the one which had expired and that in these two years, there was only one saptami combined with a Saturday and the Svāti nakshatra, and this tithi belonged to the bright fortnight of the Śrāvana month in Śaka 1020 current.

#### TEXT.

1 [Sva\*]sti [||\*] [saha]sra-phanāmani-kirana-nikarāva[bh]āsu[ra] [N]āgava[in]ś-ödbhava Bhōgāvatī-puravarēśvara viśa[da-ja]-[ya]-paṭu-paṭaha-[g]āmbhīryya-dhvān-[āla]mkārita-da[śa]-diś-āmta[rā]-4 la 3dhēnu-vyāghra-lāmchchhana Chchhi[m]da-[ku]la-kamala-bhāskara mahā-Ma[hē]-5 śvara-charana-kamja-kimjal[k]a-pumja-pimjarita-bhramara[ya]ma[na] 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gad-āśrayam kōdamda-Dhanamjayam rā-7 fjä]dhi[rā]ja saha[ja]-Manojain Pratigainda-bhairava raja-Purūrava bhō-8 ga-vidyādharam vira-Laksh m idharam mahimā-Mahē m dra sa tya Haris chamdram 9 . . . . [Mada]na-Ma[hēśva]ram nija-bh[u]j-öpārjita . . . śvara [śri] . . . . . . [pana vindhyavāsīni?]-10 11 [dēvi]-varaprasādam [śri-Some]śvaradēva-pra[vardhmāna]-12 [vi]jaya-[rā]jyē Sakē Sa[m]vā(a)t [1]0[1]9 Iśvara[nāma]\*-samvatsar[ē] . . . . . [si]ta-sa[ptamyām] 5Sa[niścha]ra-dinē Sväti-naksha[trē] L[ōkē]śvara[sya] . . . . . 14 . . . rāya dīpakani sarvva-ja[nēna] 6maņthāpaham kritvā ē-15 kādaša gadyānakā? grāha<sup>8</sup>itvā dat[t\*]am Lokēšva[rāya]. 16 [Lökē]s(ś)varasya agrēņa dipakam yō dadāt[i] dailimishāva?9 17 pradī[pē]na [Siva]lōkam vrajē[n=na]rah | [ta]pas[vi] vrāhmaņa[ś=ch=ai]-18 va sādhu putrai[h] kritodyamam | idriša[m] pālyatē10 yas=tu tasya 19 pun(n)yam=a[nam]takam || asya dharmma-vināsā(šā)ya kurutē yō ma-20 dotkatah vráhmanaih kötigháta. limga-bhéda .. bhavét 21 yavan-nabh[o] tishthati chamdrasūryo(ryan) Mēru[h\*] kshiti[r\*]-bhu(bhū)dharatārak-ā[dyāh] 22 apāmpatiś=ch=aiva sarid-va[n-au]gham(I) tāvat=samam dipaka 12pra[svā]layam 23 13Chchhandesvarapamditena likhitam | Mitradeva-sūtrakā[rēņa] u-24 ... Raņa-dhavala 14rudhārēna kamaritam

<sup>2</sup> No. 255 of the Madras Epigraphical collection for 1908. [The syllables gadyanaka appear to be inscribed at the top of the inscription.—Ed.]

This is the reading in some of the other Bastar inscriptions where the passage occurs.—Ed.]

Bead Sanaischara.

\* [It is not unlikely that the intended reading is -jan-aika-malapa[ham] -Ed.]

\* Read grāšayiteā.

\* [The reading seems to be vai višishjam cha.—Ed.]

10 Read pālayēd-yas-tu.

11 Read Brāhmaņānām.

<sup>&#</sup>x27; For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 176.

<sup>&</sup>quot;[There seems to be an erasure between Iscara and samuatsara in the original, but no room for two aksharas.—Ed.]

Read gadyānakān. Gadyānaka is a weight = 32 guājas; (Yājūavalkya, iii. 258). The symbol immediately following the letter kā of gadyānakā may represent a numeral figure.
Read grādayiteā.

<sup>13</sup> Perhaps pradānoyam though it offends against the metre.
13 Read Chapdēseara.

<sup>14</sup> Probably rapakārēna utkiritam. Compare above, p. 33, text 1. 26. [The original seems to show [Degarā 1]naka prēritam 1-Ed.]

# No. 8.—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Temara is a small village adjoining Kuruspal in the Bastar State of the Central Provinces. The place contains some ancient remains from which the sati stone under notice was somehow removed to Kuruspal, where it was found by Rai Bahadur Baijnath among the ruins of a temple. The stone has been, however, so long there that it has got entangled amidst the roots of a Tendu (Diospyrus tomentosa) tree. Some portion of the stone is underground, but the visible portion measures 6' 5" x 1' 7" and contains 14 lines of writing in Nagari characters covering a space 2' 4"×1' 7".

The letters are bold averaging 11", but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is Sanskrit prose. It records the immolation of the illustrious Māṇikya[dēvī] after the death of her husband at Tēmarā-sthāna of Sairsharājarājya, a district of Chakrakōta-rashtra, during the reign of king Harischandra, in the Saka year 1246.

In this record the place and date are important. It has been, I think, conclusively proved that Chakrakūta was situated in Bastar and the fact of Tēmarā being included in it is a further confirmation of what has been proved before. The date Saka-Samvat 1246 corresponding to 1324 A.D., is the latest yet found of the period when the interior of the Bastar country went by the name of Chakrakûta. The record being necessarily brief does not give any clue as to what family king Harischandra belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of Chakrakūṭa of the 11th and 12th centuries, viz. the Chhinda or Sinda family of the Naga race. This record would. in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the Nagavamsi rule at least continued to about the middle of the 14th century A.D.

Svasti śri [||\*] Chakra-kota-rashtre śri-Saira[ha]-rāja-rājyē Ţēma-3 rā-sthā nē Mahagoshtha-samavāsa-šrl-Kalamkām-Nārāyaņaprēkshita-satya-vaktā satya-guru[h] raja-śri-Hariśchamdradeva-rajyeh3|| [S(s)akē] 124[8] Raktākshī-samvatsa[rēha] Chaitra śudi [12] Sanau śri-Harischamdradēva-ādēšakārī Amaņa [sva]rga-lőké [ga]t[é] tat-saki(khi) sati 10 śri-Manikyadvē(dēvi) agnau pravi-11 12 śya [kalpantam] . . . . . . . · · · [ravi] lokā

#### TRANSLATION.

Hail! At Temara-sthana (village) of the Sairaharaja-rajya in the Chakrakota province (rāshtra), during the reign of the illustrious Harischandradeva, who spoke the truth and who

13

<sup>1</sup> Above, Vol. IX. p. 178.

From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No. 259 of the collection for 1908).

<sup>\*</sup> Read -rajye.

was (as it were) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalamkām Nārāyana,1 residing at Mahāgōshtha,—(in this village) in the Saka year 1246 the Raktāksha-samvatsara, on Saturday, the [12]th tithi of the bright half of Chaitra,-Amans, an executive officer (? ādēšakārin) of the glorious Harischandradēva, having gone to heaven (svarga), his companion (and) chaste wife Manikya[devi] [entered] eternity by entering

# No. 9 .- TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING NARASIMHADEVA.

By Rai Bahadur Hira Lal, B.A.; Nagpur.

When I visited the shrine of Dantesvarī at Dantewarā in the Bastar State in 1897, I saw a small stone pillar covered with Telugu writing (on all sides, viz. the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a yūpa2 and the priests of the temple did not know what was written on it. My friend Rai Bahadur Baijnath sent me impressions from which the text was deciphered and a brief notice appeared in Vol. IX. (p. 163) of this Journal. Fresh impressions were subsequently taken by Mr. Venkoba Rao, and I am indebted to Rai Bahadur V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2' 6" high, the breadth of each of the 4 faces being about 71" and the top is consequently 71" square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantewara being south of the Indravati which, as I have said elsewhere, formed the boundary between the Nagari and Telugu scripts, this record is in Telugu characters. The letters are bold and well formed with an average size of 11. Sa, ka and ra appear in a somewhat antiquated form. The language is Telugu. The object of the inscription was apparently to record a gift,3 which was made on the 10th day of the dark fortnight of Jyeshtha in the Saka year 1147, during the reign of Jagadekabhūshana-Mahārāja Narasimhadēva. The date corresponds to 13th June 1224 A.D.5 as calculated by Mr. Gokul Prasad, Tahsildar of Dhamtari. It is not clear whether the grant was made by the king himself or by some one of his subjects, but the phrase śriman=Narasimhadeva-mahīrājula-rājya etc. (ll. 6 to 11), "the reign of the illustrious Mahārāja Narasimhadēva" seems to show that it was some person other than the Mahārāja who made a reference in this wise.

The other inscription was found at Jatanpal, 40 miles from Dantewara. It is situated to the north of the Indravati and is inscribed in the Nagari character on a slab measuring  $4' \times 1'$   $4\frac{1}{4}$ .

<sup>2</sup> Le. a sacrificial post, 1 This probably refers to the last incarnation of the god Vishnu.

<sup>\*</sup> Line 46 speaks of i dharmamu 'this charity' and line 23 has deri, while in line 35 we have a portion of achandrarkka suggesting that either a village or some land was given till the sun and moon endured to the temple

<sup>\*</sup> I originally read the date as 1140 (above, Vol. IX. p. 163). The last figure of the year is partially broken off and in the first impressions it looked like a zero, but in the fresh ones it appears to be 7.

If the year 1147 is an expired one, the date would correspond to 2nd June 1225 A.D.

almost the whole of which is covered with big letters averaging 2". There are altogether 18 lines. Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted.

On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets. The meaning of these is clear. The top figures denote that the grant is to last as long as the navagrahas or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig. The language is corrupt Sanskrit prose. The object is to record a grant of land made by one Kāmā Nāyaka to one Rāhīla Pāṇḍē. Kāmā Nāyaka appears to be a subordinate of a chief named Sōmarāja under Mahārāja Narasimhadēva. The mention of the mother Gaṇgādēvī after the king's name is not clear. The date given is the Śaka year 1140 without specifying any other details. It corresponds to 1218 A.D. In this year there was an eclipse of the sun and the month of Jyēshṭha was intercalary. So it was doubly meritorious to make a gift in that year.

Narasimhadeva apparently belonged to the Nagavamsa dynasty. Some other longer inscriptions of this king have also been found in the Bastar State. Before these are published it will be premature to make any remarks about him.

## A.-DANTĒWĀRĀ.

## TEXT.

1	Svasti śrimatu sa-			22	dava							
2	masta-praśasta-1				dēvi	1	-		100			Г
	ssahitam śrims[j*]-			24	na u	(n)d1	а.					
	Jagadēkabhūsha-				[gā]m						31.	
	na-mahārāju-				li ām[							
	l-aina śrima[n*]-Na-			27	[m]du	-Jan	do.					,
	rasihya(simba)dē[va]-				maru							
	maharāju-1				[m]un						*	
	la rājyā-			40	[m]un	as u						
9	in rajya-											
	Second Face.						W.	ourth.	Face			
10	bhivriddhi prava[rddha]-			90				JUN 2 C. F	r sace.			
	mānamugā-			30						20	akha-	
	n=ä-chamdrärkka-			31							. itha	4
				32							tamdri	i
	mugā svasti Šaka-varusha-			33						na	tammu	1
10000	A STATE OF THE PARTY OF THE PAR			34							d[k]uns	
	mbulu 114[7]			35					.Coh	m"]	drārkka-	
	md-avun-ēmți			36		S					apamga-	
	Jyështha-mā-			87				1			dinik	
	samuna ba-			38							lu mari	
19	ha(hu)la-daśami			39				-			du pad	
				40	100						kumd[u]	
	Third Face.			41							yaku[m]	
20	[ka]			42				•			tha-pati	
	kum			43				0.5-				
		**		20	1			men	af n loc	Hr(AB	) [Rě].	•

<sup>1</sup> No. 245 of the Madras Epigraphical collection for 1908.

First Face.

Read prafasti-sahitam. This phrase also occurs in the Tsandavôlu inscription of Buddharāja. See above, Vol. VI. p. 272.

<sup>1</sup> Read -mahārājula.

Top of pillar.											
44 . nāmdu .		2.			47						vā[ru]
45 mu petimehehinām			100		48 nāgu		*			1530	
46 i dharmamu e .			1		49 pi 1	ıü[Kn]		100	-0	0.0	Cat Illian
					50	W. 10		-	1 1	100	Mario S

#### TRANSLATION.

(L. 1—19.) Hail! In the reign of the illustrious Jagadekabhūshana Mahārāja alias the prosperous Narasimhadeva, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure—in the Saka year 1147, in the month of Jyeshtha, on the 10th of the dark fortnight

#### B.-JATANPAL.1

#### TEXT

- 1 Svasti [||\*] sri³ māhārājāḥ³
- 2 Narasimgha dēvah rāvah
- 3 Gamgā-döv[i] mātā | mamda-
- 4 lika Somarājah | Kā-
- 5 mā- Nā[ya]kaḥ dataḥ<sup>5</sup> [bh]u-
- 6 mi Rāhila Pāmdē pra-
- 7 tigrāhī | Mēdani Pāmda(dē)
- 8 Dēva-nāyaka Jāmu Sā-
- 9 hu | Ghikā sēthi[|] Somāï
- 10 ět[ě] pālaka(kāb) | vrahma-vadha [g]ova6 |
- 11 [pitri]-vadha vālaghātaka i ēta[t]pāpē-
- 12 shu [l]ipyatë || nsya bhumit [prale]-
- 13 payes | s[v]adataº cha prada cha va [1] jo harto va-
- 14 śum(sum)dharā [1] shashthi var[u]sha-sahasrā-
- 15 pi narakē jāyatē krimi
- 16 Sākana<sup>10</sup> 1140
- 17 [Ja]sya11 bhumi pralopaya[ti tasya\*]
- 18 garda[bha] va(ba)pa 12 su[kari] mai[||\*]

#### TRANSLATION.

Lil. 1—10 Hail! (While) the illustrious Mahārāja Narasimhadēva-rāva (is ruling) (and) Gangādēvī (i.) the mother (and) Šomarāja (is) the mandalika, Kāmā Nāyaka gave land, the recipient being Rāhīla Pāndē. Mēdani Pāndē, Dēva-nāyaka, Jamu Sāhu, Ghīkā Sēthī (and) Somāī — these (are) the protectors (of this grant).

<sup>1</sup> No. 251 of the Madras Epigraphical collection for 1908.

<sup>3</sup> Read fri. 2 Read mahārājah.

<sup>\*</sup> Read Narasimhadeva-ravah.

Probably data bhameh is meant.

<sup>\*</sup> Read goodha. The syllable dha at the end of the line is represented by a vertical stroke in the original.

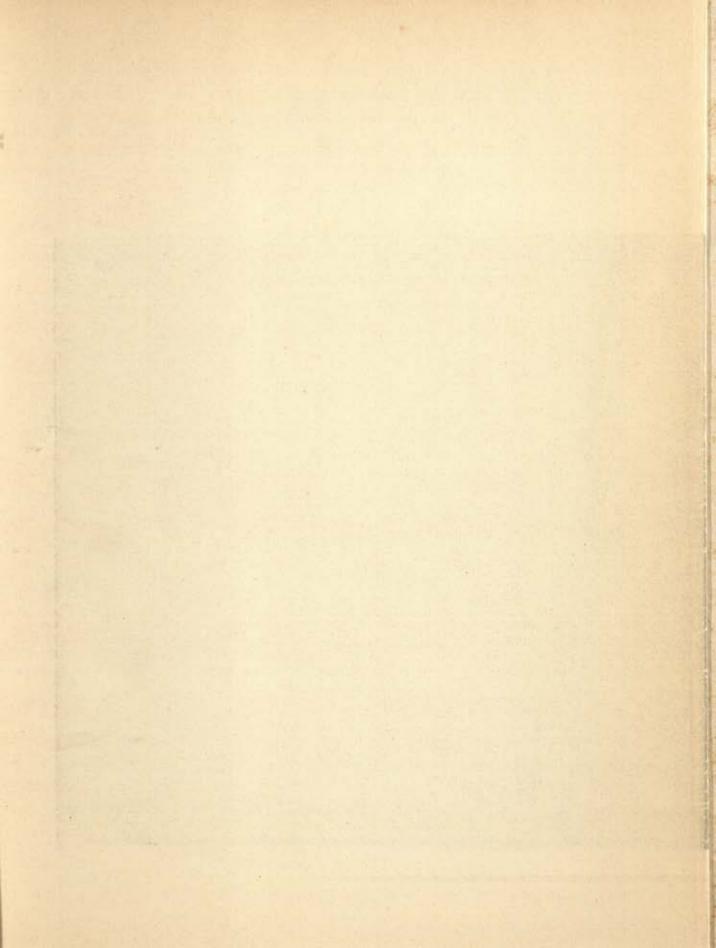
T Rend dhamim.

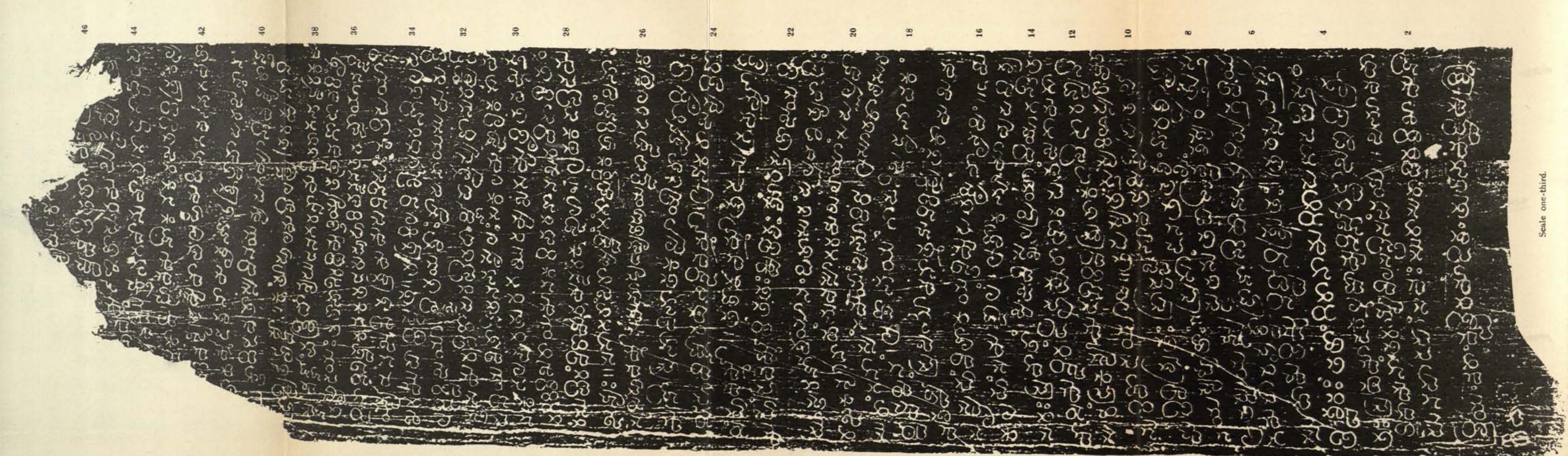
<sup>\*</sup> Probably eshām pāpēna lipyantē asya bhūmim pralopayanti yē is intended.

<sup>\*</sup> Read svadattām paradattām vā yō harēla vasumdharām i shashtim varsha- sahasrāni narakē jāyatā

Read Sak-ankah. 11 Read yō bhêmim pralopayati. 12 Read sukari mavi.

<sup>13</sup> That is, they will see that this grant is duly respected.





Ll. 11—15. The killing of a Brahmana, [the killing] of a cow, parricide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L. 16. The Saka (year) 1140 in figures.

Ll. 17-18. Hel who despoils the land has an ass for (his) father (and) a pig for (his) mother.

## No. 10.—NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

To Rai Bahādur Venkayya 1 am indebted for the fresh inked estampage of this inscription, which is reproduced on the accompanying Plate. The text of the inscription was published in 1890 in my South-Indian Inscriptions, Vol. I. No. 32. In the translation (loc. cit. p. 27) I would now substitute the following version of the first verse:—

"Let them grant you choice glory for a long time,— those dust-particles on the feet of Srīghana,<sup>2</sup> which are hostile to worldly existence, (and) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons!"

In the Nachrichten d. K. G. d. W. z. Göttingen, 1903, p. 310 f., my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of Bāṇa's Kādambarī.

The inscription does not contain a date, and the Pallava king Simhavarman to whose reign it belongs cannot be identified with any other Pallava king of the same or similar name. The approximate time of this record must therefore be settled on paleographical grounds. The alphabet is what Dr. Burnell has called the transitional type of the Tolugu-Kanarese characters. He notes as characteristics of this type the four letters cha, dha, bha, and śa. I have followed these test-letters through a number of inscriptions from the Telugu country, vis.—

- No. 1.—The Maliyapūndi grant of Amma II. (above, Vol. IX. p. 52 f.), after A.D. 945.
- No. 2.—The Rapastipūndi grant of Vimalāditya (above, Vol. VI. p. 354 ff.), A.D. 1018-19.
- No. 3.—The Korumelli plates of Răjarăja I. (Ind. Ant. Vol. XIV. p. 50 ff.), after A.D. 1022.
- No. 4.—The Ţēki plates of Chōḍagaṅga (above, Vol. VI. p. 338 ff.), A.D. 1086-87.
  - No. 5.—The Pithapuram plates of Vira Choda (South-Ind. Pal., Plate xxix.), A.D. 1092-93.
  - No. 6.—The Chebrola inscription of Vikrama-Chela (above, Vol. VI. p. 226), A.D. 1127.
  - No. 7.—The Chellur plates of Kulöttunga II. (Ind. Ant. Vol. XIV. p. 56 ff.), A.D. 1143.

<sup>1</sup> Lines 17-18 are engraved below the figure of a pig followed by an ass.

This is a name of Buddha according to Amars, Hömachandra and the Nāradapaūcharātra; see the St. Petersburg Dictionary, z.v. The Pāli form Sirīghaņa or Sirīghana occurs in the Dīpavamso, i.11, and ii. 1.

<sup>&</sup>lt;sup>1</sup> South-Ind. Pal., sec. ed., p. 26.

No. 1 still shows the old forms of the four test-letters. The new form of dha appears first in No. 2, and the open forms of cha and bha in No. 3. In addition to these, the Telugu form of sa is exhibited by Nos. 4-7 and by the Amaravati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amarāvati pillar within narrower limits, the letter ha may be used. In Nos. 1-5, as in the Amarāvati inscription, the curve at its right end extends below the line, while in Nos. 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos. 4 and 5 agree most closely with the alphabet of the Amarāvati pillar, which may therefore be placed between Nos. 3 and 6, say about A.D. 1100.

In lines 38 and 47 of the inscription, mention is made of the city of Dhānyaghaṭa or. Dhānyaghaṭaka. For other forms of this ancient name of Amaravati, see now above, Vol. III. p. 94 and note 5; Vol. VI. pp. 85, 146 f. and 157; Vol. VIII. pp. 11 and 67 f. The town had been included in the Pallava kingdom already in the time of Sivaskandavarman of Kānchīpura; see above, Vol. VI. p. 85.

# No. 11 .- PACHAR PLATE OF PARAMARDIDEVA; VIKRAMA-SAMVAT 1233.

#### BY ARTHUR VENIS.

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing courtesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dug up some 40 or 50 years ago in Pachar, a village 12 miles north-east of Jhansi city, by one Ganeshju while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual débris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brähmana named Bindraban, son of Kali, one of the zamīndārs of the village, and he presented it to Government. The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate—about the middle of the first four lines of the inscription—is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.<sup>2</sup> The figure is nearly the same as that found on the Banda District plate of Madanavarmadēva<sup>3</sup> and resembles the one engraved on the first of the Ichchhāwar plates of Paramardidēva<sup>4</sup> and the Semra plates of the same king. In the latter, however, the goddess is squatting on a lotus.<sup>5</sup> All these figures<sup>6</sup> are evidently representations of the goddess Gaja-Lakshmi.

<sup>&</sup>lt;sup>1</sup> The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

<sup>&</sup>lt;sup>3</sup> In some of the other cases, where a similar figure is engraved, each of the elephants carries a water-pot in its trunk; see s.g. above, Vol. IX. Plate facing p. 173.

Ind. Ast. Vol. XVI, Plate facing p. 208.

<sup>4</sup> Ibid. Vol. XXV. p. 205.

Above, Vol. IV, Plate facing p. 166.

<sup>\*</sup> A similar figure is cut on some of the seals of the Katak king Mahā-Bhavagupta I. (above, Vol. III. pp. 341, 345 and 346, and Vol. VIII. p. 139). The seal of the Ārang copper-plate of Mahā-Jayarāja (Dr. Fleet's Corpus Inscriptionum Indicarum, Vol. III. p. 191) and that of the Raypur plates of Mahā-Sudēvarāja (ibid. p. 196) bear a similar goddess; also the seal of the Khariār plates of the latter (above, Vol. IX. p. 171).

The preservation of the inscription is good. The characters are Nagari and the language Sanskrit. As regards orthography, v is used for b throughout. The dental sibilant occurs for the palatal in sakti for śakti (1. 2), dasa for daśa (1. 8), asva for aśva (1. 17), visada° for viśada° (1. 20), and sāstra for śāstra (1. 21). The palatal sibilant takes the place of the dental in vaśundharā for vasundharā (11. 5 and 19), Vājašanēya for Vājasanēyā (1. 11), śīmā° for śīmā° (1. 14) and vaśudhā for vasudhā (1. 18). The anusvāra is in many cases not clearly marked. Final consonants are not distinguished, e.g. samvata is actually written instead of samvat in 1. 9; phalama for phalam in 1. 18; vasēta for vasēt in 1. 20; and °paṭṭama for paṭṭam in 1. 22.

The record belongs to the Chandella family—called Chandratreyal in this (line 1) as well as in the other known inscriptions of the dynasty. The Chandellas were lords of Kalanjarn (1.4), i.e. Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhund, of the United Provinces. The tract of country over which they ruled was called Jējābhuktika or Jējābhukti³ (between the rivers Jumna and Narmadā), apparently after king Jējā, whom Kielhorn identified with Jayaśakti, one of the earliest kings of the family. About the name Jējābhukti, Dr. Hultzsch remarks: "This old name of Bundelkhand, the country which was ruled over by the Chandellas is the original of the vernacular form Jajāhūti or Jajāhōti, just as the modern Tirhut is derived from Tirabhukti."

Our inscription opens with a verse in praise of the Chandrātrēya (amily and then refers to kings Jayasakti and Vijayasakti of the same family. The record then registers a gift by the Paramabhatṭāraka Mahārājādhirāja Paramēšvara, the glorious Paramardidēva, an ardent worshipper of Mahēšvara, who meditated on the feet of the P. M. P. śrī-Madanavarmadēva who, in his turn, meditated on the feet of the P. M. P. śrī-Prithvīvarmadēva. While at Vilāsapura Paramardidēva granted land in the village of Lauvā within the vishaya of Karigavā. The grant was made on Wednesday, the eighth tilhi of the dark fortnight of Kārttika in Samvat 1233, expressed both in words and in figures. The donee was a Brāhmaṇa named Paṇḍita Kēśavaśarman of the Kaśyapa-gōtra, who was a student of the Vajasanēya-śākhā, had the three pravaras of Kaśyapa. Avatsāra and Naidhrava and had come from the Bhaṭṭā-grahāra called Mutāūsha. He was the son of the Dvivēdin Tīkava, grandson of Rā (?) Tīhuṇapāla and great-grandson of Chan Valahavā. The document was written by Subhānanda of the Vāstavya race and engraved by Pālhaṇa, son of Rajapāla, who is described as a master of the art and craft (विद्याविश्वक्त्या), 1. 22).

Without entering into the history of the Chandella dynasty, it is here necessary to state that the inscriptions of Paramardideva, hitherto known, range, according to Kielhorn, from

<sup>&</sup>lt;sup>1</sup> In the Khajuraho inscription, Chandratreya is said to have been a sage and the son of the sage Atri; above, Vol. I, p. 130, verse 7.

See e.g. above, Vol. I. pp. 123, 138 and 212.

<sup>1</sup> Mr. V. A. Smith's Early History of India, p. 312.

<sup>\*</sup> This king is mentioned in line 2 of the subjoined inscription.

<sup>5</sup> Above, Vol. I. p. 218.

The abbreviations pain, dei, rā and chan occur also in the Semra plates; above, Vol. IV. p. 155.
 To the same family belonged Prithvidhara who wrote the Semra plates; above, Vol. IV. p. 166.

<sup>5</sup> The Chandellas have left magnificent monuments at their chief towns Mahola. Kalinjar and Khajuraho. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandellas were frequently in contact with the Kalachuris of Chedi and with the kings of Kazauj either as friends or foes. They also took part in the efforts made from time to time by Indian princes against Muhammadan aggression. According to Mr. V. A. Smith, the most notable representative of the Chandellas is the Raja of Gidhaur near Mungir (Monghyr) in Bengal.

A.D. 0.8. From other inscriptions<sup>2</sup> we know that Paramardideva of Jejabhukti was conquered by the Chahamana king Prithviraja about 1182 A.D. On the 27th April A.D. 1203, the former surrendered the fort of Kalinjar to Kutb-ud-din Aibak.<sup>3</sup> From an inscription at Kalinjar we also learn that Paramardideva was a poet. He is said to have composed out of innate faith a eulogy of the god Purari (Siva).<sup>4</sup>

As regards the localities mentioned in the subjoined record, Lauvä, the village in which the land granted by the king lay, may be identified with Lewa, three miles west of Pachar. There are several villages named Kargawan near Jhansi. By far the largest and most important of them is one situated five miles north-east of Chirgaon and nine miles north-east of Pachar. According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmaṇas. If this tradition be true, king Paramardidēva must have made the grant when he was encamped at Pachar. According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings. The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind). It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style. This temple is situated in the heart of the village some 10 feet below the present level of the surface there. Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands. The

Another grant of Paramardideva issued from Vilásapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Pailānī tahail of the Banda District of the United Provinces. This grant is dated in Samvat 1228 corresponding to A.D. 1171 and was engraved by Pālhaṇa, son of Rajapāla.<sup>8</sup> The Pachar plate was also engraved by the same man.<sup>9</sup> It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place.

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, viz.  $7\frac{1}{2} dr \bar{o}nas$  of seed to be sown in the manner specified in line 8:

<sup>1</sup> See his Supplement to Northern List, above, Vol. VIII. p. 16.

<sup>2</sup> Arch. Surrey of India, Vol. X. Plate XX> 1, 9 and 10; Vol. XXI, pp. 173-74.

<sup>1</sup> Ibid. Vol. XXI. p. 38.

Journal, Bengal Asiatic Society, Vol. XVII. Part I, p. 316.

<sup>\*</sup> At Lewa there is a "baoli" (large well) lined with square stones, some of which are clearly of Chandel workmanship, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a sati stone, bearing an inscription which, however, is quite illegible.

<sup>\*</sup> At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Mahratha fort and there is said to be an old well now filled in, lined with the large Chandel bricks.

The Collector of Jhansi also mentions another tradition in connection with Pachar. A briragi from Jatara (in the Orchha State, 20 miles south of Mauranipur in the Jhansi District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the east, one to the north, and a fourth, the exact location of which is unknown. All these temples were said to be buried and (if existent) remain so to this day. Pahlav Das is also said to have pointed out the site of a disused Chandel well which has since been excavated. This is situated about one furlong east of the village. It is lined below the level of the surface with the large bricks characteristic of Chandel work. Chandel ruins and carvings occur in many other villages throughout the whole district of Jhansi from the extreme north-east near the junction of the Dhasan and Betwa to the extreme south where are the famous Chandel sites of Deogarh, Chandpur, Dudhai and Madanpur.

<sup>&</sup>quot; Ind. Ant. Vol. XXV. p. 208.

The engraver of the Semra plates was also called Pålhana. Here, however, his father's name is not given. The writer of the Ichchhawar plates was the Kayastha Prithvidhara. The Semra plates were written by a man named Prithvidhara, who belonged to the same family as Subhinanda, the writer of the Pachar plate; see note 7 on p. 45 above.

# वापगत्या कोरडे सार्बद्रोणसप्तपरिकलिता प्रस्पप्रत्येकवाध व्यवस्थया। द्रप्रहलावच्छित्रा भूमि: etc.

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandella king Madanavarmadeva dated in Samvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows: इल्ट्याइपि इल १० सत्तभूमियंच वीगे कोर्ट दोषसाइस्य . . . . दत्ति. Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus वापगत्या is the Sanskrit for the Prakrit form वीगे and describes the grain as sown broadcast, i.e. not as sown first in seed beds and then transplanted. Again, the compound प्रस्थान वाध्यास्थान स्थान स्थान स्थान स्थान प्रस्थान प्रस्थान

There remains the difficult word कोरड, which Kielhorn read as कोरडे in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read कोरडे in our text as a piece of careless engraving for कोरडे. If this somewhat bold expedient were adopted, the Sanskrit word कोरड as the equivalent of the current Hindi कोरडाव would supply the name of the common millet kodo, which may have been employed as the standard grain for broadcast sowing. For the word कोरड as it appears in our text, I can offer no Sanskrit equivalent. If it corresponds to the Mahrathi कोरडा "dry", the sense of the whole passage would be: "As much land as may be covered by 7½ dronas of seed, in the dry condition, thrown broadcast."

### TEXT.

- 1 [श्री] ॥ खस्ति ॥ जयत्वाद्वादयित[य] विश्वेष्वरियरिश्तः । चन्द्रावेयनर-न्द्राणां वंशयन्द्र इवोञ्चलः ॥ तत्र प्रवर्षमाने वि
- 2 रोधिविजयभाजिण्जयमार्किविजयस(म)त्त्वादिवीराविभ[1]वभाखरे परसमहारकम-चाराजाधिराजपरसेश्वरत्रा-
- 3 पृथ्वीवर्मदेवपादानुष्यातपर[म]भद्वारकमञ्चाराजाधिराजपरमेश्वरश्रीमदनवर्मदेवपादानु-ष्याभ(त)पर[म]भद्वारक-

<sup>1</sup> As to the method of measuring laud by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country" (Ind. Ant. Vol. XV. p. 268) and the Settlement Report of Jhansi, 1871, p. 125; but this does not throw much light on the word korada. [In one of the inscriptions of the Vällabhattasvämin temple at Gwalior, mention is made of land measured by the quantity of seed required to sow it (above, Vol. I. p. 161); also in a grant of the Valabhi king Dharasena IV. (Ind. Ant. Vol. XV. p. 340, text line 45 f). In the Tinnevelly district of the Madras Presidency and in the Telugu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it.—Ed.]

3 Read [7]

- 4 महाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीकालश्वराधिपतिश्रीमत्परमिह(दि)देवो वि-जयो । स एव दर्बिषहत[र]-
- 5 प्रतापताचितसक्त त्रिकुलः कुलवधूमिव वग्र(स्)न्धरा[िन]राकुलां परिपालयन-विकलविकिनिमीलीक्तमितः । करिगवाविषयान्तःपा-
- 6 ति[जी]वाद्यामोपगतान्त्राद्यणानन्यांच मान्यानिधकृतान्कुटुम्बिकायस्वदृतवैद्यमहत्त-रादीन्यर्जान्यस्वोधयति समाज्ञापयति चास्त् वः सस्विदि-
- 7 तं ययोपरिलिखितेकिन्यामे सजलस्थला सस्थावरजङ्गमा साधक[द्वी] भूत-भविष्यदक्तमाननिःशेषादायसहिता प्रतिषिद्यचाटादिपव-
- 8 ग्रा वापगत्वा कीरडे साईद्रीणस[त]परिकलिता प्रस्वप्रत्वेकवाधव्यवस्थया । द[स](ग)इलाविक्वा भूमिरस्था(सा)भिर्व्विलासपुरे वयस्त्रिंगदिध-
- 9 कम्पतद्वयोपेतसहस्रतमे स[स्वत]रे कार्त्तिके सासि क्रयणपचि[ष्ट]स्यान्तियाथङ्कतोपि सस्वत(त्)१२३३ कार्त्तिकविद ए वुधवारे । पुख्यतीर्थोदकेन वि-
- 10 धिवल्याता देवादीनान्तर्थं भास्तरपूजापुर:सरं चराचरगुरुं भगवनां भवा[नी]-पतिमभ्यद्ये इतशुजि इत्वा मातापित्रीरात्मनय पुख्ययशीव
- 11 वृहये । मुताउषभद्दाचहारविनिर्माताय कथ्यपगोत्राय कथ्यपावसारनेषु(ध्र)व-[त्रि]प्रवराय वाजभ(स)नेयभाखाध्यायिने चौ । वलह[वा]पपौत्र[ा]-
- 12 य [रा?] । तिडुणपालपोत्राय दि । तीकवपुत्राय प । केशवश्रमीणे त्राह्मणाय कुशलतापूर्वन इस्तोदकेन स्वस्तिवाचनपूर्वेश्वन्दार्कसमका-
- 13 लं पुत्रपीताद्यन्वयानुगामि शासनीकत्व प्रद[त्त]। इति मला भविद्वराज्ञा-श्रवणविधेयैभूत्वा भागभीगादिकं सर्व्वमस्त्री(स्री) समुपनेत[व्यं] । तदेना-
- 14 [म]स्य भूमि(मिं) समंदिरपाकार[i] सनिर्णमप्रवेश[i] ससर्व्वाशनेत्तुकार्या(र्प्या)सादि-भूक्हामपरेरिप [शी](सी)मान्तर्णतैर्व्वस्तुभिः सहित[i] सवाश्चा[भ्य]न्तरादा[यां]
- 15 [भु] खानस्य कर्षतः कर्षयतो दाना[ध\*] मनविक्रयस्या कुर्वतो न केनचित्काचि-द्वाधा कर्त्तव्या । अत्र च राजराजपुरुपाटविकचाटादिभिः स्वं
- 16 खमाभार्थ्य(व्यं) परिहर्त्तव्यमिदश्वासाहान[म]नाहेदामनाहार्यश्वेति भाविभिरिप भूमिपालै: पालनीयमिति ॥ उक्तश्व ॥ ম[खं] भद्रास[नं] ছ-
- 17 वं वरास्ता(या) वरवारणाः । भूमिदानस्य पुष्पाणि पत्नं स्तर्भाः पुरंदर ॥ भूमि यः प्रतिगृह्णाति यस भूमि प्रयक्ति । उभी ती पुख्यक-
- 18 मांगी नियतं खर्मगामिनी ॥ वहुभिर्व्वश्(सु)धा भुका राजभि: सगरादिभि: यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

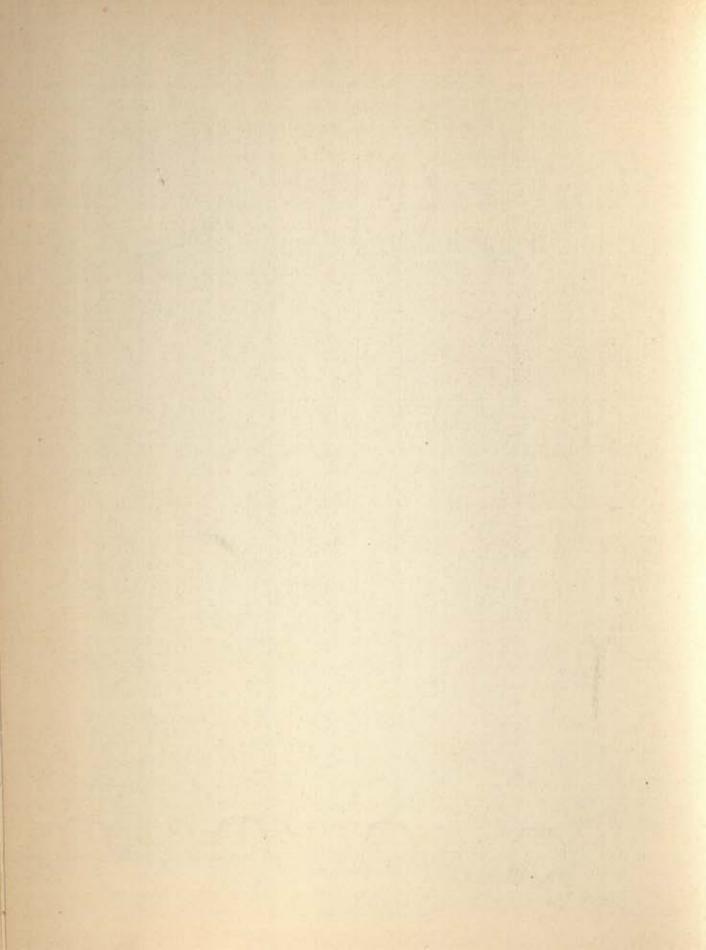
<sup>1</sup> Read संवरसर.

<sup>1</sup> Read oatental.

<sup>&</sup>quot; Read ogawizfam".

Read. NT.

Bend gwife. The usual reading is fweife.



- 19 त्तां परदत्तां वा यो हरेत वश्(स्)न्धरां । स विष्ठाय[i] क्रिसिर्भूभ्या(ला) पित्रिस: सह मज्जित ॥ षष्ठिं(ष्टिं) वर्षसहस्राणि स्वर्गे वसति भूमिदः ।
- 20 ब्राच्छेता चानुमन्ता च तान्धेव नरके वसेत(त्) ॥ खहस्तीय(यं) राजश्रीपर-महिंदेवस्य मतं मम ॥ विस(श)दगुणगणाधीनामवा-
- 21 स्तव्यवंग्यः सकलविदितसा(शा)स्त श्रीग्रधानंदनामा । अलिखदविनपालस्यात्रया धर्मालेखी स्मटलिलतिनवेश(श्री)-
- 22 रचरैस्ताखपदम(म्) ॥ रजपालस्य पुत्रेण पाल्हणेन च शिल्पिना । उत्कीर्षा वर्षघटना वैदग्धीविख[क\*]मीर्ण(णा) ॥ श्री [॥\*]

### No. 12.—AMAUNA PLATE OF THE MAHARAJA NANDANA; [GUPTA-] SAMVAT 232.

BY THE LATE DR. T. BLOCH, PH.D.

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Simha, Zamindar of Amauna, Pargana Arwal, in the district of Gaya. Amauna is about 2 miles east by north of the well-known town and market-place of Daudnagar on the east bank of the river Son in the Gaya District. The plate has been lent to me through the kind offices of Mr. R. S. Greenshields, I.C.S., Collector of Gaya.

[The text of the subjoined inscription has been printed with a translation in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. V. No. 5, May 1909, in an article entitled "The Mallayashtikā grant of Nandana" by Mr. Parameśvar Dayāl. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr. Dayāl, the plate was found in December 1907 "in the fields of Bhendiā Bīghā, a hamlet of mauza Amaunā. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is padti 'uncultivated' and of the class called rerhā, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a filha 'mound' considered to be the site of an old mud fort."—Ed.]

The plate consists of a single sheet of copper,  $5\frac{1}{2}$  by  $11\frac{2}{4}$ , including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is, however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (Sameat 2 232) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskrit, but not very correct. Thus, the spelling āchchhēttā for ākshēptā, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with ākshēpaḥ, for which he substituted its correct form later on.

1 [Mr. Dayal gives the dimensions of the original plate as 9\frac{1}{2}" x 5\frac{1}{2}" excluding the handle.—Ed.]

<sup>\*</sup> This word is spelt Sameratta. I have adopted the above reading, which appears to me the reading originally intended.

The inscription records the grant of the village Mallayashtika to a Brahmana, named Ravisvāmin.1 who belonged to the Gargya-gotra and was a student of the Vajasaneyi-Sakhā. The grant was issued from Pudgala, a locality, which I have not been able to identify, by the Mahārāja Nandana, who held the title of Kumārāmātya,2 and who describes himself as "meditating over the feet of the king (deva), and of his guru" (1.1). It is thus evident that the Maharaja Nandana was merely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramount sovereign to whom he owed allegiance.

The date of the inscription (l. 8: Sainvat 200 30 2) doubtless refers to the Gupta era. and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of Magha. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time; for it is well known that, at present, the agricultural year, governed by nakshatras, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India. and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my attention to the remarkable fact, that among the peasants of modern Bihar, the nakshatras are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the nakshatras is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar Ilāhī year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

The name of the engraver of the inscription appears to have been Südraka, if I am right in explaining the blundered words at the end of the inscription (1, 8: Sudrakaredrakshunah) as Śūdrakēn=ötkirnam "engraved by Śūdraka." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the Mrichchhakațika,3 occurs again in two other inscriptions from the Gaya District (Nos. 642 and 646 in Kielhorn's List'), one of which dates from the time of Nayapala, and the other from the time of Yakshapala, probably 9th or 10th century A.D.5

### TEXT.6

1 Svasti Pudgalāyāh? dēva-guru-pādānudhyāta8-kumārāmātya-mahārāja-Nandanah kušali 2 Mallayashtikāyām brāhmaņ-ādin yathā-prativāsinō mānayati viditam=vō bhavishyati

2 This title is very frequently met with on my Basarh scals; see Archwological Survey of India Annual Report, 1903-04, p. 103. Its correct explanation in Sanskrit appears to be: कीमारादास्य अमान्य: 'one who has been in the service of the king, from the time when he was a boy.'

3 According to the late Professor Pischel, Dandin was the real author of the Mrichchhakafika. This theory is based on the occurrence, both in the Mrichchhakafika, and in Dandin's Karyadarfa, of the verse: खिल्पतीय तमीऽद्वानि वर्षतीवाधनं नभ:; and further on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the Kanyadaria, are from Dandin's own poetry.

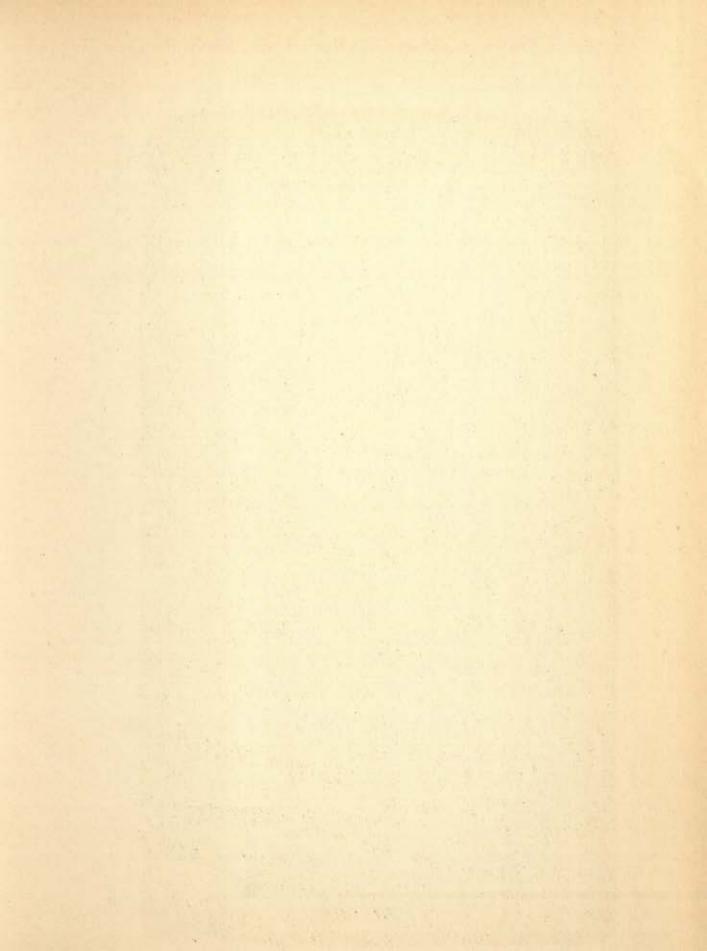
Ep. Ind. Vol. V, Appendiz, pp. 86-87.

a [In a footnote on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A. D."-Ed.]

\* From the original plate.

7 [Mr. Dayal reads Pungalāyāķ.—Ed.] · Originally padasudhyato; but the sign of o appears to have been struck out later on.

<sup>1</sup> Personal proper names, formed with raci, surya, and similar words, appear to have been rather commou in North-Eastern India in those days. It is evident that the persons, who adopted them, were Sauras, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of Sûrya, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.



- 3 yathā may=aisha grāmaḥ asmai Gārgya-sagottrāya Vājasanēya-sabrahmachāriņē brāhmaṇa-
- 4 Ravisvāminē mātāpittror-ātmanas-cha dharmm-ōpachay-ārtham-ā-chandr-ārkkasamakālikah puttra-pauttr-ā-
- 5 di-bhōgyaḥ¹ bhumichchhidra-nyāyēn=āgrahāratvēn³=ātisṛshṭas=tan=na kēnachid=asmadvanša(mša)jēn=ānyē-
- 6 na vā sva-dharmma-yašō-rthinā [ā]kshēpaḥ³ piḍā vā karttavyā [||\*] Uktam cha [|\*] Shashti[m\*] varsha-sahasrāni
- 7 svarggē modati bhūmidah āchchhēttā\* ch=ānumantā cha tāny=ēva narakē vasēd=iti [||\*]
- 8 Sva-mukh-ājāā Samvat<sup>5</sup> 200 30 2 Mārgga di 20 Sūdrakarēdrakshuņaḥ<sup>6</sup> [||\*]

### No. 13 .- PARDI PLATES OF DAHRASENA; THE YEAR 207.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr. Fleet, who contributes the following remarks on the original copper-plates.

"These plates were found in 1884 in the course of digging a tank at Pārḍī, the head-quarters town of the Pārḍī subdivision of the Surat District in Gujarāt, Bombay. The record on them was brought to notice and edited in 1885 by Pandit Bhagwanlal Indraji, without a lithograph, in the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVI. p. 346 ff.

"The plates are two in number, each measuring about  $9\frac{\pi}{16}$ " by 3". They are quite smooth; the edges of them being neither fashioned thicker nor raised into rims: but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ringholes the plates were held together by a long copper wire, \( \frac{1}{8} \)" thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tie, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together ab imitio.

"The weight of the two plates is 31 tolas, and of the two wires  $1\frac{1}{2}$  tolas; total,  $32\frac{1}{2}$  tolas =  $12\frac{1}{2}$  oz."

<sup>&</sup>lt;sup>1</sup> It looks as if the engraver had begun to write bhôgyö, which he changed afterwards into the wrong form bhôgyab.

A small dot over ra appears to me merely a defect in the plate.

<sup>\*</sup> The engraver clearly had written akehēptā first, on account of the well-known floka, which he had in

A well-known blunder for ākshēptā, due to the vernacular pronunciation of the time.

<sup>\*</sup> Looks like Samvoatta.

<sup>\*</sup> Perhaps Śūdrakēn-oʻtkīrnam? [Mr. Dayāl reads tūdrakarād-rakthunah and translates "to be protected from the hands of the Śūdras."—Ed.]

The alphabet is of an early southern type. No distinction is made between the secondary forms of short and long i: I have, however, written i in the words ini (1. 2), Antarmmandali- (1. 2 f.), and Kaniyas- (1. 4). The jiheāmūliya occurs twice (1l. 6 and 7). A final form of t seems to be used in  $k[\tilde{e}^*]$  nachi[t] (1.7). The second consonant of the group nna is expressed by n in Nanna (1, 3), but by a in arnnava (1, 5). The abbreviation sain for sameat and the numerical symbols 3, 7, 10 and 200 are employed in 1. 9, where the tithi of the date is given both in words and in figures.

The language is Sanskrit prose; but one verse of the Mahābhārata is quoted in 1.7 f. The rules of sandhi are strictly observed, except in "svāmina (1. 3) and "vriddhayē (1. 5). Every consonant following r (except sibilants1 and h) is doubled in accordance with Panini, viii. 4, 46 and 49, and the dh of anudhyāta (1. 1) according to viii. 4, 47 and 53. The use of the word santaka (1. 2) and that of the genitive krishato before a surd consonant (1. 6) are evidently due to the influence of Prakrit.

The inscription records a grant of land to a Brahmana by the Maharaja Dahrasena of the Traikūtaka family. The king's order was issued from a place named Amrakā (l. 1). The village granted bore the name Kaniyas-Tadākāsārikā (l. 4) and belonged to the Antarmandali district (l. & f.). The donee resided at Kapura (l. 3). The name of the messenger conveying the royal grant to the donee was Buddhagupta (l. 8), and the date of the grant was the 13th tithi of the bright fortnight of Vaisakha in the year 207 of an unspecified era (1.9).

Before publishing the Pārdī plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikūṭakas in a copper-plate inscription from Kanheri, the original of which seems to be lost.3 The Kapheri plate is dated in the year 245. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A.D. 245. General Cunningham showed it to be the Kalachuri or Chedi era of A.D. 249, and his view was endorsed by Dr. Fleet<sup>5</sup> and by the Pandit himself.4

The alphabet and provenance of the Pardi plates, and the fact that they mention the Traikūtakas, render it extremely probable that their date also has to be referred to the Kalachuri or Chēdi era, commencing in A.D. 249 as determined finally by Professor Kielhorn.5 The week-day or the nakshatra not being given, there is no detail by which the date can be actually tested. Dr. Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A.D. 456, while, with the expired year, it would be the 23rd April, A.D. 457.

The Kanheri plate of (Kalachuri-)Samvat 245, which mentions the Traikūṭaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pardi plates we learn that the Traikūṭaka king Dahrasena was ruling in (Kalachuri-)Samvat 207=A.D. 456 or 457. Two further members of the same dynasty are known from coins, vis. Indradatta, the father of Dahrasena, and Vyaghrasena, the son of Dahrasena. The late Mr. Jackson stated that he had in his hands a copper-plate from Surat which is dated in

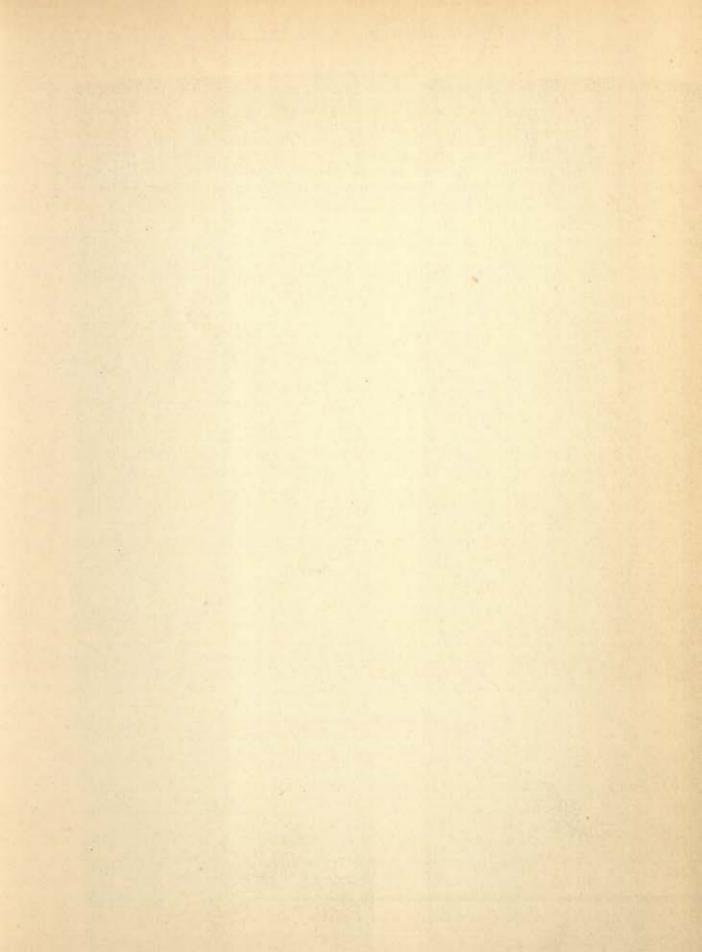
<sup>1</sup> See varsha, L. 7.

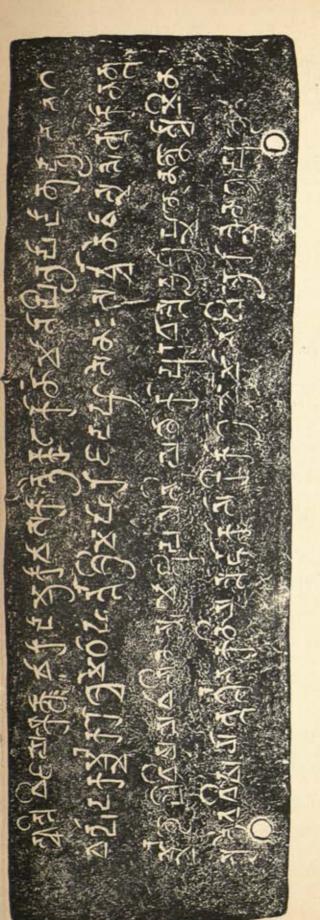
<sup>3</sup> Inscriptions from the Cace-Temples of Western India, p. 57 ff.

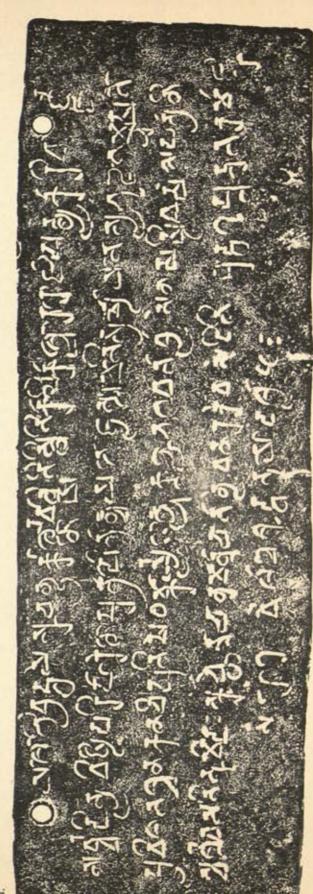
Ind. Aut. Vol. XIII. p. 76 f.; Dyn. Kan. Distr. p. 294 f.; Journ. R. As. Soc. 1905, p. 566 ff.

Journ. Bombay Br. R. As. Soc. Vol. XVI. p. 346; Vienna Oriental Congress, Aryan Section, p. 220 f.

Prof. Rapson's Catalogue of the Coins of the Andhra Dynasty, etc., p. clxiii; compare the same scholar's article in Journ. R. As. Soc. 1905, p. 801 ff. - Pandit Bhagvanlal Indraji (Vienna Oriental Congress, Aryan Sect.on. p. 222) read 'Rudragana' for Dahrasena, and Mr. Scott (Journ. Bombay Br. R. Az. Soc. Vol. XXIII. p. 2) prefers to read 'Dahragana' on the majority of the coins of Dahrasens, and 'Vyšghragana' for Vyšghrasena.







Full-size.

Collotype by Gebr. Plettner.

om ink-impressions supplied by Dr. Fleet,

J. Hultzsch

the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family: a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins parama-Vaishnava, 'a devout worshipper of Vishņu,' while the Pārḍī plates (l. 1 f.) apply to Dahrasēna the synonymous term Bhagavat-pāda-karmakara, 'a servant of the feet of Bhagavat.'

As regards the places mentioned in this record, Dr. Fleet2 understands the term Antarmaṇḍalī-vishaya as denoting "the district of the territory between" the rivers Miṇḍhōṭā, on the north, and Pürnā, on the south, in Gujarāt. He identifies Kāpura with a fairly large village on or near the southern bank of the Mindhola, three miles south-south-west from Vyara, the head-quarters town of the Vyara subdivision of the Baroda State: the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No. 23, S. E. (1888), in lat. 21° 4', long. 73° 25'. He identifies Kanīyas-Tadākāsārikā, "the smaller or younger (later) Tadākāsārikā," with the 'Tarsari,' 'Tarsari,' of maps, fifteen miles almost due west from 'Kapura,' and about halfway between the Mindhola and the Pūrņā. And he considers that Amraka, where Dahrasena was encamped when he made the grant, may possibly be the 'Ambachh,' 'Ambachh,' of the maps, about two miles towards the south-west from 'Kapura': but he would observe that Amraka need not necessarily be anywhere near the other places mentioned in the record. He adds that Kāpura gave its name to a territorial division, known as the Kāpur-āhāra, which is mentioned in a Nasik inscription of Ushavadata,3 and that the Chikhalapadra of that inscription is the 'Chikhalda' of the maps, on the south bank of the Mindhola, two and a half miles east-north-east from 'Kapura.'

### TEXT.4

### First Plate.

1 Svasti [||\*] Vijaya-skandhāvārād-Āmrakā-vāsakāt-Traikku(kū)ţakānām mātāpitri-pādānuddbyātō Bhaga-

2 vat-pāda-karmmakarō=švamēdh-āharttā

śri-mahārāja-Dahrasēnah sarvvān-ēv-āsmat-

santakān=Anta-3 rmmaṇḍali-vishaya-vāsinas=samājñāpayati

yathā

Kāpura-vāstavya-brāhmaņa-

Naņna(ņņa)svāmina<sup>5</sup>
4 atr-aiva vishay-āntarggata-Kanīyas-Taḍākāsārikā-grāmō
puṇya-

mā[t]āpi[t]rōr=ātmanaś=cha

### Second Plate.

5 yaśō-bhivṛiddhayō(ya) ā-chandr-[ā\*]rkk-ārṇṇava-[kshi]ti-sthiti-kālikā(ka)śochōra-rō(rā)jāpatthyakāri-varjjam

6 sarvva-ditya-vishţi-parihārēpa bhuñjatah=krishatō(taḥ) putra-pautr-ānvaya-bhōjyas≠samatisrishṭō yatō≈sya

7 pravi(di)šataš=cha na k[ē\*]nachi[t] pratishēdhah=kāryya ity=nktañ=cha bkagav Vyāsēna [I\*] Shashṭi-varsha-sahasrāni(ni)

8 svarggē vasati bhūmi-daḥ [1\*] āchchhēttā ch=ānumantā cha tāny=ēva narakē vasēd=iti [1\*] Buddhagupta-dūtakam=ājñā

9 sam 200 7 Vaisākha-śuddha-trayōdaśyā[m\*] 10 3 [ll\*]

<sup>1</sup> Journ. Bombay Br. R. As. Soc. Vol. XXIII, p. 6 f.

<sup>2</sup> See Ind. Ant. Vol., XXXIX. p. 97 f.

<sup>2</sup> Above, Vol. VIII. p. 82, No. 12.

<sup>·</sup> From two sets of ink-impressions supplied by Dr. Fleet,

<sup>·</sup> Read "stamine-tragiva.

### TRANSLATION.

(Line 1.) Hail! From the camp of victory pitched at Āmrakā, the glorious Mahārāja Dahrasēna, (who belongs to the family) of the Traikūtakas, who meditates on the feet of (his) mother and father, who is a servant of the feet of Bhagavat (Vishnu), (and) who has performed an aśramēdha, addresses (the following) order to all Our subjects living in the Antarmandalī district (vishaya):—

(L.3.) "(We) have granted to the Brahmana Nannasvamin, residing in Kapura, the village Kaniyas-Tadakāsārīkā included in this same district, for the increase of the merit and fame of (Our) mother and father and of Ourself, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (his) sons, grandsons, (and further) descendants.

(L. 6.) "Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (this land)."

(L. 7.) And the holy Vyasa has spoken :-

[Here follows one of the customary verses.]

(L. S.) (This) order (was issued),—Buddhagupta being the messenger (dūtaka),—in the year 207, on the thirteenth—13th—(tithi) of the bright (fortnight) of Vaisākha.

### No. 14.—TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI OF THE 9TH CENTURY A.D.

### By H. KRISHNA SASTRI, B.A.

The two subjoined records are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archæological Section. The pillar measures 5' 4½" by 1' 4" on the east face, 5' 6½" by 1' 4" on the west, and 5' 5½" by 1' 3" on the north and south faces. It is surmounted by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a mandapa in front of the Mallikārjuna temple at old Dharmapuri. The inscriptions on it were copied by Mr. G. Venkoba Rao early in 19013 and a brief note on their contents is found in the Annual Report on Epigraphy for 1900-01, p. 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to 5½ inches

<sup>1</sup> Nos. 304 and 305 of the Madras Epigraphical collection for 1901.

<sup>&</sup>lt;sup>2</sup> This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikärjuna, Märiyamman and Vishnu. The tank on whose bund the inscribed slab No. 309 of 1901 (noticed below, p. 64), was discovered, is also quite close to this quarter of Dharmapuri.

<sup>&</sup>lt;sup>2</sup> Better impressions from which the accompanying plate has been prepared were obtained by Mr. Venkoba Rao about the end of 1901. On this occasion he also copied another mutilated Nejamba record on a broken pillar which was lying in the Märiyamman temple (No. 348 of 1901; see below, p. 63.)

in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (II. 11 to 13 on the west face; II. 37 to 39 on the south face; II. 66 to 68 on the east face and 11. 95 to 97 on the north face). The north-east rim of the pillar; at its lower end, is also damaged slightly and consequently, the end of 11. 79 to 83 on the east face and the beginning of 11. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in Il, 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old Kanarese characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawadi, Sirur and Nidagundi records edited by Dr. Fleet,1

As regards palæography, the initial vowels a, ā, i, u and e occur in their usual forms (e.g. in 11. 7, 64, 52, 58 and 82). Long i when attached to consonants is distinguished from the short by a small loop made inside the circular i-mark at its base (compare, e.g. the i of pallio with the i of "sime in 1. 55). In Tagadur" (Il. 36 and 40), in Mulapalli (Il. 43 and 55), in Mūlasamgha (l. 47) and in Pūrvva- (l. 33), the symbol for long ū is marked in a slightly different way from the ordinary form of it as used e.g. in the \$\vec{u}\$ of \$bh\vec{u}\$ in \$11.4, 97 and \$107\$ (twice). This variant is like the subscript y with its bend to the left not quite pronounced. Short u affixed to the consonants k and r is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical u-like tube affixed from below to the consonant to which it belongs. When the u-mark is lengthened in the case of k and r a second hook (also turned downwards) is added - the first, however, being in this case, reversed for the sake of convenience. E is marked by a similar hook attached to the left side of the talekattu, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long e is denoted in a few instances by the e-mark being made to end in a loop as in the case of the long i (Jine, 1.3; -vare, 1.15; and geyyuttire (wrongly for geyyuttire), 1.26); whereas, in others, it is not distinguished from the short e (compare e.g. kude, 1. 46 with Sēnā°, 1. 47). The ai-symbol occurs only once in 1. 72 in the word nairatiya (a mistake for nairritya). Here, the stroke slanting to the right over the talekattu of the letter may be compared with the corresponding stroke (but slanting to the left) of the secondary at in old Nagari inscriptions. The compound vowel-mark  $\bar{v}$ , which consists of  $\bar{a}$  and e, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke-the one to the right representing a and that to the left c. The anusvara is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it The upadhmānīya in 11. 106 and 107 is represented by the symbol for r (69); while, the jihvāmūlīya, which may be expected at the end of 1.99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records,2 are represented in the subjoined inscriptions - vis. kh, n, j, b and l. Kh in khanda- (1. 42) and in duhkham= (1. 99 f.) is of the later cursive form. N occurs as the first member of the conjunct consonant sign, at the beginning of 1, 61 and is of the closed type. J appears ten times and in only one instance (j of jñā in l. l) is of the square type exactly similar to that which occurs in the Mantrawadi inscription of Amoghavarsha I. In the other nine instances, it is of the same type but closed. The letter b is more frequently used and is always of the closed type, except in Sembalattura (1. 56) where the subscript b is, however, formed as in modern Kanarese. L is also of frequent

Above, Vol. VII. pp. 198 ff.

<sup>&</sup>lt;sup>3</sup> See, for example, his remarks on palæography in the Nilgund inscription of Amoghavarsha I. (above, Vol. VI. p. 99), in the Hatti-Mattur and Naregal records (ibid. pp. 161 and 162) and in the Mantrawadi, Sirur and Nidagundi inscriptions (ibid. Vol. VII. pp. 199, 203 and 209).

occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form l is always of the square type (see ll at the beginning of ll. 5 and 23, in l. 7 and in ll. 21 and 63). The palatal  $\bar{n}$  occurs in its subscript form in  $j\bar{n}\bar{a}$  (l. 1) and as the first component in the conjunct consonant  $\bar{n}cha$  (ll. 21 and 32). The rare consonants gh and chh are also found, the first in l. 47 and the second in its subscript form in ll. 99 and 101. Dental d is hardly, if at all, distinguished from the lingual. Ph, in the only case where it occurs (l. 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The  $r\bar{e}pha$ , as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant; but, when the conjunct consonant ends in i, the  $r\bar{e}pha$  is affixed at the root of the circular i-symbol, so as to make an angle with it. The final form of i occurs in l. 35.

As for orthography, it may be noted that  $\tau a$  is used for  $\tau i$  (in nairatiya, l. 72), that consonants are invariably doubled after a  $\tau e pha$  with which they occur in a conjunct form, that in some Kanarese words nasals are changed into anusvāra before consonants of their class (teinkana, ll. 57, 58, 59, 60, etc.; karumgal, l. 61; talumdāle, l. 77; adumbu, l. 78; kadegombu, l. 81) while, in some others they are not (Sembalattūra, l. 56; karumgal, l. 60 f.; banda, l. 62; =ante, l. 63); that vice versa the anusvāra is changed into the corresponding nasal twice in l. 54 before the words nakara and narasāšana (for narašāsana) and that in the latter as well as in sishyar (l. 50) the palatal  $\hat{s}$  and the sibilant  $\hat{s}$  are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses l to 5 and prese l. 4 f.) and Kanarese prose (ll. 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. Ll. 56 to 94 give a detailed description of the boundary of the village granted and the remaining 11. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (śāsana) of the Jinendras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavadhiraja, who is said to have conquered the whole earth, up to its four corners. His son was Nolambadhiraja, of whom it is stated that he was worshipped by all the samantas, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Nolambadhiraja and Jaabbe (l. 19 f.), daughter of Rāchamalla-Vermādi³ and Mahādēviyar (ll. 16 and 17), was born Mahendradhiraja-Nolamba (l. 24), described as having acquired the five great sounds (samadhigata-pañchamahāśabda)—the distinguishing biruda of a feudatory ruler3—though later on he is styled 'the favourite of (the goddesses) Fortune and the Earth (ériprithvivallabha) " like any other paramount sovereign. Mahendradhiraja belonged to the Pallava family and was an ornament of the Pallava race (Pallavakula-tilaka) (Il. 20 to 23). It is recorded of him that he destroyed the race of Mahabali (i. e. the Banas) (l. 24 f.) and was occupying, at the time of the record A., the palace (irimada) at Tagaduru (Il. 36 and 37). In the Saka year eight hundred and fifteen, when the cyclic year Paridhavin was current, on

<sup>&</sup>lt;sup>2</sup> Compare Mr. Venkayya's remarks on the palmography of the Banastipundi grant of Vimaladitya (above, Vol. VI. p. 348).

<sup>&</sup>lt;sup>2</sup> Rächamalla bears the titles Salyaväkya Kongunivarma dharmamahäräjädhiräja, \*lord of Nandagiri' and \*ruler of Kovaläla, the best of towns \* (Il. 12 to 16).

Above, Vol. V. p. 216, foot-note 3.

<sup>4</sup> Ibid. p. 201.

<sup>\*</sup> This epithet was also borne by Dantivarma-Mahārāja of the Triplicane inscription (above, Vol. VIII p. 292 and p. 293, note 4) and by the mahāmandalēścara Chiddanadēva-Mahārāja (Annual Report on Epigraphy for 1905-06, Part II. paragraph 5).

Thursday, the fifth tithi of the bright half of Āshādha, while the nakshatra was Pūrva-Phalguni and Jupiter rose in (i.e. entered) the sign Dhanus,—two private individuals Nidhiyanna and Chandiyanna—sons of a merchant from Śrīmangala—built a Jaina temple (basadi) at Tagadūru (l. 40). The former of these received from the king, free from all encumbrances, the village of Mūlapalli (l. 43 f.) and in his turn made it over to Kanakasēna-siddhāntada-Bhaṭāra, pupil of. Vinayasēnasiddhāntada-Bhaṭāra of the Pogariya-gaṇa, the Sēn-ānvaya and the Mūla-saṃgha (ll. 47 to 51), for repairs, additions, worship, etc. in that basadi (l. 42 f.). The witnesses to this transaction were the four samayins, the nāḍu, nakara, and the naratāsana (ll. 52 to 55). Inscription B. which consists of 10 lines is written at the bottom of A. (all round the four faces of the pillar) in the same old Kanarese script as A. and in Kanarese prose. It records that a certain Lökayya got from Ayyapadēva, son of Mahēndra-Nolamba, the village of Budugūru and made a gift of it to the Jaina temple built by Nidhiyaṇṇa—apparently identical with the one mentioned in A. The founder Nidhiyaṇṇa is also said to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas. The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolambalge, mentioned in two Rāshtrakūta records<sup>2</sup> of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Afcot must also have been in the possession of the Nolambas at the time of the subjoined record.<sup>3</sup>

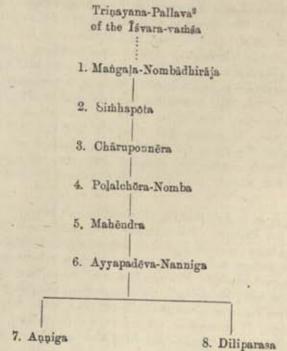
In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the Epigraphia Carnatica) Mr. Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from Hēmāvati in the Madaksira tāluka of the Anantapur District and two from the town of Madaksira itself, have been included by

¹ Samagins are literally the members of a congregation or religion. Here, perhaps, the reference is to the four main divisions of the Jainas who, like the Hindus, recognise the four castes, viz. the Brāhmaṇas, Kshatriyas, Vaiśyas and Śūdras. The significance of the next three terms nāds, nakara and narafāsana is not clear. The first means 'country' or 'country-folk'; the second, 'town' or 'town-folk' and the third perhaps signifies 'rulers of men' or 'officers of government.' What the author wants to say may be that the witnesses to the transaction were the whole Jaina community consisting of 'country-folk,' 'town-folk' and 'officers.' Mr. Venkayya suggests that the three terms in question, with the reflexive pronoun icarē which follows them, may be meant to serve as a clause explaining what has been stated before. In other words, it may mean that the samagins who were witnesses to the present grant, are to be considered in themselves as good as the nāds, the nakara and the narasāsana who, perhaps in ordinary cases, bore witness to public transactions.

<sup>&</sup>quot; Epigraphia Carnatica, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

<sup>&</sup>lt;sup>2</sup> Dr. Fleet's Kanarese Dynasties, p. 318. That Nolambavādi included a part, if not the whole, of the Anantapur District is proved by the fact that Heñjeru, i.e. the modern Hēmāvati, the capital of the Nolambas, is situated in the Madaksira tāluka of that district. As regards the influence which the Nolambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Nolamba influence; for, the Ambūr inscriptions of the time of Nripatungavikramavarman refer to a cattle raid organised by the Nolamba against Amaiyūr (above, Vol. IV. p. 180). The original territory of the Nolambas, however, was in the Tumkur and Chitaldreog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Nonabas and of town-names like Nonavinkere (possibly a corruption of Nonambankere), Ayyamangala (i. e. Ayyapamangala, so called after Ayyapa, son of Mahēndra), Nolambapaṭṭaṇa, Nannivāla, etc. (Mr. Rice's Mysore Gazetteer, Vol. II. pp. 163 and 500).

Mr. Rice in his Tumkur volume. One of the Hēmāvati epigraphs furnishes the following genealogy of the Nolumbas:—



This record, which belongs to the time of No. 8 Diliparasa, is dated in Saka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, i.e. about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Nolamba or Mahēndra-Nolamba of inscription (A.) and No. 6 Ayyapadēva-Nanniga, with Ayyapadēva "the asylum of truth (nanni)" of inscription (B.). This identification further enables us to identify No. 4 Polalchōra-Nomba and No. 3 Chāruponnēra with Nolambādhirāja and Pallavādhirāja of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings; but Mr. Rice refers to some from the Chitaldroog District's which may prove that Pallavādhiraja-Chāruponnēra of the foregoing genealogy—son of Simhapōta— was a contemporary of the Rāshṭrakūṭa king

<sup>1</sup> Ep. Carn. Vol. XII. Si. Nos. 24, 23, 35 and 36.

Trinayana-Pallava is synonymous with Trilöchana-Pallava, Mukkanti-Pallava or Mukkanti-Kāduvetti (as the name sometimes appears in Telugu inscriptions). Trilöchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chalukyas under Vijayāditya of Ayōdhyā. In the mythical account of the Eastern Chalukyas given in copper-plates from the time of Vimalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 352, text, ll. 16 and 17). Trilōchana-is also mentioned in Telugu inscriptions as the contemporary of the early Chōļa king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Trinayana-Pallava) roughly about the end of the 5th century A.D. The Isvarn-varnsa to which Trinayana-Pallava belonged (as disclosed by the Hēmāvati record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1907) actually traces Mukkanti-Kāduvetti to sages, to the Mahābhārata hero Aśvathāman.

<sup>&</sup>lt;sup>2</sup> These two names appear more like general appellations and may have been borne by any one of the Nolamba kings who claimed descent from the Pallava family; whereas, those given in the genealogical record from Hemavati were, perhaps, the real names of the two Nolamba rulers who immediately preceded Mahendradhiraja.

Jagattunga-Prabhūtavarsha-Govinda III. whose dates range from A.D. 794 to 8131 and was, as a feudatory of that sovereign, ruling the Nolambalge one thousand and Nirgunda three hundred districts. Coming to Nolambadhiraja or Polalchora-Nomba of the Hemavati inscription, we gather from the subjoined record that he married Jaabbe, the daughter of the Western Ganga king Rāchamalla-Vermmādi. This identical relationship is mentioned in two other records of Mahendra-one from Hemavati in the Auantapur District and the other from Baragur in the Sira taluka of the Tumkur District.2 These two inscriptions tell us that Jaabbe was the daughter of Rachamalla and the younger sister of Nitimarga-Permadi. According to Dr. Fleet, Rachamalla, the father-in-law of Nolambadhiraja, is identical with Satyavakya-Rajamalla (A.D. 840 and 870-71).3 As the earliest record hitherto discovered of Mahendradhiraja-Nolamba is dated in Saka 800, we may tentatively fix the lower limit of Nolambadhirāja's reign at A.D. 878-And as the father of Nolambadhiraja, vis. Pallavadhiraja, was a feudatory of the Rāshtrakūta king Govinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus. Nolambadhirāja-the second king mentioned in the subjoined record-may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

¹ We arrive at the same result if we go back two generations from the earliest available date of Mahēndrādhirāja, vis. A.D. 878-79 (Si. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may belp us to settle the probable period of Chārupounēra. Chārupounēra's father Simhapōta is therein mentioned (ibid, Cl. 8.) as the subordinate of a certain Permanaḍi, who, as the name suggests, was evidently a Western Ganga king. According to Mr. Rice, Permanaḍi was a title which the early Western Ganga king Śrīpurusha-Muttarasa "took away from the king of Kāñchī" (Mysore Gazetteer, Vol. I. p. 314 and Ep. Carn. Vol. VIII. Nr. 35). Dr. Fleet assigns this Śrīpurusha to the period A.D. 765 to 805 (Ep. Ind. Vol. VI. p. 64). Consequently, the time of Chārupounēra, son of Simhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

2 Ep. Cars. Vol. XII. Si. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects Jayabbey-emből mahadévi of both the records, with Nolambadhirājarātange which precedes a long parenthetical clause giving the parentage of Jayabbe. By separating the expression Nolambadhirājarātange into Nolambadhirājarā and tange, he arrives at the conclusion that the sister (taage) of Nolambadhiraja was married to the Ganga king Rachamalla. Janbbe (or Jayabbe), we know, was the queen of Nojambadhiraja and mother of Mahandra. If, accordingly, the phrase Jayabbey-embot mahādēvi is to be correctly connected with the word Nolambādhirāja, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase Nolambadhirājarātange into Nolambadhirājarā and tange. I think it is more natural to divide it into Nolambadhirajar and atange. That this is actually intended is apparent from what we find in the subjoined record which states that Mahendradhiraja was born to Nolambadhiraja (Nolambadhirajarggam) and to Jaabbe (Janbbegam). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the Mysore Gazetteer, Vol. I, p. 307, that "Pallavadhiraja's daughter was married to the Ganga king Rajamalla." An inscription at Chikka-Madhure in the Challakere taluka (Ep. Carn. Vol. XI. Cl. 33), however, seems to prove that the Gangas and the Nolambas were related by intermarriage already in the reign of Simhapota. It is here stated that Permanadi (i.e. the Western Ganga king Sripurusha-Muttarasa) married the daughter's daughter of

\* Above, Vol. VI. p. 66. Mr. Rice suggests that the Nolambādhirāja mentioned in an undated Ganga record of Nitimārga at Kendaţti-Madivāļa (Ep. Carn. Vol. X. Kl. 79) and the Nolamba king of the same name mentioned in the Pallava record at Bhōga-Nandi (ibid. Cl. 26), also undated, may both be identical with Nolambādhirāja-Polalebōra (ibid. Introduction, pp. xviii and xix)—father of Mahēndrādhirāja and brother-in-law of Nitimārga. This suggestion does not appear to be correct; for, Nitimārga-Permānadigal under whom the former Nolambādhirāja is stated to have been raling the district Gangagusāira is, I believe, identical with Nītimārga-Permānadi Raņavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nītimārga, the unidentified son of Satyavākya Rāchamalla. Nolambādhirāja of the Naudi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who "was ruling the earth" (prithei-rājyam gey) without any overlord. Very probably he is identical with Immadi or Irmsdi-Nolambādhirāja whose record of Saka 899 is found at Kandavāra not very far from Naudi (Bombay Gazetteer, Vol. I. Part II. p. 332 and Ep. Carn. Vol. X Cl. 45). Nītimārga, the brother-in-law of Nolambādhirāja-Polalebōra, did not, probably, succeed to the Ganga throne; for, we know from the Huakūru inscription that Satyavākya Rājamalla's chosen successor (ysecrāja) was

Bütarasa (above, Vol. VI. p. 66).

Of Mahendradhiraja-Nolamba the subjoined record states that he destroyed the family of the Mahabalis (i.e. the Banas).1 The Baragur and the Hemavati records report that Mahendradhiraja "uprooted Chora and others of his kinsmen." The Chora here mentioned may refer to the Cholas of the Telugu country,2 a branch of whom appears to have been ruling about Hemavati and Nidugal about that period.3 How these Cholas of the Telugu country were 'kinsmen' of the Nolambas, is not quite clear. But in an inscription from the Maddagiri tāluka of the Tumkur District (Ep. Carn. Vol. XII. Mi. No. 102) Chaladankakāra Chöliga, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. A later Chola chief of Nidugal had the prefix 'Vira-Nonamba' added to his name.4 It may, perhaps, thus be possible to explain how the Choras mentioned in the Baragur and Hemavati inscriptions were 'kinsmen' of the Nolambas. The statement that Mahendradhiraja "destroyed the Banas" is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bana country, proves ond doubt the occupation of that part of the country by the Nolambas. From an inscription a. Budidepalles in the Punganur Zamindari which, on palæographical grounds may be referr to about the 9th century A.D., we learn that the Nolamba raided Puli-nadu (in the Bana territory) in the raign of Mahavali-Bāṇarasa Bāṇavidyādhara. If this Bāṇavidyādhara be identical with the Bāṇavidyādhara Mahabali-Vanarayar " who was governing (the country) to the west of the Telugu road " as a subordinate of the Ganga-Pallava king Nripatunga, his date would fall into the last quarter of the 9th century A.D.6 And, as Mahendradhiraja's conquest of the Banas is to be referred to about the same period, the raid on Puli-nadu recorded in the Budidepalle inscription may be supposed to have occurred in the early part of the reign of Mahendradhiraja and would, in that case, be but the commencement of his campaign against the Banas, which eventually earned for him the title 'destroyer of the Mahabali-race.'

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent straggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Nolambas were often ranged against the Bāṇas. The incidents recorded in the Baṅgavādi viragal,7 for instance, show that during the reign of the Gaṅga-Pallava king Vijaya-Narasiṁhavikramavarman, Skanda-Bāṇādhirāja met in battle Daḍiya (Daḍiga), Bāṇarāja and Mahēndravikrama. During the reign of the Vaidumba-Maharāja Gaṇḍa-Triṇētra, Bāṇarasa and Vaidumba-mahārāja marched on Soremați and were met on the battlefield by the Nolamba, Rāchamalla and Daḍiga.<sup>8</sup> An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Gaṇḍa-Triṇētra fought with Nolombi (i.e. the Nolamba king) on the battlefield just referred to.<sup>9</sup> The viragal at Chedalla near Puṅganūr¹o belongs to the reign of Mahāvali-Bāṇarasa and states that the king on behalf of the

<sup>&</sup>lt;sup>1</sup> An undated inscription in the Bowringpet taluka of the Kolar District (Ep. Cars. Vol. X. Bp. 64) states that Mahēndrādhirāja was ruling the district Gangarusāsira. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign. The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Nolambādhirāja, arrived at on the previous page, by at least a few years.

<sup>&</sup>lt;sup>2</sup> Annual Report on Epigraphy for 1904-05, Part II. paragraph 5. The Mélägâni inscription of Saka 896 refers to a Pallava prince named Chörayya-Nolamba (Ep. Curs. Vol. X. Mb. 84). Another record of Saka 933 (ibid. Ct. 118) mentions a Nolambādhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

<sup>\*</sup> Ep. Cars. Vol. XII. Introduction, p. 7. \* Ibid. Vol. XI. Cl. 21.

No. 571 of the Madras Epigraphical collection for 1906.

<sup>\*</sup> Annual Report on Epigraphy for 1903-04, paragraph 26.

<sup>7</sup> Above, Vol. VII. p. 22. Another viragal noticed at the end of the same article mentions Mahāvali-Bāņarasa on one side and Nolamba, Rāchamalla, Mayindadiya and Dadiga on the other.

No. 295 of the Madras Epigraphical collection for 1905.

No. 533 of the same collection for 1906. 10 No. 543 of the same collection.

Permanadi led an offensive campaign against the Nolamba, Rachamalla and Mayindadi and met them in battle at Soremati. We have already referred to the raid into Puli-nadu by the Nolamba during the reign of Bāṇavidyādhara. In the reign of the Bāṇa king Vijayādityan Vîrachuļāmani Prabhumēru,1 a certain Kāduvatti Muttarasan, perhaps connected with the Nolambas, attacked Köyatür, the modern Laddigam near Punganürs in the Bana territory. Thus, in these early conflicts we always see the Nolambas opposed to the Banas and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the Banas by the Nolamba king Mahendradhiraja-Nolamba which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how Nolamba records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gangavadi 96,0003 and partly also to Perumbanappadi\*-the territory of the Banas. Mahendra before he entered into hostilities with the Gangas and the Banas appears to have been a subordinate of the former ruling the Gangarusasira.5 What led to his hostilities with the Gangas it is not possible to say at present.6 The fact that Racheya-Ganga, as stated in the Iggali inscription, died in battle against the Nolamba (i.e. Mahendradhiraja) about A.D. 891-927 and that Ereyappa (A.D. 908 to 938) "governed the Gangavadi province as a united whole after depriving all his enemies of their power "8 shows clearly that Mahendradhiraja, at least during his lifetime, held under subjection a pretty large portion of the Gangavadi province. This perhaps accounts also for the existence of an intrusive record of his time at Tayslur in the Mandya taluka of the Mysore District9 (the very heart of the Ganga country) which gives for Mahendra the date Saka S17-the latest known for him so far. It will be enough to state before closing this paragraph, that the Nolambas started a petty state in and around Hemavati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rashtrakutas and the Gangas, they fell into frequent conflicts with the Banas, the Vaidumbas and the Cholas and even with their overlords the Gangas. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahendradhirāja-Nolamba.

A new name in the succession list of the Nolambas which, as will be shown below, has to be placed between Mahendra and his son Ayyapa, has apparently been missed by Mr. Rice in his treatment of the chronology of that family. From an inscription at Avani in the Mulbāgal tāluka of the Kolār District, 10 it appears as if Mahendra had a brother called Iriva-Nolamba who was born of a different mother. The inscription states that Divabbarasi or Divalāmbā, born of the Kadamba family, was the chief queen (agra-mahishī) of Polalchōra, who, as stated

<sup>1</sup> No. 542 of the Madras Epigraphical collection for 1906.

<sup>&</sup>lt;sup>2</sup> Annual Report on Epigraphy for 1906-07, Part II. paragraph 38. Bp. No. 13 of Mr. Rice's Epigraphia Carnatica Vol. X. refers to an earlier conquest of the same place and states that the conqueror Madhava-Muttarasar belonged to the Ganga race.

<sup>\*</sup>Kölähalapura, the modern Kölär, was built by the mythical Ganga king Kölähala in the great Gangavädivishaya. Bempür (Bögür) twelve in the Bangalore District was granted to one of his subordinates by Ercyappa who was ruling over the Gangavädi 96,000. The large number of Ganga records on stone both in the Bangalore and Kölär districts prove that these districts were included in the Ganga dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gangadikära. This name, according to Mr. Rice, is derived from Gangavädi—the country of which these people were the original inhabitants.

Mulbägal, Chintämani and Bowringpet tälukas of the Kölär District bear traces of the supremacy of the Bäna kings over these parts; Mr. Rice's Mysore Gazetteer, Vol. II. p. 105.

Nolambādbirāja, father of Mahēndra, was ruling the same district as a feudatory of the Gangas; see above, p. 59, footnote 3.

It is not unlikely that, in the matter of succession to the Ganga throne after the death of Rajamalla, there were disputes between his son Nitimarga (not identified) and the guvaraja Satyavakya Butuga I. the actual successor of Rajamalla. Perhaps Mahendra Lelped his brother-in-law Nitimarga against Butuga I.

Above Vol. VI. p. 68.

<sup>8</sup> Ibid. p. 49.

<sup>\*</sup> Ep. Carn. Vol. III. Md. 13.

<sup>10</sup> Ibid. Vol. X, Mb. 38.

above, is identical with Nolambadhiraja, father of Mahendra. From the way in which Iriva-Nolamba is introduced in the inscription, it looks as if he was born of Divalamba after Mahêndra's succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of Mahendra, who had perhaps stronger support than Iriva-Nelamba. Still it is not possible to assert that, after Mahendra, the succession passed on direct to his son Ayyapa. The only sure date for Ayyapa hitherto known is Saka 841.1 Between this and Saka 817, the latest known date for Mahendra, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of Nolambadhiraja-Nolipayya, from the Maddagiri tāluka of the Tumkūr District,2 one of which supplies the date Saka 820, Paingala. This Nolambādhirāja-Nolipayya is believed by Mr. Rice to be the same as Ayyapa. But we know that the latter's distinctive surname was Nanniga and not Nolipayya. It is not impossible, therefore; that Iriva-Nolamba, the son of Divalamba and step-brother of Mahendra succeeded the latter under the name Nolambidhiraja-Nolipayya.3 If this conjecture is proved by future researches to be correct, it follows that Iriva-Nolamba mentioned in the Avani record was the son of Divalamba and not her grandson (Dilipayya Igiva-Nolamba) as Mr. Rice puts it.4 Unfortunately the record is not dated. Otherwise, it would have given us the date of Mahendra's death and that of the succession of Nolipayya; for, it states that Divajamba on the death of Mahendra built a temple and called it Nolamba-Nārāyaņēśvara after Nolamba-Nārāyaņa, one of Mahēndra's birudas. She also granted the village of Avināśi (Avani) and called it Polalchoramangala, perhaps after the name of her husband and in it constructed the tank Divalabbasamudra after her own name.

Ayyapadēva, son of Mahēndra, must have succeeded Nolipayya. Of him we learn from inscription (B.) that he had the biruda "the asylum of truth (nanni)." It is this biruda evidently that accounts for his other name Nanniga or Nanniga, which occurs in his inscriptions. He was the contemporary of the Ganga king Ereyappa and about A.D. 938 fought with the latter's help the battle of Tumbepāḍi against Vīramahēndra whom Dr. Fleet has identified with the Eastern Chalukya king Chāļukya-Bhīma II. The only date available for Ayyapa from inscriptions published hitherto has been Śaka 841, Īśvara=A.D. 918-19. Although Ayyapa must, in the early part of his reign have been at war with the Gangas, while the latter were attempting to regain what they had ceded to Ayyapa's father Mahēndrādhirāja, he, later on, became their friend as appears from his war against the common foe, the Eastern Chalukya king Chāļukya-Bhīma II. If the statements made in the Kaluchumbarru grant of Amma II.

<sup>&</sup>lt;sup>1</sup> Thid. Vol. XII, Si. 39. The Saka date 841 does not agree with the cyclic year Vikrama. It is two years too early. The same cyclic year without the Saka date is given for Ayyspadeva in Ep. Carn. Vol. XI, Jl. 29. But Cd. 62 of the same volume gives the correct cyclic year Isvara which corresponded to Saka-Samvat 841 current.

<sup>3</sup> Ibid. Mi. Nos. 27 and 52.

Nolambādhiraja-Nolipayya (-Nalipayya) receives the surname Igiva-Nolamba Nolipayya (Nulipayya) in two records from the Kolar District ( Ep. Cars. Vol. X. Kl. 198 and Bp. 4). If this refers to Dilipayya, the grandson of Mahēndra, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that Dilipayya's surname was not that of his direct grandfather Mahēndra but that of the latter's brother Igiva-Nolamba Nolipayya (I.).

<sup>\*</sup> Ibid. Introduction, p. xix. Evidently the mistake is due to his taking Divabbarasi and Divalabbarasi to be two distinct individuals. But the record does not admit of any such interpretation.

<sup>5</sup> Above, Vol. VI. p. 47.

<sup>4</sup> See, for example, Ep. Cara. Vol. XII. Mi. 71.

<sup>7</sup> The Nolambas seem to have been in conflict with the Eastern Chalukyas from still earlier times. Gunaga-Vijayāditya III. (A.D. 344 to 888) is stated to have "cut off the head of Mangi in battle." The Mallyapündi grant of Amma II. (above, Vol. IX. p. 48 f.) says that this Mangi was "the king of the great Nodambarāshtra (i.e. the Nolambavādi country)." We do not know of any ruler of Nodambarāshtra about this period, that bore the name or surname Mangi. The long interval between 814 and 878 A.D., noticed stready, must have counted more than one Nolamba king besides Nolambadhirāja-Polalchöra. Perhaps Mangi was one of these. Nombādhirāja, the first historical ancestor of the Nolambas, was, according to the Hömāvati inscription, known to the Karnātas (i.e. the Kāshṭrakūṭas) as Mangala. The Mangi of the Maliyapūndi grant might have been named after this early Mangala.

are to be taken as literally true, Ayyapa must have fallen in the fight with Chāļukya-Bhīma II. Dr. Fleet places this event about the end of Ereyappa's reign, i.e. between A.D. 934 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Saka 841 (=A.D. 918-19) to Saka 860 (=A.D. 938-39). But his records registered by Mr. Rice in the volumes of the Epigraphia Carnatica do not assign to him dates later than A.D. 920. After Ayyapa<sup>2</sup> the family appears to have gradually declined till it was subjugated by the Chōļa king Rājarāja I. of Tanjore in A.D. 998-99.3

The Nolamba occupation of Tagaduru which is established by the existence in it of the records of Mahendra and his son Ayyapa is corroborated by another inscription on a broken pillar discovered in the Mariyamman temple at old Dharmapuri. It registers the grant of a tank (?) called Marudanëri by Mahëndra-Nolamba in Saka 800 (corresponding to the cyclic year Vilambi) to the teacher Ponnēra-goravar who, as the suffix goravar indicates, must have been a Saiva.5 It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the samayins.6 On this occasion, the merchants (evidently those of Tagaduru), among whom figure Chandiyanna and N[i]dhiyanna, the builders of the Jaina basadi recorded in inscription A., [assigned] tolls on certain commodities as a devading. The inscription being broken, it is not possible to say to what particular temple the devadana was intended. The record at any rate supplies us with two important facts, viz. (1) that already, in Saka 800 (the earliest date for Mahēndra, known also from the Baraguru record) Mahēndra had occupied Dharmapuri and the surrounding country, and (2) that the Saiva and the Jaina faiths (samaya) were flourishing side by side at Tagaduru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikarjuna temple at old Dharmapuri7 begins with the phrase svasti Pallav-ānvayāya and introduces Nolambādhirāja and the Ganga king [Rachamalla] in the very same terms as inscription A. The record does not appear to have contained any Saka date but the month, fortnight, tithi, week-day, etc. are given on one of the mutilated

<sup>2</sup> In the Deoli plates of the Rashtrakuta king Krishna III., dated in Saka 862, a Pallava king named Anniga is said to have been defeated by Krishna III. (Above, Vol. IV, p. 191). It is not unlikely that this Anniga was the son of Ayyapa.

See Dr. Kittel's Kannada-English Dictionary, s. v. gorara; and above, Vol. VII, pp. 200 and 202. It may be noted that guravadigal is also used as an honorific title attached to the names of Jaina teachers.

<sup>1</sup> Above, Vol. VII. p. 187, text line 38.

The earliest Chola inscription mentioned in the Epigraphia Carnatica (Vol. X. Introduction, p. xxiv) is one of Madiregonda Ko-Parakësarivarman. Mr. Rice himself doubts if this could be attributed to the early Chola king Parantaka I. The next sure record is one of Rajaraja I. from the Hoskôte taluka (Ep. Carn. Vol. IX. Ht. 111). Rājarāja's conquest of Gangapādi, Nulambapādi and Tadiyapādi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rajaraja overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chola feudatories. For, Ht. 111 states that in Saka 920-the very year in which Rajaraja must have entered Mysore-Ganuarasa, son of Ayyanadēva (apparently a Nolamba) was ruling a portion of Daligavādi as a feudatory of the Chōla king. In (Saka 923) the 16th year of Rājarāja, a certain Nolambādhirāja made a grant in his capacity as the general of the Chōla emperor (Ep. Cars. Vol. X. Mb. 208). Nolambādbīrāja Chōrayya, with Nolamba attributes, was ruling in Saka 983 also as a tributary of the Choja king Mummadi-Choja (Rājarāja I.) (ibid. Ct. 118). In the 25th year of Rājarāja I. (i.e. A.D. 1009) Tagadūr-nādu was ruled by a Chōja subordinate named Pańchavan Brahmādhirāyan (Madras Epigraphical collection for 1909, No. 254) and was included in the Mulvayi-rajya in the reign of the Vijayanagara king Dévarāya I. (ibid. No. 251). It may be pointed out that Kl. 75, which Mr. Rice supposes to be one of Rājarāja I, dated in his 7th year (ibid. Introduction, p. xxiv), is a record of Rājarāja II.; for the introductory phrase pā maruviya polil-ēļu occurs in some of the Tamil records of the latter.

<sup>4</sup> No. 348 of the Madras Epigraphical collection for 1901.

See above, p. 57, footnote 1. Samayin, here evidently denotes the adherents of the Saiva samaya. Dr. Winslow in his Tamil and English Dictionary mentions "twelve principal religious systems (samaya of which six are approved and six rejected by the Saiva sects."

<sup>7</sup> No. 306 of the Madras Epigraphical collection for 1901.

faces. The donce here was a certain Bhairavaśakti-Bhatāra of Nandi. Bhairavaśakti, as his name indicates, must have been a Saiva preceptor like Pennéra-goravar of the record just quoted, and Nandi is undoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kolar District.

Tagadūru, in which the Jaina temple was built by the merchants Nidhiyanna and Chandiyanna, has been identified with the modern Dharmapuri where the pillar was found.2 Neither the Jaina temple nor the palace (śrimāḍa) referred to in l. 36 could now be traced.3 Tagaḍūru was, at this time, perhaps, a very important city, and from what is said of it in an undated inscription 4 on a stone set up on the bund of the big tank at old Dharmapuri, it was, as it were, "a reflected image of the whole earth; for in it were: this 5 Saiva teacher Vidderasi; the temples Kali-Chōrēśvara,6 Pallavēśvara, the great Bhōgēśvara, the magnificent and spotless Nannēšvara and Bhujangēšvara of Kāfichī which shone in its imperial (?) fame; the enclosing walls (prākāra) and the pleasure-gardens (nandana-vana) of kings who were as powerful as lions." The village Mulapalli which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao, B.A., B.L. He writes :- Malapalli is probably represented by the modern village of Mülakādu, 9 miles west of Dharmapuri. Sembalattūru may be Semmanahalli, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and Buduguru is apparently Buduganhalli, about 7 miles south of Dharmapuri." It may be noted that Budugura which is mentioned in 1. Sc of (A.), is the object of the grant in inscription (B.).

I have been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that " a few hundred yards from the temple of Mallikarjuna in old Dharmapuri and just opposite the European cemetery, there is a small slab bearing Jaina figures." This perhaps is the only relic of the Jaina basads built by Nidhiyanna and Chandiyanna at Taguduru (Dharmapuri).

No. 309 of the Mailras Epigraphical collection for 1901. The old Kanarese characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the Nolamba records. Vidderāši (i.e. Vidyārāši) in whose praise the Kanarese verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the Kalamukha ascetic Mallikarjuna of Madura mentioned in an inscription from Kodumbalur (No. 129 of the Madras Epigraphical collection for 1907).

The demonstrative 'this' is used with reference to a figure of the ascetic engraved on the slab, below the

\* The temple of Chölesvara at Kadabattür, a village quite close to Dharmapuri, is, seconding to Mr. Hayavainscription. dana Rao, "a typical Chola temple and contains numerous inscriptions on its walls in Telugu and Tamil." He thinks that this may represent the old Kali-Chordsvara.

7 The verse runs :-Kalis-Chörösvara-[Pallavē]svara-mahā-Bhögēsvar-öttumgs-nirmmala-Nannösvara-kirtti-säaana-lasat-Käñehi-Bhujamgesvarar=yvala-kantbirava-bhūpa-nandana-vana-prākāra-sam[sthā]nadin-nelak-ellam padichandam-äytu Tagadür-i Vidderäsindrarim.

<sup>1</sup> Bhādrupa[da-mā\*]sada bahnta-pukshada tadi[ge\*]ynm Brihaspati-tāramum Rēvatī-[naksha\*]tramum Vriddhig-embudu uitya-yō [gamu\*]m=age Kanue-eunkrantiya tat-ka [ludo\*]f=. The details of this date, which is probably one of Mahendradhiraja, were submitted to Professor Jacobi of Bonn for verification. He remarks :--"Kanya-samkranti fell ou Thursday (1) 21st August 891 A D, which day was Bhadrapada ba di. 3. But the moon bad left Revati and stood in Asvini and the yoga Vriddhi was just over and Dhrava was the current yoga; (2) 25th August 880, but this was Bhadrapada ba. di. 2 with nakshatra Revati and goga Vriddhi. These are the only possible years."

Above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at Dharmapuri (Nos. 307 and 308 of the Madras Epigraphical collection for 1901) the place is called Tagadur in Tagadur-nadu, a sub-division of the Ganga country (Ganga-nade). It is not known when and why the name of the town was changed to Dharmapuri. The Madeas Manual of Administration, Vol. III. p. 271 states that it is derived from the name of a local chief called Dharmarajah, who is not known to any epigraphical records. It is doubtful also if we could connect the name Dharmapuri with Dharmmavolal which is mentioned in the Barngur record of the Nolamba king Mabendra, as having been roled by Parama-Mabadevi, a lady of the royal bousehold. In the records of this period found at Dharmapuri and in the Tamil poem Paranangra, the place is known only as Tagaduru.

On the date of inscription A., Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following :- " The date won't come out right. The Paridhavi year was 892. On the 1st June of that year Jupiter entered Dhanus. Ashādha su. di. 5 fell on 3rd June, Saturday, not Thursday, and the nakshatra was Maghā, not Parva-Phalguni." Inscription B. is not dated, but may be referred to the beginning of the 10th century A.D.

### INSCRIPTION A.

West face. @ Seimatam inanarupanam lokālos-āvalokinā[m] [1\*] sāsanasya Jinendrana[m] bhadram [111\*] bhūyan=nirantaram Svasti llav-ānvayāya [||\*] Vijita-cha-5 6 turanta-mahimandala-śri-7 Pallavādhirājara magam avanata-samasta-sāmantamakuta-ma[n]i-kiran-aru-10 nita-cha rana |-sarasiruha-śri-[No][lam\*][b]adhiraja-11 12 svasti [Satyav\* lakya Komgurgga m 13 nivarmma [dharmma]mahārājā dhirāja Na n da giri-nātha Kova ala -puravare-16 śvara śri-R[a]chamalla-Vermma-17 digalgam Ma[hā]dēviyarggam 18 puttido[]-akhi]la-[bh]uvana[ta]-19 la-ratna . . [ya]r=appa | Jaaput[t]ido[m] bbega[m] samadhiga-

### South face.

geydu

Svasti [||\*] Saka-nripa-kāl-ātīta-

prithuvi-rajyam geyyuttire2

ta-pañchamabāśabda- Pallav-ånvaya-śri-prithuvi-vallabha Pallav[a]kulatilaka śri-Mahē-24 ndrādhirāja-Nolamba Mahābali-kula-vidhyamsanam

- samvatsaramgal-entunura-
- 29 padinaydanfelya Paridha-
- viy-emba sa[m]vatsara \*pravarttise
- 31 Āshā[dha]māsada śukla-
- pakshada pañehamiyu Bri-
- haspativāramu Pūrvva-Pā-5

From three sets of inked estampages prepared in 1901.

<sup>2</sup> Road genyuttire. Read Saka. s Read . Pha ..

<sup>&#</sup>x27; The syllable va is engraved below the line.

34 Iguni-nakshatramum Dhanu-

35 vinol Brihaspatiy-uda[ya]-

36 m=āge Taga[dū]ra śrīmāda-

37 man=1Nola[mban=i\*]ruvandu Śri-

38 mamgala . . veya

39 sețțiya . . [] Cha]ndiya-

40 nnanu<sup>2</sup> Nidhiyannanu Tagadū-

41 rolobasa[d]iyam=mādisi ā

42 basadige khanda-3[s]putita-nav[a]-

43 karmma-devärchchau-ä[d]igalge Müla[pa]-

44 lliyam sa-sarvvapādaparih[ā]-4

45 ran=Nolamba[m] dhāreyan=ere-

46 du kude Nidhiyanna padedu

47 śri-Mülasamgha-Sēnānvay-ā-

48 gragamnya Pogariya-ganada

49 Vinayasēnasiddhānta[d]a-bhaṭā-

50 rara <sup>5</sup>sishyar=Kkanakasēnasiddhā-51 ntada-bhatārargge pāda-prakshā-

52 lana-purassara kotta [II\*] Ida[kk]e

53 sākshi nālku samayigaļu6

### East face.

54 nādun=nakaramun=narasāšana[mu]-7

55 m=ivarē [||\*] Mūlapaļļiya polasī[me ||\*]

56 Mūda Sembalattūra b[e]tt[a]da [ke]-

57 lagaņa pēr-[a]l[v]ina temkaņa kuruki

58 adin-te[m]ku ulugu-gadare [a]-

59 dinstemku m[ē]l-[s]ariye adinstemku

60 ulugu-guruki adin-temku karu-

61 ngal-kuli karumgal-kul[i]yind=ilidu

62 paduva banda pallada poparppu-

63 [ņu]se allindam=ante pēgi paḍu-64 vaņa paļļam ā paļļamē viḍidu

65 pogi Minamjaneyim temkana pa-

66 lla Koyilē[rige vo]gi K[o]yilē-

67 riya kila . . m=ante Anduva-

68 r[ē\*]rige v[o] . . ļavarzsi-

69 yeri [1] Anduva[reri] A[ndu]vareri-

70 ya paduvana kade-gombu a[nt]e [pa]-

<sup>1</sup> The accusative frimadaman with the verb ign is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit griham tickfhan.

Naa is written for ana here as well as in L 46 and L 9 of inscription B. Perhaps the causearas after the two names are missing and must be inserted also.

<sup>3</sup> Read -sphutita-.

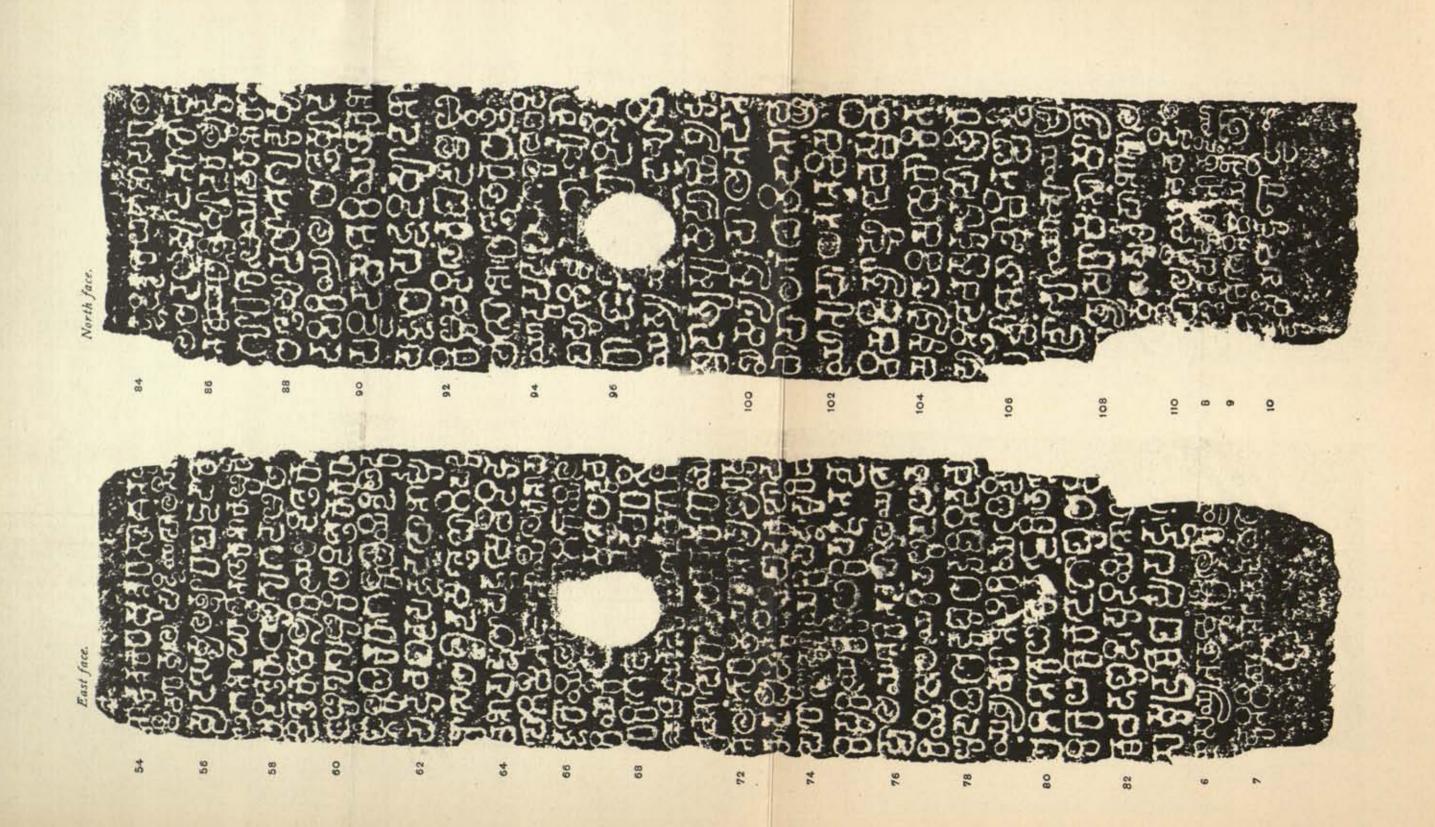
<sup>4</sup> Sarca-pāda-parihāram stands for sarca-bādhā-parihāram.

<sup>3</sup> Read fishyar.

Perhaps an anuscara is to be inserted at the end of the line, in order to connect samoyigals with the witnesses mentioned immediately after.

<sup>1</sup> Read "śāsana". Mu at the end of the line is partly seen on the original. The neuter ending music perhaps indicates the whole class of officers (naraśāsana). I cannot explain how the demonstrative scarē is used in the masculine, while the nouns to which it refers (except samayigaļa) are in the neuter; see above, p. 57 footnote 1.

VENKAYYA.



71 [du]vana pēr-o[nge] Anduvarereyal

72 n[e]lam nairatiya3 kōṇa Mūlūra [m]u-

73 kkūdal-puļi | puļiyi[m] badakku poda

74 pēr-o[ng]e-Puriyēri3-paļļa [|] Puri[ē]-4

75 ri Puriyëri-[ki]l[3]ri-palla | Nanda-

76 ppolayanëri Nandapoleyanë-

77 riyi[m] Mēlayēri- taļumdāļe [l] [ta]-

78 ludāļi adumbu adu[m]binindam vā-

79 yavya[da] köna piriya ulindi

80 amgine kelakke [Ta]ţţēri | Ta[ţţ]ē-

81 ri kelakke kadegombu [1] a .

82 kke elabuli | puliyi[m] No[la][mba\*]-

83 samudrakke barpa pallam | [i]=

### North face.

84 [ppa\*][ladi[nde] kelagana paral-a-

85 la [1] adara mūdana Kova-

86 na[kere] alli mūdakal=[B]udu-

87 gūra-kereya temkaņa ka[ţte]

88 ante muda ane-gundu<sup>5</sup> | m[ū]-

89 da piriy-āla | ante mūda

90 Pattidamanēriya temkaņa

91 paļļam [1] ā paļļadim mūdaņa

92 kiruvati | temka Bandalvara-

93 la sope | ante te[m]ka atti-

94 y-ōdu pallam | [be] . galu chembadi [1\*]

95 Bahubhir=vva[su]dhā bhuktā

96 rāja[bhi][s=Saga\*]r-ādibhiḥ [|\*]

97 yasya [ya][sya\*] [ya]dā bhūmi[h\*]7

98 tasya tasya [ta]dā phala[m] [1 2\*] 🚳

99 Sva[m\*] datu[m] sumahach-chhakya[m] du[h]-

100 kham=anyasya pālana[m |\*] dānam

101 vã pālanam v=ēti dānāch=chhrē-

102 yō=nupālanam | [3\*] Na visham

103 visham=ity=āhu[h]8 dēva-svam vi-

104 sham=uchyatē [|\*] visham=ēkākinam

105 hanti deva-sva[m\*] putra-pautrikam9 [# 4\*]

106 [Sa]rvvān=ētān=bhāvina≍=pārtthi-

107 [vē\*]ndrām=bhūyō bhūya;=prā-

108 [rtha\*][ya]ty=ēsha Rāmaḥ [|\*] sāmāny[ō]=

109 [yam dha\*]rmma-s[ē]tur=nripāņām kālē

110 [kālē\*] pālanīyō bhavadbhiḥ [|| 5\*] @

Bead nairritya.

To the syllable pu is also attached a sign of e.

\* Read Puriyêri.

5 Read, perhaps, -gunds.

\* The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forget to insert them in the earlier portion.

<sup>1</sup> Read "rēriya.

<sup>7</sup> Read bhdmis=.

<sup>&</sup>quot; Read =dhur=."

<sup>·</sup> Read -pautrakam.

### INSCRIPTION B.

### TEXT.

West face.

- l [@] 1Śri-Mahēndra-Nolam[ba]-
- 2 na maga[m] nanuig=[a]śraya śrimad-A-
- 3 yya[padē]var [B]u[d]ugūra udaka-

South face.

- 4 pürvvan=dhāreyan=eredu kude
- 5 [A]rhach-chhāsana-pradīpakan=a[ppa]

East face.

- 6 D[ö]sayyana tammoin śri-Lökayya-
- 7 [gallu Nidhiyannana basadige go-

North face.

- 8 [tta | \* ] . vina padu[va]na tadiyo-
- 9 [l=a\*][rchcha]nege Nidhiyannam to-3
- 10 [tt]umain padedu 3kottain [1\*]

### TRANSLATION OF INSCRIPTION A.

(Verse 1.) May there be uninterrupted prosperity to the doctrine of the glorious Jinëndras,—the embodiments of wisdom, who see the non-world in the world.4

(L. 4 f.) Prosperity to the Pallava family!

(Li. 5 to 26.) While the prosperous Mahēndrādhirāja-Nolamba, the ornament of the Pallava race, the lord (of the goddess) of Fortune of (i.e. residing in) the Pallava family (and) of the Earth, who has acquired the five great sounds and is born to the glorious Nolambādhirāja—whose lotus-feet are reddened by the lustre (proceeding) from the gems (imbedded) in the diadems of the whole (circle of) prostrating feudatory chiefs (sāmantas) (and) who is the son of the glorious Pallavādhirāja who had subdued the circle of the Earth (right up) to (its) four corners—and to Jāabbe who is . . . . a gem on the whole surface of the Earth born to—Hail! Satyavākya Konguņivarma Dharmamahārājādhirāja, lord of Nangadīri, ruler of Kuvaļāla the best of cities, the glorious Rāchamalla-Vermmādigaļ and to Mahādēviyar—was ruling the earth (after) having destroyed the Mahābali race,—5

(Ll. 27 to 36.) Hail! while the (cyclic) year named Paridhavin, the eight-hundred and fifteenth of the years elapsed, of the era of the Saka kings, was current,—on Thursday.

Between the syllables hē and ndra space enough for two letters has been left vacant. This may be due to the crack in the stone which runs between them.
Each, perhaps, tōtamam.
Read kottam.

Read kottam.
\* The phrase tok-ātok-ātalokinām may also be translated "who see (i.e. distinguish) the world from the non-world."

b Without the adjectival clauses which complicate the general sense, this lengthy sentence might be reduced to: "While Mahendradhi uja-Nelamba born to Nolambadhiraja and to Jäabbe, was ruling the earth."

the fifth tithi of the bright fortnight of the month of Ashādha, when the nakshatra (was) Pūrva-Phalgunī and Brihaspati (Jupiter) appeared in the (sign) Dhanus,—

(Ll. 36 to 52.) while the Nolamba was staying at the royal mansion (\$\sin \text{imad} a\) at Tagadūru, Chandiyanna and Nidhiyanna, [sons of?] . . . . setti of Šrīmangala, caused a basadi to be built at Tagadūru; (and) when, with libations of water, the Nolamba gave to that basadi for (repairing) gaps and cracks, for new works (and) for worship of the deities, etc., (the village) Mūlapalli, free from all encumbrances, Nidhiyanna received (it) (and) gave to Kanakasēnasiddhāntada-bhaṭāra, pupil of Vinayasēnasiddhāntada-bhaṭāra of Pogariyagana, the foremost of the teachers of Sēn-ānvaya in the glorious Mūla-saṅgha, having first washed (his) feet (with water).

(Ll. 52 to 55.) The witnesses to this (transaction) are the four samayins, the naqu, the nakara and the narasāsana (i.e. the rulers of men, officers of Government): only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of Mulapalli:—(On) the east—the kurchi2 (trees) south of the big waste3 on the eastern side4 of the hill of Sembalatturu; thence southwards, the mimosa-bush; thence southwards, the ravine higher up (?); thence southwards, the kurchi-bush; thence southwards, the pit of (i.e. from which) black granite (is quarried); descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards: thence, going in the same direction, the ditch to the west; keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (jane, done) called Minamjane; passing on to (the tank) Koyileri, . . . . . . of . . . . . in the same direction, the Anduvareri (tank); (thence), the remote outlet6 west of Anduvarëri; likewise (in a) westerly (direction) the big oige (tree) and the land (?) of Anduvareri. The south-west corner (point) is the tamarind (tree) at the triple junction (mukkūdal) of Mūlūru; from (this) tamarind (tree) in a northerly direction, the ditch of Puriyeri with the big onge (tree); (thence) the Puriyeri (tank); (thence) the ditch (connecting) Puriyêri (and) Kîlêri; (thence) the Nandappolayanêri (tank); from Nandappoleyanêri, the talumdale (shrubs)7 of Mēlayēri; (thence) the adumbu plant (in) talumdale; from the (the tank) Tatteri; (thence) to the east, the remote outlet of Tatteri; . . . . . . . the

<sup>2</sup> Kuruki is not given in Dr. Kittel's Kannada-English Dictionary. The word kurike means 'a small village.' In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take kuruki as tentatively equivalent to guruchi or gurige, the former of which is the name of a tree and the latter that of a plant.

\* Ales is the same as alive or alips which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps pēr-alvu is to be explained as 'big waste,' though its exact significance is not clear to me.

4 I have taken kelagana (kelagana) in the sense of 'eastern'; compare the Tamil word kil.

5 Gadare is perhaps synonymous with kadara, and ulugu means 'attached to, or loving.' As the kadara (mimosa) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase ulugu-gadare to mean 'a mimosa-bush.'

\* Kombu in Tamil means the outlet of a tank. Hence kadegombu may denote 'the remote (kade) outlet.'
7 Dr. Winslow explains taludāļai as the shrub Clerodendrom phlomoides which is known to cure flatulency âtamadakki).

" Ulinai (perhaps ulindi[ke] of the text) is according to Dr. Winslow 'a kind of cotton shrub; and asigine, according to the same authority, is 'a species of aloes.'

<sup>&</sup>lt;sup>1</sup> A Jaina teacher named Vädirāja alias Kanakasēna-bhattāraka is mentioned in two Jaina inscriptions of the 11th century A.D. (Ep. Carn. Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (ibid. Nr. 37) as the gurn of the Ganga king Rächamalla. Some of his disciples were Śrivijaya, Śantidēva, Dayāpāla and Kamalabhadra. Vādirāja and his pupils are mentioned in the Śravana-Belgola epitaph of Mallishēna (above, Vol. III. p. 187 f.) as belonging to about the 11th century A.D. Consequently, Vādirāja Kanakasēna-Bhattāraka of these records must have been the gurn of the Ganga king Rāchamalla III. who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

tender tamarind (tree); from the tamarind (tree) the ditch that runs into (the tank) Nolambasamudra; from the ditch, in an easterly direction, the banyan (tree) in pebbles (i.e. in a gravelly soil); east of it (the tank) Kōvanakere. There, (is) the eastern (boundary) stone; (thence) the southern embankment of the tank of Budugūru; likewise, to the east, the elephant-[like] boulder; (thence) to the east the big banyan (tree); likewise, to the east, the southern ditch of (the tank) Paṭṭidamanēri; to the east of that ditch the short banyan (tree) (?)¹; to (its) south the natural pond (sone) of Baṇḍalvaralu(?); likewise, to the south the ditch with the fig tree

[Ll. 95 to 110 contain four of the usual imprecatory verses |.

### TRANSLATION OF INSCRIPTION B.

The prosperous Ayyapadēva, the asylum of truth, son of the illustrious Mahēndra-Nolamba, having given Budugūru with libations of water,<sup>3</sup> the glorious Lōkayya, younger brother of Dōsayya, who is the illuminator of the doctrine of the Arhats, presented (that village) to the basadi of Nidhiyanna. (And) Nidhiyanna too, presented (to the same basadi) for worship (therein) a garden on the western bank of . . . . . . . . . . . . . . . . having acquired (it).

## No. 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA [GUPTA-] SAMVAT 117.

By Professor Sten Konow, Ph.D.; Christiania.

This inscription is incised on a stone linga which was excavated from an ancient site called Bharādhī Dīh near the village of Karamdāmdā, about 12 miles from Faizābād on the road to Shāhganj, District Faizābād, United Provinces. Karamdāmdā will be found as Karamdanda in the Indian Atlas, Quarter Sheet 87 S.E., at 82° 4′ long. and 26° 40′ lat. The existence of the inscription was first brought to notice by Kunwar Kamta Prasad, Deputy Collector, Faizābād. A preliminary account of the find has been given by Dr. Vogel in his Annual Report, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The lings itself consists of an upper, circular portion, 1' 1" high and 10% in diameter, rising from an octagonal base 1' 9" high. The lower portion of the base including the end of the inscription has been broken. The lings will be deposited in the Provincial Museum, Lucknow.

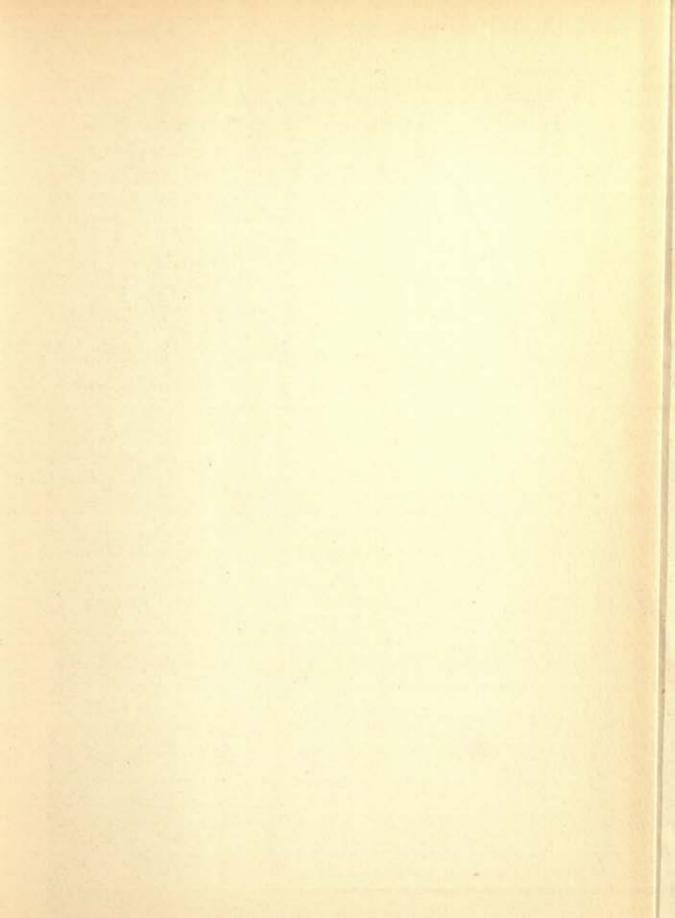
The inscription itself is incised on the base and covers a space  $1' \, 5\frac{1}{4}''$  high and  $1' \, 7\frac{1}{2}''$  broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11' from the bottom, runs a line, which has made some of the top matras indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

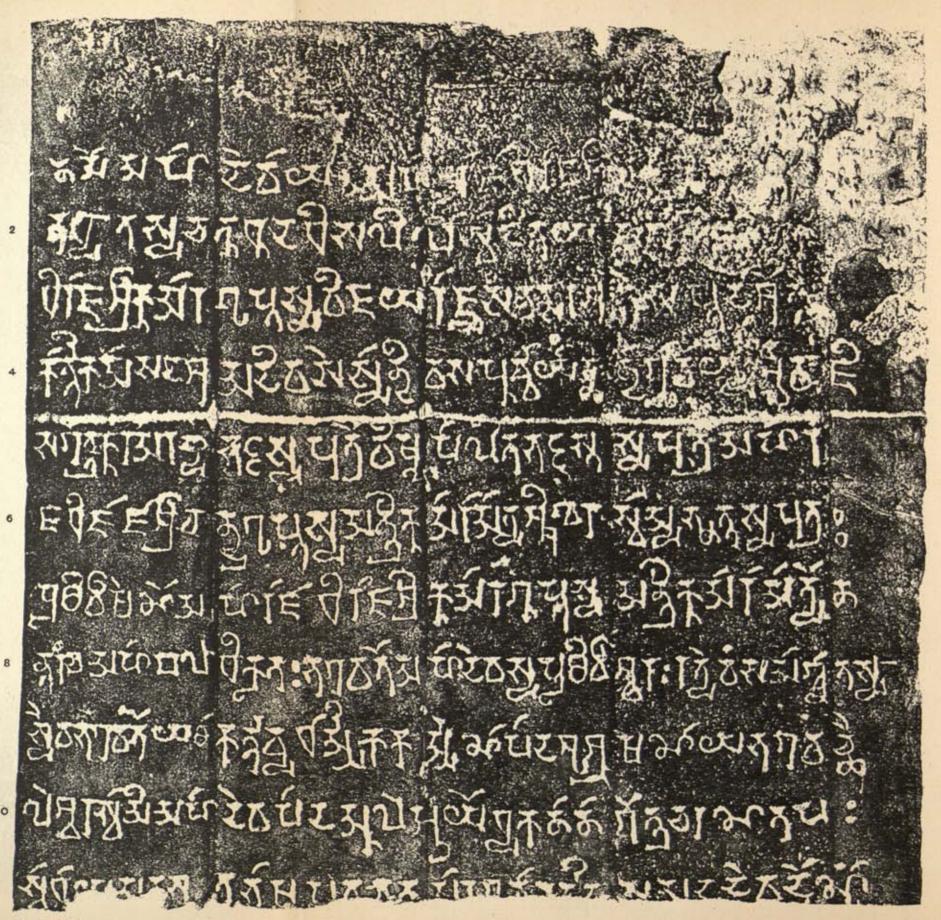
The characters belong to the western variety of the Gupta alphabet. The short u is denoted in two different ways, compare Kumāragupta in lines 3 and 7, where the u of gu has two

<sup>1</sup> It is doubtful if the Sanskrit cofe (banyan) could be compounded with the Kanarese kiru-small. Kirweefi may denote a plant not explained in the dictionaries.

The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean—'the boundary thence joins the (starting) point.'

The phrase dhāreyan-ereds kude would have been enough to express the idea, as in 1. 45 f. of inscription A.; adaka-pūrecam, though redundant, has perhaps, been put in with the object of introducing a familiar Sanskrit phrase.





different forms. Note also nu in -nudhyātasya, line 2. The form of the initial i in ity=ēvam, line 8, is the same as in the Kahāum pillar inscription. With regard to orthography I may note the doubling of a consonant before r in -gottra-, lines 5 and 10 (but putro, line 5, putrah, line 6) and after r in -purvväyäin and -acharyy-, line 4, and yatha-karttavya-dharmmika-karmmana, line 9; the change of an anusvara to n before d in syan=dirasa-pūrvvāyām, line 4; the use of chehh in the beginning of a word in Chehhandogy=, line 4; and the use of s at the end of a word before š in kumārāmātyaś=Sikhara-, line 6.

The inscription refers itself to the reign of the ancient Gupta king Kumāragupta I., and is dated in [Gupta-] Samvat 117, on the tenth day of Karttika, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when Kumāragupta's subordinate Bandhuvarman was governing at Dasapura.2

It registers a gift made by Prithivishëna, the son of Chandragupta's kumārāmātya Sikharasvāmin, who was the son of Vishnupālitabhatta, the son of Kuramāravyabhatta, of the Chhandogas, whose gotras were [Asva] and Vajin. The former gotra is new to me. The Vājins also occur elsewhere. Prithivishēņa is described as the mantrin of Kumāragupta, as his kumārāmātya and subsequently as his mahābalādhikrita. The gift was made for the worship of the Mahadeva known as Prithivisvara, i.e. probably the linga on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain Brahmanas from Ayodhya, who were living in the vicinity of Mahādēva Śailēśvara, who belonged to various gotras and charanas, and were proficient in observances, in sacred study, in the mantras, the sūtras, bhāshyas and pravachanas, and who had something to do at the devadrent, i.e. image procession at Bharadi . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name Bhāradi is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the linga was found is said to be Bharadhi Dih, but it is not possible to identify this form with Bharadi. I would compare the word Bharadiya found in one of the inscriptions on the Sanchi stupa3 where Professor Bühler reads: [bha]radiyasa sapurisasa yugopajakasa dānam. I would translate "the gift of the holy man Yugapajaka, from Bharadi." I am unable to restore the four aksharas following after Bharadi. They look like d. s. m. d. S. m. d. perhaps stands for samudra, which is an epithet of Siva. The word devadroni is known from lexicographers and said to mean "idol procession."

- Namo Mahadevaya | Ma[harajadhiraja-śri-Chandragupta-pad-a]-
- 2 nudhyātasya chatudhu(r-u)dadhi-salil-āsvādita-ya[śasō mahārājā]-
- 3 dhirāja-śri-Kumāraguptasya vijaya-rājya-samvatsar[ē śatē saptadaś-öttarē]
- 4 Kārttikamāsa-dasama-divasē=syān=divasa- pūrvvāyām [Chehhandōgy-āchāryy-Āśva]-
- 5 sagottra-Kuram[a]ravya-bhattasya Vishnupālita-bhattas-tasya putro putro5 mahārā-
- kumārāmātyaś-Śikharasvāmy-abhūt-tasya 6 jadhijājā6-śri-Chandraguptasya mantri putrah

<sup>1</sup> Gupta Inscriptions, Plate ix. A. text-line 7: i of ity-anya-samifüo.

<sup>&</sup>lt;sup>2</sup> Above, Vol. II. p. 105, No. 74.

<sup>\*</sup> The St. Petersburg Dictionary refers to the Trikandatesha 2, 7, 8, and the Haravali 129.

The actual reading is perhaps pūtrō.

Rend 'jadhiraja.

- 7 Prithivîshēņō mahārājādhirāja-śrī-Kumāraguptasya mantrī kumārāmātyō=na-
- 8 ntaram cha mahābalādhikritah(tō) bhagavatō Mahādēvasya Prithivīšvara ity=ēvam samākhyātasy=ā-
- 9 sysaiva bhagavato yathā-karttavya-dhārmmika-karmmaṇā pāda-śuśrūshaṇāya bhaga-vach-Chhai-
- 10 lēśvarasvāmi-mahādēva-pādamūlē Āyōdhyaka-nānā-gottra-charaņa-tapaḥ-
- 11 svādh[y]āya-mantra-sūtra-bhāshya-pravachana-pāraga-Bhāraḍi-d. s. m. d. dēvadrōṇ[y]ām

#### TRANSLATION.

Obeisance to Mahādēva. In the victorious reign of the mahārājādhirāja, the illustrious Kumāragupta, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the mahārājādhirāja, the illustrious Chandragupta, in the 117th year, on the tenth day of the month of Kārttika, on this day specified as above, the minister of the mahārājādhirāja, the glorious Kumāragupta, (his) kumārāmātya and subsequently (his) mahābalādhikrita Prithivīshēņa, the son of Šikharasvāmin, the minister, the kumārāmātya of the mahārājādhirāja, the illustrious Chandragupta, (who) was the son of Vishņupālitabhatṭa, the son of Kuramāravyabhaṭṭa, a teacher of the Chhandōga (vēda), of the gōtras Aśva and Vājin, (gave) for the sake of obeisance to the Lord Mahādēva, known as Prithivīśvara, with proper and righteous offerings, at the feet of the Lord Šailēśvarasvāmi-Mahādēva, to . . . from Ayōdhyā, of different gōtras and charaṇas, perfected in observances and study, in the mantras, the sūtras, the bhāshyas and pravachanas, who at the procession of the image (of Śiva?) at Bhāradi . . . . .

## No. 16.—SUNAO KALA PLATES OF SAMGAMASIMHA; [KALACHURI-] SAMVAT 292.

By PROFESSOR STEN KONOW, Ph.D.; CHRISTIANIA.

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*. Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palseographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Cousens.

The plates are two in number, and they were, according to Mr. Jackson, found in November 1898, "buried about two feet below the surface of a cart track in the village of Sunev Kulla in the Hänsot Mahal of the Broach District . . . The first plate is entire. The second has suffered damage (1) by the wrenching off of the seal, which has destroyed a few aksharas in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed one akshara in line 4, two in line 5, two in line 6, and one in line 7 . . . The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenched off and is lost. The letters are deeply cut and in many places show through on the back of the plates."

The two plates are of the same size, measuring  $12\frac{1}{2}$  ×  $6\frac{1}{2}$ . The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is  $\frac{1}{4}$ . The characters belong to the southern class and are closely connected with the form

occurring in Valabhi inscriptions, in those of the Gujarat Chalukyas, and in the Sarsavni plates of Buddharaja.1 Mr. Jackson has noted a peculiarity which is found in most of the letters, viz. a distinct triangular head. With regard to individual letters we may note the initial & in eshām, 1. 12; the form of au in Laukākshi-, 1. 6, Lauhāyana-, 1. 7, and - pautrānvaya-, 1. 11; the two forms of l, e.g. in kušalam=, 1. 3, and Gālava-, 1. 5; the final t in kēnachit, 1. 13, and vasēt, 1. 20, and the jihvāmūlīya in -āpanayali-kāryyaḥ, 1. 15. A final m perhaps occurs in varttitavya[m], I. 14. The numerical symbols for 200, 90, 10, 5 and 2 occur in 1. 25. The language is fairly correct Sanskrit, and, with the exception of four imprecatory stanzas in II, 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The samdhi has been neglected in samanudaršayati astu, Il. 3-4; and -kritya udakātisarggēna, 1. 12. The orthography calls for very few remarks. In l. 1 we find the Prakrit form Samgamasīhah instead of Samgamasimhah, and in 1.13 karishayatām instead of karshayatām. Consonants are doubled after r; thus, sarvvān=, 1. 2; =Antarnnarmmadāvishayīntarggata-, 1. 4; -īdhvaryyu-, II. 6. 7, etc. The only exceptions are =anurarnya, 1. 3; vidhayair=bhatva, 1. 14, and, in accordance with Pāṇini VIII. 4. 49, -darśayati, 1. 3, and varsha-, 1. 19. Dh has been doubled before y in -anuddhyātō, l. 1. Note also Laukākshi- instead of Laugākshi- in 1. 6. The inscription which was issued from Bharukachchha, is one of the Mahāsīmanta, the Mahāsāja Samgamasīha (-simha), and records the gift of the village Šonavvā in the Antarnarmadā district, to several brahmanas, on the occasion of the Mahākārttiki, i.e. the full moon of the month Karttika. It is dated in numerical symbols on the 15th day of the bright half of Karttika of the year 292.

As pointed out by Mr. Jackson, the date must be referred to the Kalachuri era, and it would accordingly fall in either A.D. 540 or A.D. 541.2 The donor, the Mahārāja Samgamasimha, is not elsewhere known, but I think Mr. Jackson is quite right in assuming that he was a feudatory (mahāsāmanta) of the Kalachuris. He infers this from the fact that Sonavva, the village granted is said to be situated in the Antarnarmada-vishaya, i.e. according to him, "the district within (i.e. on this side of) the Narbada." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narbada though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of Antarnarmadā-vishaya as "the district within the Narmadā" would be possible, but antar does not mean "on this side," but "between." The word has been explained as a bahuvrihi by Dr. Fleet, 3 meaning the country on both sides of the lower part of the Narmada. I cannot therefore accept Mr. Jackson's explanation of the word antarnarmada-vishaya, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that Samgamasimha was a feudatory of the Kalachuris, whose era he used, and who were certainly recognised as supreme in the lower Narbadā valley about A.D. 580 when Nirihullaka made his grant."4 The wording of our grant sometimes recalls the phraseology of the Sarsavoi plates;5 compare Il. 18-19 with Il. 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (-prapitajnaya and -vijnapanaya, respectively), then a bahucrihi ending in -dūtakam and followed by likhitam, and finally the date expressed in the same way in numerical figures. The late Professer Kielhorn has shown that the phraseology of the Katachchuri grants was imitated by the Gurjaras and the Gujarat Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

<sup>1</sup> Above, Vol. VI. pp. 294 and ff.

<sup>&</sup>lt;sup>2</sup> Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

Ind. Ant. Vol. XXXII. p. 56. Another possibility which I would prefer would be to explain antar-marda as meaning "between the Tapti and the Narmada." Cf. Antarmandalivishaya in the Pardi plates (above, p. 51); see Fleet, Ind. Ant. XXXIX. p. 97.

<sup>4</sup> Above, Vol. II. p. 22.

<sup>&</sup>lt;sup>5</sup> Ibid, Vol. VI. pp. 294 ff.

<sup>&</sup>lt;sup>6</sup> Ibid. p. 296.

time of the Katachchuri Buddharāja." Now Buddharāja's Sarsavņī plates are dated in [Kalachuri] Samvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nerūr plates1 and the Badāmi pillar inscription,3 defeated by the Western Chalukya Mangalēsa. This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Mangalēša must have taken place before the 25th October A.D. 601, if that be the date of the Badami pillar inscription 3 But even after that date he retained command of the country about Broach, for his Sarsavni plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The Traikūṭakas are known to have held sway in Southern Gujarat in the last half of the fifth century, for Dahrasena's Pardi plates are dated in [Kalachuri] Samvat 207,4 and a copperplate of his son Vyāghrasēna from the Surat District is dated in [Kalachuri] Samvat 231.5 The present grant belongs to the interval between Vyaghrasēna (Samvat 231) and Buddharāja (Samvat 361). Buddharāja must, according to the Badami pillar inscription, have begun to reign before A.D. 601. We do not know how long his father Samkaragana, the overlord of the Mahapilupati Nirihullaka of the Sankhēdā plate,6 reigned, and we do not know anything of Samkaragana's father Krishnaraja, but he, or his predecessor, must have been the overlord of Samgamasimha. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, Bharukachchha, the residence of the Mahāsāmanta, the Mahārāja Samgamasimba, is the present Broach. Sōṇavvā, the village granted, must be identified with either Sunão Kala, situated in 21° 28½ N. and 72° 54′ E., or Sunão Khurad, in 21° 29′ N. and 72° 53½ E. The plates were found in the former place.

#### TEXT.

#### First Plate.

- 1 Öm<sup>7</sup> [svasti] [||\*] Bharukachchhā[n=]mātāpitri-pād-ānu[d]dhyātō mah[āsāma]nta-śr[i-mahā]rāja-Samgamasīhaḥ(simhaḥ)
- 3 kulaputraka-chāṭa-bhaṭ-ādims-tadādēśakāriņaś-cha kuśalam-anuvarṇya samanudarśa-4 yati astu võ viditam yath-āsmábhir-Antarnnarmmadā-vishay-āntarggata-Śōṇavvā-
- yati astu võ viditam yatn-asmaonir-Antarimaramada-visnay-antarggata-sonavvagramõ Bhāru-
- 5 kachchhaka-Chhandögi-sagötra-Chhandöga-sabrahmachäri-brähmaņ-Ānantadatta tathā Gālava-
- 6 sagötra-Chhandöga-sabrahmachäri-Prajāpatiśarmma tathā Laukākshi-sagötr-ādhvaryyn-sabrahma-
- 7 chāri-Sivadēva tathā Lauhāyana-sagōtr-ādhvaryyu-sabrahmachāri-Bhāṇudēva tathā Pauṇḍri(?)-sa-
- 8 götra-bahvricha-sabrahmachāri-Bhavaruchibhyō bali-charu-vaiśvadēv-āgnihōtra-havanapañcha-
- 9 mahāyajña-kriy-ötsarppaņ-ārttham=āchandr-ārkk-ārnnava-graha-nakshatra-kshiti-sthiti-samakālinah
- 10 södramgas=söparikaras=sabhûta-văta-pratyāyō=chāṭa-bhaṭa-prāvēśyō bhūmichchhidranyāyēna

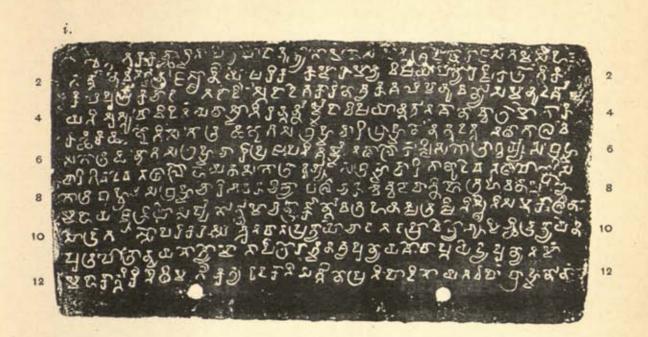
<sup>1</sup> Ind. Ant. Vol. VII p. 161.

<sup>2</sup> Ibid. Vol. XIX. p. 16.

See Jackson, Journal Bombay Ariat. Soc., Vol. XXIII. p. 6; also p. 52 f. above,

Above, Vol. II. p. 23,

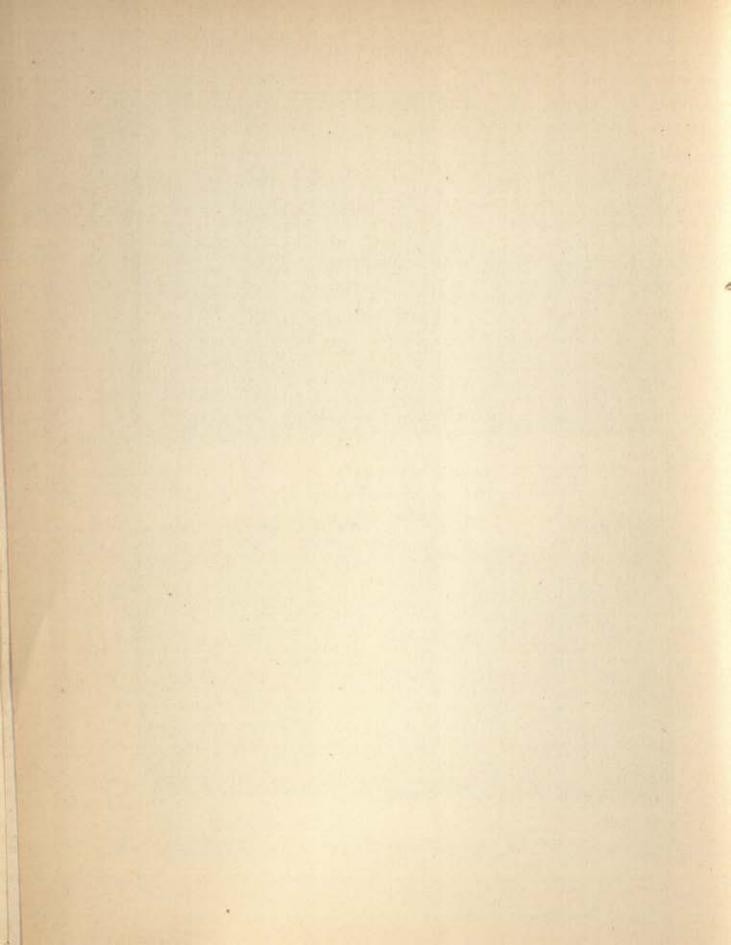
<sup>1</sup> Expressed by a symbol.





STEN KONOW.

W. GRIGGS & SONS, LTD., PHOTO-LITHO.



- 11 putra-pautr-ānvaya-bhōgyō mātāpitror-ātmanaś-cha puņya-yaśō-vāptayē-dya puņyatamāth
- 12 mahākārttikī-tithim-agikrityal udakātisarggēņa pratipādito yata ēsbām brāhmaņānām

#### Second Plate.

- 13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhumjatā[m] kri[sha]tām [ka]rishayatām² pradišatām cha na kēnachit
- 14 nishēdhē varttitavya[m tadgrāma]-nivāsibhir=apy=am[ī]shām vidhēyair=bhūtvā samuchita-
- 15 mēya-hiraņyādi-pratyāy-öpanayali=kāryyaḥ [|\*] bhavishyad-rājabhiś=ch=āsmad-vaṁś-vair=anyair=vvā sā-
- 16 [mä]nyam bhūmidāna-punya-phalam=abhivānchhadbhir-vvibhavān=abhāv-ānuba[n]-dhān=āyur-vviyōg-ā-
- 17 [nuga]tam guņāmś-cha dirgghakāl-ānuguņān-vigaņayya dānam cha guņavatāmavadātam-iti
- 18 [pramā]pikritya śaśikara-śuchi-ruchiram chirāya yaśa[6]=chichishubhir=ayam=asmad-dāyō=numantavyaḥ
- 19 [pāla]yitavyaś=ch=ēti || uktam cha bhagavatā Vyāsēna || Shashṭim varshasahasrāṇi svarggē mödati
- 20 [bh]ŭmidaḥ [l\*] āchchhēttā ch-ānumantā cha tāny-ēva narakē vasēt || Bahubhir= vvasudbā bhuktā rājabhis=Sa-
- 21 gar-ādibhiḥ [1\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam || Pūrvvadattām dvijātibhyō ya-
- 22 tnād=raksha Yudhishṭhira [1\*] mahīm mahimatām śrēshṭha dānāch=chhrēyō=nupālanam [1 -Vindhyātavīshv=atō-
- 23 yasu [ś]ushka-kōṭara-vāsinaḥ [ |\* ] kṛishṇāhayō=bhijāyantē pūrvvadāyān=haranti yē ||
- 24 Mahapratihara-Göpādhyaka-prāpitājūsyā sandhivigrahika-Rēvādhyaka-dūtakam
- 25 lifkhiltam Vishnushënën-ëti || Sam 200 90 2 Karttika su 10 5.

#### TRANSLATION.

Öm. Hail! From Bharukachchha,—the mahāsāmanta, the illustrious mahārāja Samgamasīha (simha) informs all his (subordinates, viz.) rājasthānāyas, uparikas, kumārāmātyas, district officers, ārakshikas, drāmgikas, kulaputrakas, district officers (chātas), bhatas, and others, and those who carry out the orders, after having greeted them, as follows:—

Be it known to you that the village Šōṇavvā, situated in the Antarnarmadā district, has to-day, with reference to the holy Mahākārttikī tithi,3 been granted by us for the obtainment of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the udranga, with the uparikara and with the bhūtavātapratyāya, not to be entered by district officers and soldiers, according to the maxim of bhūmichchhidra, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of Bharukachchha,4 (viz.) the Brāhmaṇa Anantadatta of the Chhandōgi gōtra, a student of the Chhandōga (śākhā); Prajāpatišarma of the Gālava gōtra, a student of the Chhandōga (śākhā); Šivadēva of the Laukākshi (Laugākshi) gōtra, a student of the Adhvaryu (vēda); Bhāṇudēva of the Lauhāyana gōtra, a student of the Adhvaryu (vēda); and to Bhavaruchi of the Pauṇḍri (?) gōtra, a student of the Rigvēda (bahvricha),

<sup>1</sup> Read =adhikrity=odakāti-.

<sup>2</sup> Read karshayatām.

A festival in honour of Siva's victory over Tripurasura, at the full moon of Karttika.

<sup>\*</sup> The construction in the following is rather loose. Bhārwkachchhaka probably belongs to all the names in the following.

for the maintenance of the five great sacrifices, (viz.) bali, charu, vaiívadēva, agnihūtra (and) havana, and of (other) rites. Wherefore nobody should make any obstruction to these brahmanas, while they enjoy (the granted land) according to the rules relating to brahmadēyas and agrahīras, cultivate (it), cause (it) to be cultivated and assign (it to others). And the inhabitants of that village should obey their (orders) and make over to them the customary mēya, gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (this) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time, keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyūsa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the mahāpratīhāra Göpāḍhya, (this edict), the dūtaka of which was the sāndhivigrahika Rēvāḍhyaka, was written by Vishņushēņa.

The year 200 90 2 Karttika śu 10 5.

#### No. 17.—BALERA PLATES OF MULARAJA I.; SAMVAT 1051.

By Professor Sten Konow, Ph.D.; Christiania.

These plates have already been noticed by Mr. H. H. Dhruva<sup>9</sup> and Munshi Debiprasad.<sup>3</sup>
They are in the possession of the Brahmana Devaram of Balera, in the Sanchor District,
Jödhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring  $7\frac{1}{2}$ "  $\times$  5", and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern Năgari of the 10th century. The virăma is used in samvat, 1.1; pürvvavat, 1.2; vasēt, 1.19, and -purushān, 1.4. There are very few orthographical peculiarities. V is used for b throughout, and s is written instead of s in sāsanam, 1.19. A consonant is doubled after r in -vinirggat-, 1.10; svarggē, 1.18; =abhyarchchya, 1.7; -dharmma-, 1.13; pūrvvavat, 1.2, etc. On the other hand, no doubling takes place in -Durlabhāchārya-, 1.11.

The language is Sanskrit, and, with the exception of an imprecatory \$loka in Il. 18-19, here ascribed to Vyasa, the whole of the inscription is in prose.

The inscription is one of the Mahārājādhirāja Mūlarāja I., the founder of the Anhilvād branch of the Chaulukyas. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Samvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva. The other is the Kadī plate of Vikrama-Samvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987. Our inscription is the latest one of Mūlarāja, and it is dated Samvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse

<sup>1</sup> Mêya, what is to be measured, is a technical term; cf. Gupta Inser. p. 257, 1. 12; above Vol. II. p. 364, 1. 8 of the text; Vol. IV. p. 144, 1. 9 of the text; Vol. VII. p. 61, 1. 4 of the text; and Vol. IX. p. 344, line 9 of the text Compare tulyn-mêya, above Vol. VII. p. 160, footnote 9.

<sup>2</sup> Vienna Journal, Vol. V. p. 300.

Proceedings of the Asiatic Society of Bengal, 1892, p. 168.

<sup>\*</sup> Vienna Journal, Vol. V. p. 300.

<sup>5</sup> Ind. Ant. Vol. VI. p. 191 f.

(1.6), corresponding to Saturday, the 19th January 995, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mūlarāja. According to the Kadī plates, he belonged to the Chaulukikas, was the sen of the Mahūrājādhirāja Rāji, and had, by his own arm, conquered the Sārasvata-manḍala. The Gujarāt chronicles state that Rāji was king of Kalyāṇakaṭaka in Kanauj, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mūlarāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (Kadī plates of Jayantasimha, Bhīmadēva, and Tribhuvanapāla¹). Only conventional praise is bestowed on him in the Vaḍnagar praśasti,² where we read,—

(V. 4.) Illustrious Mūlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (age) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays).

(V. 5.) He made the Fortuna of the kingdom of the Chāpōtkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmans, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

The Gujarāt chroniclers know more about Mūlarāja's dealings with the Chāpōtkaṭas. The late Professor Buhler has, however, shown³ that not much credit can be given to them, and it is safer to abstain from using them.

Mūlarāja's charities are also alluded to in the Dēvapattana inscription, where we are introduced to the astrologer Ūyābhaṭṭa, whose three sons Mādhava, Lūla and Bhābha the king charged with the supervision of these charities.

The chroniclers state that Mülaraja reigned from Vikrama-Samvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Raja of Śākambharī and Bārapa, the general of Tailapa, or, according to the Sukritasamkirtana, of the king of Kanauj. The Śākambharī king must have been the Chāhamāna Vigraharāja, whose Harsha inscription is dated in Vikrama-Samvat 1030.

Bārapa is described as a Chālukya<sup>7</sup> or a Chaulukya,<sup>8</sup> who is said to be descended from the mythical Chaulukya and a Rāshṭrakūṭa princess. Dr. Fleet<sup>9</sup> doubts that Bārapa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter.<sup>10</sup> Whatever his origin was, he certainly succeeded in establishing himself in Lāṭa, where we find his grandson Kīrtirājā as mahāmaṇḍalēśvara in Śaka 940, and Kīrtirāja's grandson Trilōchanapāla in Śaka 972. According to the chronicles, Bārapa drove Mūlarāja back to Kanthādurga (the modern Kanthkōṭ in the eastern division of Kachh), but was later on defeated by him.

That Mūlarāja was also at war with the Kalachuris has been inferred from the Dēōlī¹¹ and Karhād¹¹ plates of the Rāshṭrakūṭa Krishṇa III, dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

<sup>1</sup> Ind. Ant., Vol. VI. pp. 196 and ff.

Ind. Ant. Vol. VI. pp. 180 and ff.

<sup>\*</sup> See Vienna Journal, Vol. VII. p. 191.

<sup>7</sup> Vienna Journal, Vol. VII. p. 89.

Bombay Gazetteer, Vol. I. Part II. p. 431.

Above, Vol. I. pp. 293 and ff.

<sup>4</sup> Above, Vol. II. p. 438, vv. 7-10.

<sup>\*</sup> Above, Vol. II. pp. 116 ff.

<sup>&</sup>lt;sup>8</sup> Ind. Ant. Vol. XII. pp. 201 and ff.

<sup>10</sup> The form Chālukya however also occurs ; see Vienna Journal, Vol. VII. p. 89.

<sup>11</sup> Above, Vol V. pp. 188 and ff.

<sup>13</sup> Above, Vol. IV. pp. 278 ff.

region, simply by means of his (Krishpa's) angry glance, the hope about Kālanjara and Chitrakūta vanished from the heart of the Gūrjara." The same events are probably alluded to in the (spurious) Lakshmēśvara inscription of Šaka 8901 where it is stated that Mārasimha conquered the Gürjaras under orders of Krishparaja.

I have already mentioned that, according to the chroniclers, Mülarāja reigned till Vikrama-Samvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Bijapur inscription of the Rashtrakuta Dhavala of Hastikundi, which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain Dirghāchārya, the son of Durlabhāchārya, an immigrant from Kanyakubja. The writer of the grant was the kayastha Kanehana, who also wrote the Kadi plates of Samvat 10483 and whose son Vatesvara occurs as the writer of the Kadī plate of Bhimadeva of Samvat 1086.4 The dūtaka was the mahattama Sivarāja.

The grant consisted in the village Varanaka in the Satyapura-mandala. Its boundaries were, to the east the village Dhanāra, to the south Gundāuka, to the west Vodha, and to the north Mētravāla. Satyapura is the present Sanchor in the Jodhpur State. Munshi Debiprasad states that Varanaka is said to be the site of the modern village of Balèra (Indian Atlas, Sheet 21 N. W., 71° 32' long., 24° 43' lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varanaka farther east, where we find a village Gondau, which might correspond to Gundauka, at 72° 31' long. and 24 49' lat. To the north of Gondau is the village Mirpur, which might be a later form corresponding to Mětravěls, while Bodan, to the north-west, perhaps represents Vodha, and Dantwara, to the north-east, Dhanara.

The grant was issued from Anahilapāṭaka, i.e. Anhilvād.

#### TEXT.

#### First Plate.

- 1 Oms samvat 1051 Māgha sudi 15 adyaeha srimad-Aņahilapāţa-
- 2 kē rājāvali pūrvvavat <sup>6</sup>paramabhaṭṭāraka-mahārājādhirāja-
- 3 paramésvara-śri-Mūlarājadēvah svabhujyamāna-Satyapura-mamda-
- 4 1-amtahpāti-Varaņaka-grāmē samasta-rājapurushān vrā(brā)hmaņ-ottarām-
- 5 s=tannivāsi-janapadāms-cha vo(bō)dhayaty-astu vah samviditam yathā a-
- 6 dya sōma-grahaṇa-parvvaṇi charācharagurum bhagavamtam= Amvi(bi)kāpati-7 m=abhyarchchya mātāpitror=ātmanaś=cha punya-yaśo-bhivriddhayē upari-
- 8 likhita-Varanaka-grāmō-yam sva-sīmā-paryamtah sa-vriksha-mālā-
- 9 kulah sa-kashtha-trin-odak-öpëtah sa-damda-dasaparadhah sri-
- 10 Ka[n]yakuvja(bja)-vinirggat-āśēshavidyāpāraga-tapônidhi-

## Second Plate.

- 11 śri-Durlabhāchārya-sutāya śri-Dirghāchāryāya śāsa-
- 12 nén-ödakapürvvam-asmābhih pradatta iti matvā asmad-varhšajair-a-

<sup>1</sup> Ind. Ant. Vol. VII. p. 104.

Jour. Beng. As. Soc. Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jodhpur. Dhavala is there stated to have assisted Dharanivaraha against Mülaraja. According to Prof. Kielhorn, Dharanivaraha was perhaps one of the Chudasama chiefs.

<sup>&</sup>lt;sup>2</sup> Ind. Ant. Vol. VI. p. 192.

<sup>\*</sup> Ibid. p. 194.

<sup>5</sup> Expressed by a symbol.

<sup>4</sup> The a-matra in -bhaffaraka- seems to have been originally forgotten.

द सं वर् १० प्राचाणिय प्रस्ति स्व प्राव्य क्ष्य क्ष्य

पीर् स्तार्थश्ता विद्यादित्यस्य दिश्वित्य प्राप्त त्यार्थश्चित्र विद्यादित्यस्य दिश्वित्य प्राप्त विद्यादित्य प्राप्त विद्याद्य विद्य विद्याद्य विद्य विद्याद्य विद्य विद्याद्य विद्य विद्य विद्य विद्य विद्य विद्य विद

STEN KONOW.

2

6

8

10

12

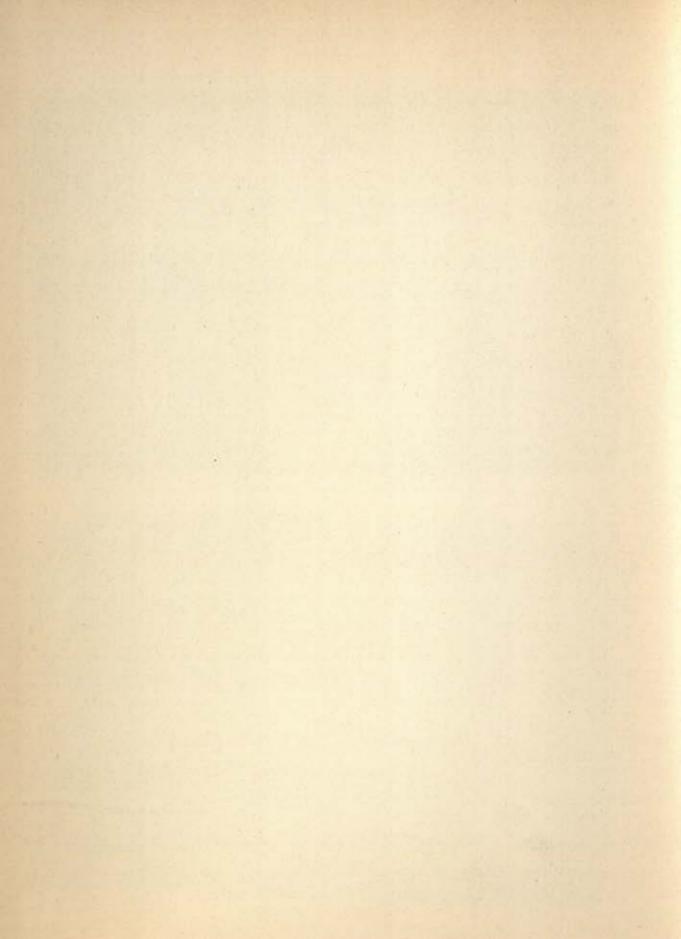
14

16

18

20

W. GRIGGS, PHOTO-LITH



- 13 parair-api bhavi-bhoktribhir-asmat-pradatta-dharmma-dayō-yam-anumain-
- 14 tavyah pālaniyaš-cha i asya cha grāmasya pūrvvasyām diši Dhaṇā-
- 15 ra-grāmo dakshiņasyām Gumdāuka-grāmah pašchimāyām Vodha-grāma
- 16 uttarasyām Mētravāla-grāma iti chatur-āghāţ-ōpalakshitô=
- 17 vam Ghāghalīkūpa-tribhāg-ōdakēna saha dattaḥ || uktam cha bhagava-
- 18 tā Vyāsēna II shashtir=vvarsha-sahasrāņi svarggē tishthati bhūmidah I āchchhē-
- 19 ttā ch=ānumamtā cha tāny=ēva narakam(kē) vasēt || Likhitam=idam sā(śā)sanam
- 20 kāyastha-Kāmchanēna || dūtō-tra mahattama-śri-Śivarājaḥ || [Representation of a flower].
- 21 śri-Mülarājasya II

#### TRANSLATION.

Om. Samvat 1051, the 15th of the bright (fortnight) of Magha. Today, in the famous Anahilapstaka,-the rājāvalā as before!-the Paramabhattāraka Mahārājādhirāja Paramēśvara, the illustrious Mūlarājadēva, addresses all rājapurushas and all people, Brahmanas and others, residing in Varanakagrama, which belongs to the Satyapura- mandala in his realm :- Be it known to you that, after having today, at the eclipse of the moon, worshipped the lord of the world, the holy husband of Ambika (i.e. Siva), the above mentioned village, Varanaka, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fines arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious Dirghāchārya, the son of Durlabhāchārya, who had come from Kanyakubja, who was accomplished in all kinds of lore and (who was) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (And) it has been given, defined with its four abutments,-vis. to the east of this village Dhanara village; to the south Gundauka village; to the west Vodha village; and to the north Mētravāla village, -and together with the water of a third of the Ghaghali kapa. And it has been said by the venerable Vyasa: The giver of land remains 60,000 years in heaven. But he who rescinds (a gift) or approves of (its being rescinded), resides in hell for the same (period). This grant was written by the kāyastha Kānchana. The messenger was the mahattama, the illustrious Šivarāja. (The sign manual) of the illustrious Mūlarāja.

## No. 18.— PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA; LAUKIKA-SAMVAT 538.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

The stone on which this inscription is incised, was transferred to the office of the Superintendent, Archeological Survey, Frontier Circle, from the office of Dr. Stein in 1907. Dr. Stein informs me that the inscription was not found by him. It is said to hail from the Hazārā District, but nothing is known for certain about its origin. I edit it from impressions furnished by Dr. D. B. Spooner.

The stone measures 18" × 10", and bears six lines of writing. The central portion of the last line has been lost. A peculiarity of this inscription is that the letters are not incised but

<sup>&</sup>lt;sup>1</sup> The words rājāvalī pūrveavet also occur in Bhīmadēva's plates, (Ind. Ant. Vol. VI. 194; 199; 201; 205; 206; Vol. XI. p. 71). A similar phrase, rājāvalī pūrveam, is found in Mularāja's and Jayantasimha's Kadī plates (ibid., Vol. VI. pp. 192 and 196). They are always prefixed to the description of Mularāja, and probably belong to the approved preamble of grants kept in the royal archives.

raised, as is usual in Muhammadan inscriptions. An older instance of the use of raised letters in a Sanskrit inscription is afforded by the legend on a statue of the Buddha unearthed by Mr. Oertel at Särnäth.1

The characters of the inscription are Sarada. Among individual letters I note the form of sa in atasī-, l. l, of ja in gaja-, l, 3. of da in Śūradē-, l. 4. -Vānhadakēna, l. 5. and the ligatures ky in lökya-, l. 3, rg in -kargi-, l. 6. and nh in -Vanhadakena, l. 5. The final form of t is found in 11. 3 and 7, and that of m in 11. 2 and 5. The inscription contains the numeral symbols for 3.8 and 1 in 1.4. Note the form of 8.

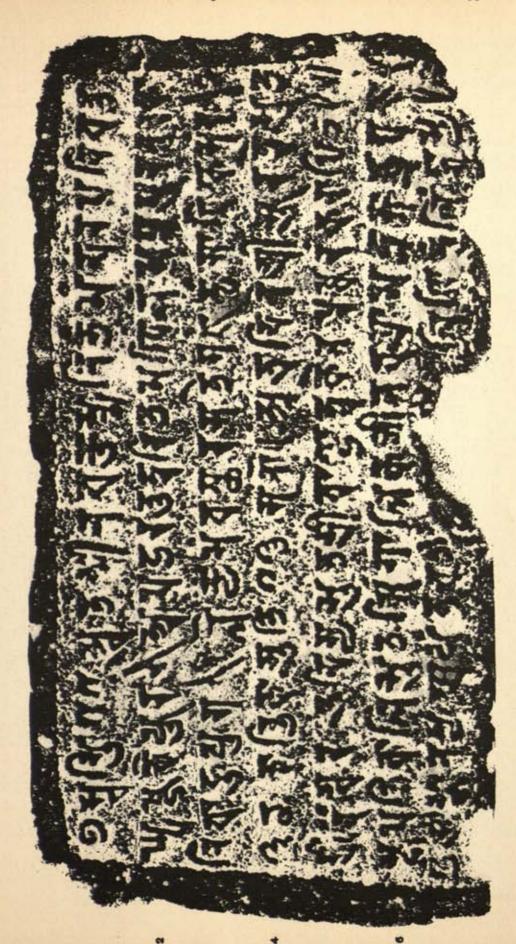
The language is Sanskrit, with some mistakes, which show that the author was not a very good scholar. Compare -kusma- for -kusuma-, l. l, etc. The Sanskrit of the two last lines is particularly weak. With the exception of the invocation to Vishpu in Il. 1 and 2, which is written in the Arya metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by śri-Vānhadaka for the benefit of his father śri-Īśvara, the son of śri-Śūradē. The sthapati was Śirigāli Kargi, the son of Kāli, and he seems to be described as belonging to the dranga of Navagrāma. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of Karttika, in the year 38 in the Lökya-samvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Laukika era. Mr. R. D. Banerji<sup>2</sup> even goes to the length of remarking that " if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the Lankika ers." This statement cannot any more be upheld in the face of our inscription, where the year is given as sara, i.e. five, hundred, and gaja, i.e. eight, and thirty. Pandit Mukundram also informs me that the hundreds are actually sometimes added in Kashmir loke, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1461.

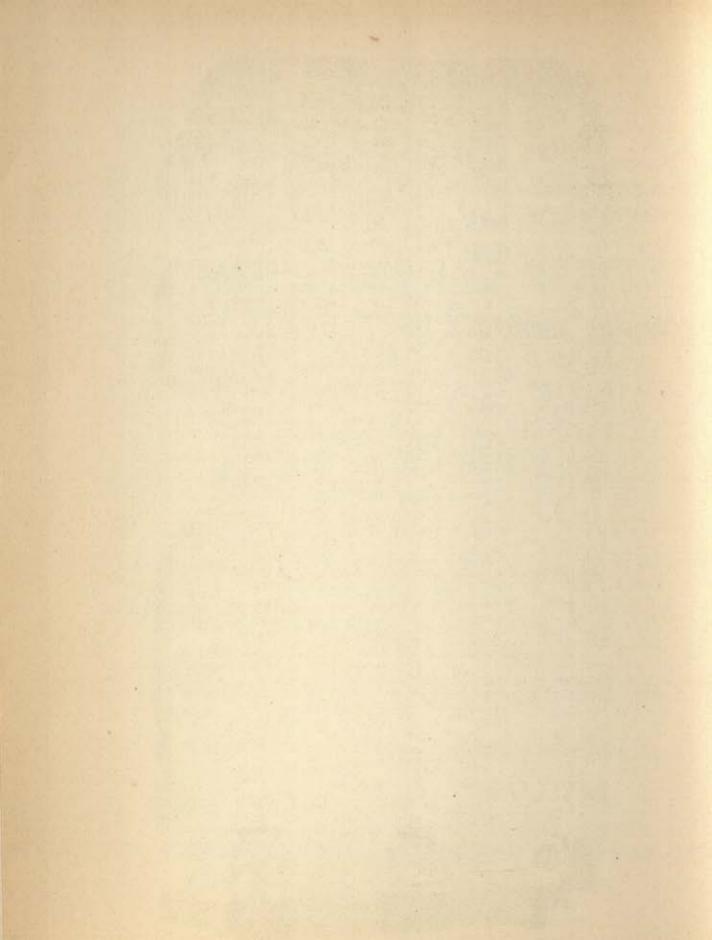
I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-dranga mentioned in 1. 6. According to Dr. Stein,3 the term dranga signifies "a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue."

- 1 Öm<sup>4</sup> svasti || || atasi<sup>5</sup>-nava-kusma-nibham Mandara-parivarta-
- ghrishtakēyūram [1\*] apabaratu duritam-akhilam Madhu-Mura-Narakā-
- 3 ri-vāhu<sup>6</sup>.yugam [||\*] Lōkya-samvach-chhara-satē gaja-trimsādhikē<sup>7</sup> samvat<sup>8</sup>
- 4 38 Kārtikā(ka) śu ti 13 Śanau | Atra dinē śri-Śūradē-suta-
- śri-Īśvaram<sup>9</sup> udiśya suta-śri-Vāṇhaḍakēna pushkaram karā[yi]tam || ||
- 6 sthapati-Kāli-suta-Ši[m]gāli-Kargi Navagrāma-dranga-vradhajana 10
- 7 Öm śri sthanasya śrēyam bhavat...likhitam lingasya
- 1 See Archaelogical Survey Annual Report, 1904-05, p. 81.
- 2 Indian Antiquary, Vol. XXXVII. p. 28.
- \* Translation of the Rajatorangini, Vol. II. p. 291.
- 4 Expressed by a symbol.
- Metre: Arya. Kusma is written for kusuma.
- \* Read -bahu-.
- 7 Read -trimf-

- " The sign visible after samuat is probably a sign of interpunction.
- 9 Read Isoaram=uddisya.
- The reading is very uncertain. We should perhaps read -budhajana.



STEN KONOW



#### TRANSLATION.

(Line 1.) Om. Hail.

- (V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (i.e. Vishnu) turn away all evil, that which is like a fresh atasi-flower (and) the bracelets of which were rubbed at the turning of (the mountain) Mandara (in the churning of the ocean).
- (Ll. 3-5.) In the Lökya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Samvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday—on this day, a pond was made with reference to śri-Īśvara, the son of śri-Śūradē by (his) son śri-Vānhadaka.
- (L. 6.) The sthapati (was) Simgāli Kargī, the son of Kāli, a Paṇḍit (?) from the Nava-grāma-dranga.
  - (L. 7.) Om. Prosperity. May luck follow the place ..... written of the linga (?).

#### No. 19.— PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA; SAKA-SAMVAT 697.

#### BY K. B. PATHAR, B.A.; POONA.

This grant consists of three plates, each measuring  $10\frac{3}{4}" \times 7\frac{1}{4}"$ . The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is  $2\frac{1}{4}"$  and the length of the seal is 6". On the top of the seal there is, in relief, on a countersunk surface, a figure of the four-armed god Vishņu. The grant belongs to Dasharath Patil and Lala Patil of Pimpari in East Khandesh and was published by Mr. G. K. Chandorkar in a Marāthi magazine named Prabhita nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr. G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr. Nārāyaṇrāo Tāṭakē of the Archæological Office in Poona.

The grant is written in the Nägari characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that व is always used in place of व, as in विद् for विद in line 62, and that conjunct consonants immediately following व are sometimes doubled as in आयोशि in line 6, but not in वर्षाव in line 18 and in विद्यालय in line 31. The grant is written in the Sanskrit language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Räshtrakūta grants.

The inscription records the grant, by Dhārāvarsha śri-Dhruvarājadēva, of the village called Līlāgrāma to a Brāhmaṇa named Bhaṭṭadēva, when six hundred and ninety-seven years of the Saka king had passed away, on the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse. The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhulia grant of Karkarāja, dated Śaka-Samvat 701, which purports to have been issued in the prosperous reign of Gövindarāja II. I beg to invite attention to the following passage in that grant:—

त्रीप्रभूतवर्षस्य . . . . . . . . . . प्रवर्धमानराज्ये [।\*] तस्यानुजः त्रीध्रुवराजनास्त्रा(मा) महानुभावो विहितप्रताप[:\*] प्रसाधिताग्रीषनरेन्द्रचक्र[:\*] चूडामणि(क्रमेण) वालार्क्षवपुर्वभूव । तस्य सुतः . . . त्रीकर्कराजस्तदाज्ञया सर्व्यानेव . . . . समा-ज्ञापयति

Here the expression तदावया can only mean "by the command of Dhruvarāja," How could Karkarāja order all feudatories by the command of Dhruvarāja, in the prosperous reign of Gövinda II., when Dhruva was not the reigning sovereign? The language used here is ambiguous. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words आते या च), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether Gövinda II. actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of Krishnarāja I. On this point our grant has the following verse (18) which also occurs in the Kāvi² and Paiṭhaṇ³ plates:—

येन श्वेतातपनप्रहतरविकरब्राततापात्सलीलं जम्मे नासीरघूलीधविलतिश्वरसा वत्त्रभाख्यः सदाजौ । स श्रीगोविन्दराजो जितजगदहितस्वैणवैधव्यहेतु- स्तस्यासीत्मृत्रदेव चणरणदिलतारातिमत्त्रेभः ॥

Here the possession of the white umbrella, which is symbolical of supreme sovereignty, is attributed to Gövinda II. Kālidāsa says:—

भय स विषयव्यात्रतातेमा ययाविधि स्नवे नृपतिककुदं दस्वा यूने सितातपवारणम् । सुनिवनतक्ष्णायां देव्या तया सह गित्रिये गलितवयसामिच्याकूणामिदं हि कुलव्रतम् ॥

Raghuvainsa, III. verse 70.

And in a stone tablet inscription at Dävangere, dated in the Chālukya-Vikramavarsha 48, it is said of the Chālukya king Jayasimha—

श्रगमदिखिकधाची येन राजन्वतीत्वं निवसित न्द्रपलच्छीर्थस्य श्रभातपचे । सकल[वि]निमितारिचोणिभृकौकिरत्न-दि(यु)तिश्रवितपादो गण्डरोकृण्डभूपः

Ep. Carn. Vol. XI. Davangere, No. 1.

<sup>&</sup>lt;sup>1</sup> [There are also other proofs of carelessness on the part of the writer of the Dhulia plates. I am, however, not sure if the inscription can be declared spurious on such grounds alone.—Ed.]

<sup>2</sup> Ind. Ant., Vol. V. p. 146, verse 18.

Above, Vol. III. p. 107, text-lines 27-29.

<sup>\* [</sup>The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 289, verse 15).—Ed.]

And in the Śravaņa-Belgola epitaph of Mallishēņa we read-

राजन् साइसतुङ्ग सन्ति बहवप्रयेतातपवा नृपाः किन्तु त्वसदृशा रणे विजयिनस्त्यागीवता दुर्भभाः । तहत्सन्ति वुधा न सन्ति कवयो वादीयरा वाग्मिनी नानाशास्त्रविचारचंतुरिधयः काले कली महिधाः ॥

Here चेतातपना नृपा: "kings possessed of the white umbrella" means "paramount sovereigns."

It is thus clear that Gövinda II. did in all probability reign immediately after the death of his father Krishnaraja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkaraja which refer themselves to the reign of Gövinda II. may reasonably be called in question, as I have pointed out above. From the Daulatabad grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhandarkar, who has edited it in this Journal, it is plain that Dhruva wrested the sceptre from the hands of his elder brother Gövinda II. That Gövinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression prithvi-rājyam gorys, "ruling over the earth," with reference to Jagattunga-Prabhūtavarsha-Pratāpāvalöka, son of Akāla[varsha].

The second question to be decided is the identification of the Śrīvallabha, mentioned by Jinasēna in the concluding praśasti of his Haritamśa, which I quoted in my article in the Indian Antiquary, Vol. XV, p. 142. In a note to my paper, Dr. Fleet proposed to identify the king with Gövinda II. A few years later a different identification was proposed. Dr. Fleet then suggested that in the verse—

## प्राकिष्वव्ह्यतेषु सप्तसु दिगं पञ्चोत्तरेषूत्तरां पातीन्द्रायुधनान्त्रि कृष्णनृपजे स्रीवसभे दिचिणां ।

the expression कृषानृपत्ने should be construed with इन्द्रायमनाचि and that शैरहाम was Gövinda III.\* The only reason given for this construction was that "Indrayudhanaman is an adjective and wants the next following word to complete its meaning." This is not a serious difficulty for Khidasa frequently uses रवाजनामन् as a noun. And Jinasena himself uses compounds like इन्द्रायमामन् as nouns:—

जंबूनामा ततः क्रत्नं पुराणमपि शुत्रुवान् । प्रययिष्यति लोकेस्मिन् सीत्वः केविलनामिह ॥ 37

ततो नचननामा च जयपालो महातपाः । पांडुख भ्रुवसेनय जंसाचार्यं इति क्रमात् ॥ 45 एकादमांगविद्यानां पारगाः स्युर्मुनीयराः ।

11 46

Adipurāņa, Chap. II.

This second identification, though abandoned long ago, is now rendered untenable by the Daulatābād grant of Dhruva, dated Śaka-Samvat 715. A third attempt was made to

Above, Vol. III. p. 191, verse 21.
Above, Vol. IX. p. 193.

Ep. Carn. Vol. XI. Challakere Nos. 33 and 34.
 Bombay Gazetteer, Vol. I. Part II. p. 395, footnote 1.
 Komārasambhava, III, 37; Raghuvamāa, III, 24.

identify Jinasena's Śrivallabha, and this time, with Dhruva. The only ground assigned for this was that "Srivallabha was a leading and distinctive biruda of Dhruva," while Govinda II. was, in Dr. Fleet's opinion, Vallabha and not "Srivallabha, which is quite a different thing."1 But from one of the two inscriptions which we owe to Mr. Rice and to which reference has been made above, we learn that Srivallabha was a title borne by Gövinda II., who is spoken of as Jagattunga-Prabhūtavarsha-Pratāpāvaloka-Śrivallabha. This is a pillar inscription and a contemporary document and must have been incised between Saka-Samvat 692 and 697.2 It is evident that Srivallabha was not a distinctive birnda of Dhruva. On this account it is hard to decide whether Jinasena's Śrivallabha was Gövinda II. or Dhrava. Though neither of the two reasons put forward by Dr. Fleet, vis. (1) that Govinda II. did not reign and (2) that he had not the title of Śrivallabha is correct, his identification of Jinasēna's Śrivallabha with Dhruva is warranted by the subjoined inscription. It is dated in Saka-Samvat 697 and the Daulatābād plates of Dhruva in Śaka-Samvat 715. Between these two dates Dhruva was the reigning sovereign. During this interval Jinasena wrote his prafasti of Saka-Samvat 705. His Śrivallabha, son of king Krishpa was, therefore, Dhruva himself. On the other hand, if the Dhulia plates are also genuine, Jinasena's Śrivallabha cannot, at present, be identified.

One of the titles of Dhruva is Kalivallabha, which Dr. Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. Kali means "a brave person, a warrior," and vallabha means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Manne grant and in the Sirūr inscription.

लक्षप्रतिष्ठमचिराय कलिं सुदूर-सुत्सार्थे गुडचरितैधरणीतलस्य। कत्वा पुनः कतसुगित्यसम्प्रीषं चित्रं कयं निरूपमो कलिवक्सभीभृत॥

#### TRANSLATION.

"Having quickly driven far away, by his pure actions, the Kali age, which had obtained a footing, and having created again the glory of the Krita age on the surface of the earth, it is wonderful how Nirupama became the favourite of the Kali age (the favourite of warriors)."

This verse is an instance of the well-known figure of speech called factoristic (= apparent contradiction). The expression affects is used in a double sense. The literal rendering "favourite of the Kali age" creates an apparent contradiction, which consists in the Kali age being driven away by its own favourite. But this contradiction is not real and disappears as soon as we remember the secondary and the real sense of the title "the favourite of warriors."

From his victorious camp pitched near Śańkhavivaraka the Paramabhattūraka Mahūrajādhirāja Paramēśvara Prithvīvallabha the glorious Dhārāvarsha, the illustrious Dhruvarājadēva granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of Līlāgrāma in the Vaṭanagarikā eighty-four (district). The donce was a Brahmana named Bhaṭṭadēva, son of Bhaṭṭāvukadīkshita, of the Bharadvāja-

<sup>&</sup>lt;sup>1</sup> Above, Vol. VI. p. 197.

<sup>&</sup>lt;sup>3</sup> [Mr. Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nolamba chief Simhapota and the other (his son) Pallavädhiraja. Mr. Krishna Sastri attributes them to Gövinda

<sup>ै</sup> कलिकी कलिकायां ना ग्राजिकछडे छुने Mēdini; कलिविंभीतक ग्रे विवादेन्स्यस्य युधि Hēmachandra; विवादेन्स्यस्य युधि Hēmachandra;

Above, Vol. VII. p. 205, text lines 2 and 3.

gōtra and the Kānva (śākhā) who was a native of Jambūsarahl-sthāna. The boundaries of the village granted are :- on the east Laghudejrara-khetaka; on the south the village of Talāpātaka; on the west the village of Ajjaloni; and on the north the river Mosini. The donation was made for keeping up the five great sacrifices (yajña), viz. bali, charu, vaiśvadēva. agnihotra and atithi, and for other purposes. Bhatta-Hērambaka and others were apparently sent as dutakas by the king to see to the proper execution of the grant made by him. The writer was the mahāsandhivigrahādhikrita Śri-Māndalla, son of Balādhikrita. Lilāgrāma and Vatanagarika are identified by Mr. G. K. Chandorkar with Nilagavhana and Vani in the Nāsik District.

#### TEXT.3

#### First Plate ; Second Side.

1 औं सवीव्यादेषसा धाम यत्राभिकमलं कृतं ॥ इरच यस्य कान्तेन्द्रकलया कमलंकतं [॥१\*] आसी-

द्विषत्तिमिरमुद्यतमंडलायो ध्वस्तिनयनिममुखो रणप्रवीरीषु भूपः गृचिर्विधु-

रिवाप्तदिग-

इति राजसु राजसिङहः ॥ [२\*] दृष्टा चसूम-न्तकीत्तिमीविन्दराज भिमुखीं सभटाइहासा-

सुनामितं सपदि येन रणेषु नित्यं । दष्टाधरेण दधता सुकुटिं चलाटे

खड़ं कुलं

- इदयं च निजं च सत्वं ॥[३\*] खडुं करायान्मुखतव शोभा मानी मनस्तः सममेव यस्य । महाइवे नाम निशम्य
- सदासयं [रि]पूणां विगलत्वकाण्डे ॥[8\*] तस्यात्मजो जगित वियुतदीगर्ध-कीर्तिरात्तीतिंहारिहरिविक्रमधाम-
- 7 धारी । भूपस्तु(खि)विष्टप[न्ट]पानुकतिः कतन्नः त्रीकर्कराज इति गोत्रम-णिर्वभव ॥[५\*] तस्य प्रभिन्नकरटच्यतदान-

8 दन्तिदन्तप्रहारक्चिरोबिखितांसपीठः स्त्रापः सितौ चिपितप्रवुरभूत्तनूजः सद्रा-

ष्ट्रकृटकनका[द्रिरि]वेन्द्ररा-

तस्योपार्ळितमहसस्तनयचतुरुद्धिवलयमालिन्याः भोता भुवः गत-क्रतुसद्गः यीदन्तिदुर्गः[राजो]-

भूत् ॥[७\*] काञ्चीस(प्र)केरलनराधिपचोलपाग्डामीहर्षवव्यटविभेदविधानदर्ज । कारणीयकं वलमनं-

11 त्यमजेयमन्वैर्धत्यै: कियद्भिरिप य: सहसा जिगाय ॥ [८\*] अभविभंगमग्र-हीतनिशातशसमयांत-

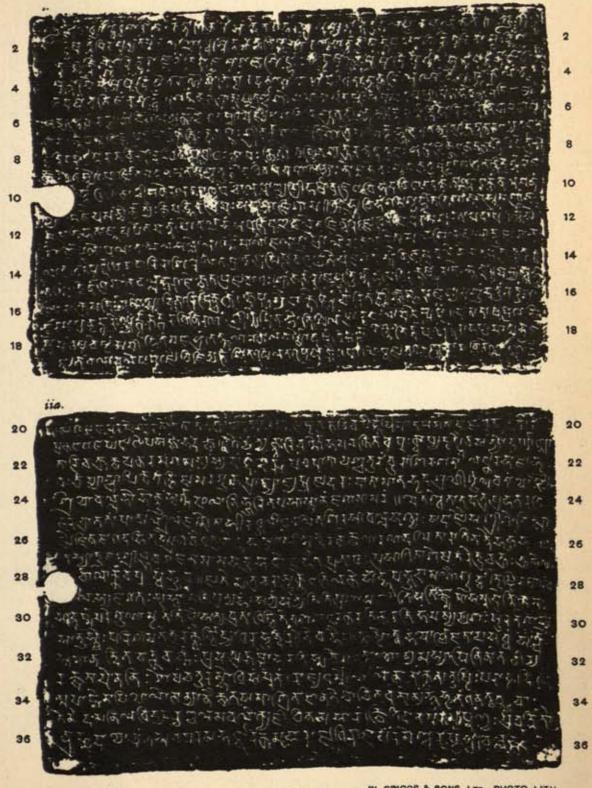
<sup>1</sup> The Kaira grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (the village of ) Jambusars, who belong to the Vajasaneya (sect) and the Kanva (takha);" Ind. Ant. Vol. VII. p. 250. 3 Expressed by a symbol.

From the original plates.

- 12 मप्रतिहतान्त्रमपेतयतं । यो वन्नमं सपदि दख्वलीन जित्वा राजा-धिराजपरमेश्वरतामवाप ॥ [८\*] म्रा से-
- 13 तोबिंपुलोपलाविलसम्मोलोर्मिमालाजनादा प्रालियकलङ्कितामलगिलालालातुपा-राच-
- 14 लात् । या पूर्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेर्येनेयं जगतो स्विक्रमव-लेनेकातपचा(ची)कता ॥ [१०\*]
- 15 तिस्मिन्दिवं प्रयाते वज्ञभराजे चतप्रजावाधः श्रीकर्कराजस्तुसीचीपितः कृषा-राजोभूत् ॥ [११\*] यस्य स्तरु-
- 16 जपराक्रमनिः भेषोत्सादितारिदिकक्रं । क्रण्य[स्त्रे]वाक्रणं चरितं श्रीक्रण्याजस्य ॥ [१२\*] ग्रभतुंगतुंग-
- 17 तुरमप्रवृद्धे रुदरविकिरणं यीष्मेपि नभो निखिलं प्रावृद्धालायते स्पष्टं ॥ [१३\*] [दी]नानायप्रणयि-
- 18 षु यथेष्टचेष्टं समीहितमज्ञःं। तत्त्रणमकालवण्यां वर्षति सर्व्वात्तिनिर्व्वपणं ॥ [१8\*] राहपमात्मभुज-
- 19 जातवलावलिपमाजौ विजित्य निश्चितासिलताप्रहारै: । पालिध्वजाविल[श्वभा]म-चिरेण यो हि

Second Plate; First Side.

- 20 राजा[धि]राजपरमेश्वरतां ततान ॥ [१५\*] क्रोधादुत्खातखङ्गप्रस्तरुचिचयै-र्क्यासमानं समंतादाजाबुहृत्तवैरि-
- 21 प्रकटगजघटाटोपसंचोभदचं ॥ भीर्यं त्यक्तारिवर्गो भयचिकतवपुः क्वाप्यदृष्ट्वैव सची दर्पाध्मा-
- 22 तारिचक्रचयकरमगमयस्य दोईण्डरूपं ॥ [१६\*] पाता ययतुरंबुराधिरश्रनालङ्कार-भाजो भु-
- 23 व: चयाबापि कतिवजामरगुरुपाज्याज्यपूजादर: दाता मानभृदयणीर्गुणवतां योसी
- 24 त्रियो वज्ञभो भोतं खरगें फलानि भूरि तपसां खानं जगामामरं ॥ [१७\*] येन श्रेतातपनप्रहतरवि-
- 25 करबाततापात्सलीलं जग्मे नासीरधूलीधवलितशिरसा वसभास्य: सदाजी स त्रीगोविन्दरा-
- 26 जो जितजगदहितसैणवैधव्यहेतुस्तस्यासीत्स्तुरेकचणरणदिलतारातिमत्तेभ[कुं]भ: ॥ [१८\*]
- 27 तस्यानुजः श्रीप्रवराजनामा महानुभावीविहतप्रतापः प्रसाधिताग्रेषनरेन्द्र-चक्रः क्रमेण



54

56

58

60

62

64

66

ूमयं चे भी भूवन हरे दे दे हैं । इस्ति देव से संस्था संस्था संस्था से इस महास्था से प्रश्निक हैं एवर्डियां श्रीका , देशरी गर्दि व वर्डिय व संदर्धियां के तर्थ है व वर्ष संस्कृति 38 होष बुंदोता प्रविद्ध है नमया मा १८ फिरी प्रश्न बोटी है कम्बि हरू आवेग किंद्र ये है ब्रामा । स्टूर्मिक में अपना मार्थका यह स्वामा यह स्वाद कर्ता है कि स्वाद कर्ता है कि स्वाद कर्ता है कि 38 40 स्व प्रत्यताहरू जिड्ड रागी शहरात त्यांवा प्राप्त का प्रत्य के प्रत्य के प्रत्य प्रदेश के स्व प्रत्य प्रत्य प्र स्व प्रय त्य ति हर जिड्ड रागी शहरात के जो माना भाग प्रत्य के प्रत्य के प्रत्य प्रत्य प्रत्य प्रत्य प्रत्य प्रत स्व के जो प्रत्य में बुद्देश भाग के प्रत्य के प्रत्य के प्रत्य के प्रत्य के प्रत्य भाग के प्रत्य 40 42 लिक्ष मान का दिन भी तरहा का देव का देव की का शाह की के समस्त्र में के प्रणीय किया 44 ही वाहित्यात्रवाहे त्यमन जीतः एउ ए उ वर्षात्रे पंचा । प्रदेशके त्रविहरूयी रत राज्याधार्ती अभिकेट ५० प्रतासक्ष्यतं च तीत्र संवक्षा नात्र घट्ट सपूर्व व राति 46 हित्रवर्ताम् इ स्तित्वम् दिशेषम् अतिकार्तिकार्तिकार्तिकार्तिकार्तिकार्तिकार्तिकार्तिकार्तिकार्तिकार्तिकार्तिका 46 त विधियमस्य स्थिति यस्पी वार्ति सहित्य दिने स्थापिक स् 48 म हर्ष मा अनुसार करण मा वे आ वेदा जो त्या प्रकृति शास्त्राण स्थाप के विदेश हर्षेत्र । मा हर्ष मा अनुसार करण मा वे आ वेदा जो त्या प्रकृति शास्त्राण स्थाप मा स्थाप स्थाप स्थाप स्थाप स्थाप स्थाप स्थाप सा मा अनुसार करण मा वे आ वेदा जो त्या मा स्थाप स्था 48 50 ही विषया के जा जी से तर हो हो कि से से से से जी जी के के के कि के कि के कि के कि 50 र्शित्य द या हुर्स हिर्देश हिंदी संस्कृत देश दर्स या यह सूक्ष्य पत 52 52

211. रता सहितस्य सामाणिकाम् विस्ति स्थान स् र्वच 6 म हें आत्वीषु हो या खुं शु हु है। त्र व दिर 54 ्थिरे दे सम्बद्ध किया मिल्रा में ब्रेस सुवित हैं अप के कि युग्य में स्थापित लेल के प्रमें किय है हिंद में यें के सब है गान सही ए 56 म् शालिक के कि के से पार हैं माह के स्वाम हिंद : या शाय शाय प्राप्त के स्य त्यात्रकार्याया मान्यक्षिक्षात्रेष्ठ र्वत्व व्यास्तित्व 58 मां के हमा अविदेश हैं कि है। कि कार के लिए के मार्थ के किया नर का का किया नर का का किया नर का का किया नर का का 60 यान्तित्रमहिं अम्दित्रिं अम् विद्याम विद्यापार के दिवहिंगा 62 न्त्रमान वर्षेत्र पुरस्य प्रमान स्वाप हर्षेत्र मात्र वर्षेत्र प्रमान वर्षेत्र प्रमान वर्षेत्र प्रमान वर्षेत्र भू हा अप कुर कुरम्य पर्ता वक्ति हा स्वाह हार विप नंदा 64 यद्राव्ययम् यात्रिक्षिक द्रात्रां यद्रात्री भावत्र द्रात्रा 66

- 28 वालाकंवपुर्वभूव ॥ [१८\*] जाते यव च राष्ट्रक्टतिलके सङ्गपचूडामणी गुर्जी तृष्टिरघाखि॰
- 29 जस्य जगत: सुखाभिनि प्रत्यहं। सत्यं सत्यमिति प्रशासित सित स्मा-सासमुद्रान्तिकामा-
- 30 सीडनीपरे गुणास्तिनिधी सत्यव्रताधिष्ठिते ॥ [२० ] ग्राथरकरिनकरिनमं यस्य यशः सरनगाय-
- 31 सानुखै: परिगीयतेनुरक्तैब्बिंबाधरसुन्दरीनिवहै: ॥ [२१\*] हृष्टोन्वहं योधिंज-नाय सर्व्व सर्व-
- 32 स्त्रमानन्दितवस्ववर्ण: प्र[ा\*]दात्रकृष्टो इरित स्न वेगात्राणान्यमस्यापि नितांतवी[यं][:\*] [२२\*]
- 33 रचता येन नि:शेषं चतुरभोधिसंयुतं। राज्यं धर्मोण लीकानां कता तुष्टि. परा इदि ॥ [२३\*]
- 34 अपाङ्गेनापि यो लोकान्यानै चत समात्रिता[न् ।] न ते याचितवंतीन्यभूसतं धन-त्रणया [२४\*]
- 35 तेनेदमनिलविद्युचच्चलमवलोक्य जीवितमसारं। चितिदानपर[म]पुखः प्रवर्त्तितो
- 36 ब्रह्मदायोयं ॥ [२५\*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवह्मभ-

## Second Plate ; Second Side.

- 37 दा(धा)रावर्षश्रीध्रवराजदेव: कुशसी स[र्वा]नेव यथासंवध्यमानकानु। इ-पतिविषयपतिग्रामकूटायु-
- 38 क्रनियुक्तकाधिकारिक[मइ]त्तरादीन्प्रमाज्ञापयत्यस्तु वः संविदितं यथा गृङ्खि-वरकसमावासि-
- 39 जयस्कंधावारावस्थितेन मया माता[पि]चोरालनवैच्चितामुणिकपुख्ययोभिहत्वये जंवसर:-
- 40 स्थाननिवसितचा(चा)तुर्ब्बियसामान्यभरदाजसगीनकाण्वसब्रह्मचारिभटावुकदीचित-सतभद्दे-
- 41 वाय वटनगरिकाख्यचतुरशीत्यन्तर्भतन्तीनाग्रामी यस्राघाटनानि लघडेचारखेट-
- 42 कसीमा । दिच्चितः तलापाटकयामसीमा । अपरतः अञ्चलीणियामसीमा उत्तरतो मोसिणी-
- 43 सरित् । एवमेतचतुराघाटनीपलचितः सीद्रंगः सपरिकरः सभूत[प]ातप्रत्यायः सोल(त्य) द्यमान-

- 44 विष्टिकः सधान्यहिरखादेयोचाटभटप्रावेश्यः सर्व्यराजकीयानामइस्तप्रचेपणीयः आचहा(चंद्रा)-
- 45 क्रांखीवचितिसरित्पर्वतसमकालीनः पुत्रपीत्रान्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेव-ब्रह्मदायर-
- 46 हितोभ्यन्तरसिद्धाः भूमिच्छिद्रन्यायेन शक्तन्यपकालातीतसंवत्सरशतसङ्के सप्तन-वत्यधिके
- 47 कार्त्तिकबहुनामावास्यायामादित्योपरागिद्योदकातिसर्गीण विन्तिच्चवैयदेवामि[हो]-
- 48 वातिथिपञ्चमहायज्ञादिक्रियोत्सर्पणार्थे प्रतिपादितो यतोस्थोचितया ब्रह्मदाय-स्थित्या भुंजतो
- 49 भोजयतः प्रतिदिश्यतो वा न कैश्विद्यासेचे वर्त्तितव्यं ॥ तथागामिभद्रनृपतिभि-रस्मदंग्रीरन्यैर्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युक्कोस्तान्यनित्यैश्वर्याणि तृणायसम्बन्धावि]दुच-ञ्चलञ्च
- 51 जीवितमाक्तव्य खदायनिर्व्विशेषीयमस्मद्दायोनुमन्तव्यः प्रतिपास्त्रियतव्यः यद्या-ज्ञा[न]-
- 52 तिमिरपटलावतमितराच्छिन्यादाच्छियमानकं वानुमीदेत स पञ्चभिर्मादापात-
- 53 कै: सोपपातकीय संयुक्त: स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासे-

## Third Plate; First Side.

- 54 न ॥ षष्टिं वर्ष्यसङ्खाणि खर्मे तिष्ठति भूमिदः । श्राच्छेत्ता चानुमन्ता च तान्येव न-
- 55 रकी वसेत् ॥ [२६\*] विंध्याटवीध्वतीयासु ग्रष्ककोटरवासिन: । [क्र]खा-हयो हि
- 56 जायन्ते भूमिदायं इरन्ति ये ॥ [२७\*] अन्तेरपत्वं प्रथमं सुवर्षां भू विं पावी
- 57 स्[र्य]सताय गावः । स्रोकत्रयन्तेन भवेति दत्तं यः काञ्चनं गाञ्च महोञ्च
- 58 दद्यात् ॥ [२८\*] वह्रभिव्वसुधा भुका राजभिः सगरादिभिः। यस्य यस्य यस्य यदा भूमि-
- 59 स्तस्य तस्य तदा फलं ॥ [२८\*] यानीच दत्तानि पुरा नरेन्द्रैर्द्दीनानि धर्मार्थयमस्त्रराणि ।
- 60 निर्मुक्तमाल्यप्रतिमानि तानि को नाम साधु: पुनराददीत ॥ [३० \*] खदत्तां परदत्तां वा य-
- 61 ब्रादच नराधिय । महीं [म]हीमतां खेष्ठ दानाच्छेयोनुपालनं ॥ [३१\*]

- 62 विन्दुलोलां त्रियमनुचिंत्य मनुष्यजीवितञ्च । सर्व्वमिदमाहृतं च वुध्वा न हि पुरुषे:
- ॥ परमभद्दारकमञ्चाराजाधिराज-[३२\*] द्रति परे(र)कीर्त्तयो विलीप्या परमेखरपृथ्वीवल-
- भयीमदारावर्षयीधुवराजदेवप्रहितभट्ट रस्वप्रभृतियीमदर्माधिकरण्टू-
- तकं । लिखितश्चेतत्परमेखराज्ञया वलाधिकतसूनुना समधिगतपञ्च-
- महाग्रव्यमहासिविग्रहाधिकतसामन्तश्रीमान्दक्षेनेति ॥ 66

## No. 20 .- TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A.D.

## BY A. H. FRANCKE.

The stone monument in front of the Ta-chao-ssu temple contains an inscription in Chinese and Tibetan, of the times of the Tibetan king khri btsong lde btsan, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S. W. Bushell in his article entitled "The Early History of Tibet" (J. R. A. S., Vol. XII, 1880, p. 535 ff.). As far as I know, no attempt to read and translate the Tibetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing 'was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century.'

## Ancient Orthography.

- (a) Cases of suffixed d (called drag) occur in phyind (l. 20), phrind (l. 39), mald (l. 55); the last case is uncertain. On the whole, it is safe to say that the drag is of rare occurrence, as compared with Dr. Stein's Endere relics.
  - (b) Subscript y appears below as regularly when the latter is followed by i and s.
  - (c) Inverted i vowel signs are very common. But no uniform rule is followed in their use.
- (d) In line 26 it looks as if chenpo was furnished with the article pho instead of po, as is the case in some of the Endere relics; but here it may be due to a scratch on the stone.

Other instances of the orthography of the Endere relics (8th century A.D.) are not found here. Thus, the final consonant of a syllable is never written below the first consonant; and c and ts are never replaced by ch and ths, as at Endere.

## Palæographical Notes.

All the vowel signs, with the exception of the i vowel sign, are joined to the consonant base. For the o-sign the left upper end of the consonant is preferred; but in the case of ch, kh and y it touches the middle. The u-sign is joined to the right lower end of the letter and the e-sign to the raiddle of its upper line, except in the case of s, m and l. With the two former the e-sign finds a place at the left upper end and with l at the right upper end.

<sup>&</sup>lt;sup>1</sup> The metre is Pushpitägrä; but the third päda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pada thus: अतिवि[म]लम]नी]भि[रा]लमनीनै : above, Vol. VI. p. 294, verse 51.

#### Euphonic laws.

We find d instead of t after g in geigdu (1. 5), yogdu (1. 44), stse shung chegdu (1. 44), and yigdu (1. 77); b instead of p after g in yang thagbar (1. 31) (ordinarily yang dagpar).

The form 'adral (1.40) instead of 'agral shows that the modern pronunciation was already in vogue in 822 A.D. (Compare my notes on the Endere relics.) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case.

#### Some ancient words

The word phu dud (II. 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person.

Of ancient words the following deserve to be noted :-

ba (1.56) and 'abā (1.57), both meaning 'subjects (?)'; mjal dum (11.5 ff.) assembly, composed of mjal, 'meet' and 'aduba, gather; gnyi (1.58), instead of nyi, sun; 'adzimpa (1.76) instead of 'adzimpa, seize.

## INSCRIPTION FROM LHASA.

#### ROMANISED TEXT.

## [Doubtful readings are put in brackets.]

2 - July ure pas in orackets
1 Bodkyi rgyalpo chenpo
2 'aphrulg(y)i lha btsanpo dane
3 rgyai rgyalpo chenpo rgya rje hvangte
4 dbon zhang gnyis, chab srid
5 geigdu (s)olnas, mial dum
6 chenpo mdzadde gtsigs
I pa, nampar vang mvi agene
C this any him a c Chooks a 3
- 103 emos emos
10 (r)u yongbai (rdo)
11 gyi (mang) rdor
13 'aphrulgyi
AC CHIEF ACCESS
TO EDINING MUVIN
18 nyesei
19 pos yni, bkā (zh)ug, rjechen 20 la phyind myadasa gyis dkrabpa
al Sayupa(f) Dyapala (n)i dana
24 ringpar myi zhu m
APPL SUPPLY STATE
so money must dum chemica
2/ Indradde, bod rows
28 mngabai yul dang mthsams (srung)
(arung)

```
29 zhing, dei shar phyogs thamscad ni,
30 rgya chenpoi yul, nub phyogs thams
31 cad ni yang thagbar bod chenpoi
32 yul(d), de las phan thsun dgrar myi
33 'athab, dmag myi dang, yal myi
34 rnams, yid ma chespa khrig (y)od
35 na, myi bzungzhing gtam driste,
36 brdzangsnas phyir gtang ngo
37 da chab srid geig eing, mjal
38 dum chenpo 'adi ltar mdzadpas,
39 dbon zhang dgyespai bkā phrind
40 anyanpas kyang 'adrul dgoste,
41 phan thsungyi phonya 'adongbayang, lam
42 (rny)ingpar byungnas, snga lugs bzhin,
43 bod rgya gnyiskyi (bapa) (tso)ng kun
44 yogdu rta brjesla, stse zhung chegdu
45 rgya dang phradpa mancad ni rgyas phu dud
46 bya, ceng shu hyvan du bod dang phradpa
47 yancad ni bodkyis phu dud byaste,
48 dbon zhang nyezhing gnyenbai thsul bzhin
49 du, sri zbu dang bkur stii lugs
50 vodpar sbyarte, yul gnyiskyi
51 barna dud rdul ni myi snang, glo bur
52 da sdangba dang dgrai mying ni myi gragste
53 mthsams srungbai myi yancad
54 kyang dogs shing 'ajigspa myedpar
55 . . . . (mal mald snga)gpa rkyangste,
56 ba ('a)khodeing, skyidpai bkā drin
57 ni 'ab(ā) khrii bardu thog, snyanpai
58 (gsu)ng ni gnyi zlas (slebs) . . . . . .
59 khyabste, bod bod yulna skyid,
60 rgya rgya yulna skyidpai srid chenpo
61 (sbyar)nas gtsigs beaspa dang
62 nampar myi 'agyurbar, dkon mchog
63 gsum dang, 'aphagspai (na)m(khā)
64 nyi zla dang gza skarla yang dpa(ng)du
65 gsolte, . . . . (thsig)gi (mams ba) . .
 66 (bshad), srog chags bsadde mna
 67 (ya)ng bornas gtsigs beasso,
 68 (g)tsigs 'adi bzhindu m(yi) byassam
 69 (bahig)na, bod rgya gnyis ganggis sngar nye(s)
 70 (pa) . . . sdigeing, landu dku (skyu) ci byas kyang,
 71 (gtsigs) . . . bod rgya gnyiskyi rje blongyis
72 . . . thugs mna borte, gtsigs
 74 kyi . . brisnas, rgyalpo chen
75 po gnyiskyi ni phyag rgyas btab, blonpo
 76 . . . . . . 'adzimpala (gsogs)pa rnams
 77 kyi ni (lag) yigdu briste, gtsigakyi
 78 . . . . . . . . . . . . . . ru bxhaggo
```

#### TRANSLATION.

1 The great king of Tibet,
2 the incarnate god, the b Tsanpo, and
3 the great king of China, Hvangte, the great Chinese,
4 nephew and uncle, both, praying
5 for the unity of their governments,
6 making (causing) a great assembly, importance
7 never changing
9 witness (to it) times, times,
10 coming
11 on a stone
12
13 The incarnate
14 lde btsan
15 Bünbü heuta
16 uncle, both
17
18 sin by the great
19 sovereigns fighting
20 henceforth not taking place, there is only one wish:
21 that all may be (may be made) in great happiness.
22 long lasting great meaning
or great meaning great meaning
23 agreeing in their counsel
24 for a long time, without amendment
25 be pleased is of importance,
26 so saying, making a great assembly,
27 Tibet and Chins, both retaining the countries
28 which they own now;
29 everything to the East is
30 the country of great China, everything to the West
31 is certainly the country of great Tibet.
32 Neither of them [must] fight
33 like an enemy. Such soldiers and citizens
34 as are clearly distrustful,
35 [such] men [must] be seized, and questions being asked,
36 [must be] despatched and sent back.
37 Now, there being union of government
38 and such a great assembly being made,
39 uncle and nephew being pleased with such glorious tidings,
40 there must be travelling, (communication),
41 mutual envoys going and,
49 this taking place on the 13
42 this taking place on the old road, in the former way,
and the Chinese, both,
45 meeting with the Chinese, thither, the Chinese shall show honor.
ond ny van, meeting with the Tibeless
ar meter, the libetans shall show honor
48 For, as nephew and uncle are closely related, it must be done in a friendly way

49 being connected with manners of respect
50 and honor. Between the two countries
at a least shall not be seen, sudden
to be willity and the name of enmity shall not be heard of.
53 7 There shall be no fear and anxiety, hither,
7 t of frontion cristals.
and I was not be more than the same of the
dwelling, the kindness of happiness
57 up to 10,000. The glorious
- 1 -L-II oh the sun and moon.
F 127 ML - Milestone chall no nappy in 11000
59 and cover [all]. The Thorans shall be attached to the great realm of happiness in China.
ci This is of great importance, and
62 that it may never be changed, the three
a it was ton
64 can moon, the planets and the stars, are asked to within the
Having killed the animals, and sword
it it was connected with importance.
3- mot according to this importance, or
IL amortone
74 writing. Both the great ange
a tit- and the ministers
the chard 2) letter important.
77 writing in a (namer) leader, and 78

# No. 21.— MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF KANAUJ; [VIKRAMA-]SAMVAT 1253.

By PANDIT HIRANANDA, M.A.; LAHORE.

This is a single plate, which measures 13½ wide by 18° long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlishahr, on the east side of the unmetalled road running from Machhlishahr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nägarī script. The size of the letters is between  $\frac{1}{6}$ " and  $\frac{1}{4}$ ". As regards orthography, it is enough to state that no distinction is made between the signs for b and v and that the dental and palatal sibilants are used indiscriminately.

The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachchandradeva published in this Journal and in the Indian Antiquary.3 Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Harischandradeva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahadavāla grants that have already been published.

The inscription records that the Paramabhattaraka Maharajadhiraja Paramaivara the glorious Harischandradeva (the successor of the P. M. P. Jayachchandradeva), while residing at Dhanamvakra (?) (1. 24), granted, after having bathed in the Ganges at the bathing ghat named Chyavanēśvara, the village of Pamahai (1.20) together with its outlying hamlets (pātaka) to one Rāhīhīyaka (?)3 (1.25), son of the Thakkura Madanū of the Kāsyapa-götra, on Sunday, the 15th tithi of the bright half of the month Pausha in [Vikrama-]Samvat 1253. The charter was written by the Mahākshapaṭalika, the Thakkura Bhōgāditya.

The seal accompanying the plate is circular and about  $2\frac{\pi}{8}$  in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a Garuda and a conch and between these the legend : Srimata-Harischandradevasya.

The record possesses some historical importance, for, to the list of the kings of Kanauj it adds one new name, vis. that of Harischandra. Indeed, we knew Harischandra as the son of Jayachchandra from the latter's grants published in the Indian Antiquary (Vol. XVIII. p. 130 ff.) and the Epigraphia Indica (Vol. IV. p. 126 f.). But Harischandra as a ruling chief of Kanauj is mentioned only in the subjoined record.

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to Sunday, the 6th January A.D. 1197, when the full-moon tithi of Pausha ended 22 h. 58 m. (approximately) after mean sunrise.

Of the localities' mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamaha, as Khairai is of Khaira, Pendrai of Pendra, Burbi of Burba, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā.5 The latter I am inclined to identify with Pohā, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Poha is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

[One of the Kamauli plates belonging to the reign of Jayachchandra (T.), dated in Vikrama-Samvat 1232, records a gift made by the king at Kasi (Benares) on the occasion of the

<sup>1</sup> Above, Vol. IV. pp. 120-9. Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43.

<sup>2</sup> It is also possible that the donee's name is Hihiyaka and that the syllable ra is an abbreviation of the title rāruta or rāuta. In the Faizābād plate of Jayachchandra, for instance, the donce, who was a Brāhmana of the Bharadvaja-gotra, his father and grandfather bore the title rauta (Ind. Ant. Vol. XV. p. 13).

<sup>· [</sup>A grant of Gövindachandra found in a hamlet near Machhlishahr has been published by the late Prof. Kielhorn tabove Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Samvat 1201 corresponding to A.D. 1146. The village granted by this record is Peroba in the Mahasoya-pattala, -Ed.]

<sup>5</sup> Mr. Hiralal of the Gazetteer Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamaha with Bambaha, a village in the Machhiishahr tahail.

jatakarman (i.e. birth ceremony, when the navel-string is divided) of his son Harischandradeva. The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which Harischandra was born. His nāmakaraṇa (i.e. giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.<sup>2</sup> Accordingly, Harischandradeva must have been 21 years old at the time of the subjoined inscription. As the latest known date of Jayachchandra is A.D. 1187, the accession of his son Harischandra must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of Kanauj was completely devastated by Shihāb-ud-dīn in A.D. 1193 and it is not a little surprising that Harischandra is described in the subjoined record as if he were a paramount sovereign. The Belkharā pillar inscription, dated a few months earlier, does not mention Harischandra but represents an un-named king of the Gahadavāla family as granting a village more than two hundred miles distant from Kanauj. The connection of this king as well as of Harischandra with Kanauj was perhaps only nominal. The former was probably residing at some town out of the reach of the Muḥammadan generals or officials. Mr. V. A. Smith thinks that the king's residence was near Jaunpur. Zafarābād, 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of Kanauj.—Ed.]

#### TEXT.6

1 बीं'	श्र श्रुंठोत्तंठवेतुंठकंठपीठलुठत्तरः । [सरं]भ[: सु]र[तारं]मे स [श्रि]यः श्रेयसेस्तु वः ॥ [१*] श्रासीदग्री[त]ब्युतिवंस(ग्र)जातः-१ स्मापालमालासु दिवं गतासु । सा[चा]दिवस्नानि[व*] भूरिधा[स्ना]
2	नामा यासो <sup>8</sup> [वि]ग्रह दल्युदार: ॥ [२*] त[ल्रु]तोभूकाहोचंद्र[:] चंद्रधामनिमं निजं । येनापारमकूपारपारे व्यापारितं यगः ॥ [३*] तस्याभूत्तनयो नयैकरसिक[:*] क्रांतद्विषद्यंडलो
3	वि[ध्वस्तो]हतवीरयोधितमिरः श्रीचंद्रदेवो नृपः । धनोदारतरप्रतापस(श)मिताग्रेषप्रजोप[द्र]वं श्रीमद्राधिपुराधिराज्यमसमं दोर्व्विक्रमेणार्जितं ॥ [४*] तीर्थानि <sup>10</sup> कासिकुसिको-

<sup>1</sup> Above, Vol. IV. p. 126.

<sup>2</sup> Ind. Ant. Vol. XVIII. p. 129.

Ibid. Vol. XV. p. 13 and above, Vol. V. Appendix No. 181. The Sanskrit poet Śri-Harsha, author of the Naishadhiyacharita, is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of Kānyakubja (tāmbūladvayam=āsanam cha labhatē yah Kānyakubjēšvarāt) who, according to tradition, was Jayantachandra, i.e. Jayachchandra. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.

<sup>\*</sup> Cunningham's Archaeological Survey Reports, Vol. XI. p. 129.

J. R. A. S., July 1908, p. 792.

The wording of this record is almost identical with that of the grants of Jayachchandradëva which have been translated. I, therefore, deem it superfluous to give its translation.

<sup>7</sup> Expressed by a symbol.

<sup>&</sup>quot; Cancel the visarga.

º Rend यभी°.

<sup>10</sup> Read काणिकाणि.

4

[त्त]रकोसलेंद्र-

स्या[नी]यकानि परिपालयताधिगम्य । हेमालतुल्यमनिशं ददता दिने[भ्यो] यि[न]ांकिता वसुम[ती] श्रत[श्र\*]स्तुलाभिः ॥ [५\*] तस्यालनो मदनपाल दति चितों[द्र]-यू(चू)डामणिर्व्विनयते निजगो-

5

वचंद्र:

यस्याभिषेककलसी(भी) इसितैः पयोभिः
प्रचालितं [कलि\*]रजः पटलं धरित्याः ॥ [६\*]
यस्यासी दिजयप्रयाणसमये तुंगाचलो चैयलसायात्वंभिषदक्रमासमभरश्रस्य(भ्य)-

6

न्महोमंडले ।

चूडारत्नविभिन्नतालुगलितस्त्यानागृ(सृ)गुद्धासितः श्रेषः पेषवसा(शा)दिव चणे(ण)मसौ क्रोडे विलीनाननः ॥ [७\*] तस्मादजायत निजायतवाचुवित्तवद्वा(बन्धा)-

7

वरुड[न]ववा(रा)च्यगजो नर(रें)द्रः

[सां]द्रामृतद्रवसुचां प्रभवो गवां यो गोविंदचंद्र इति चंद्र इवास्त्रुरासे(यो): ॥ [८\*] न क[थ]सप्यलभन्त रणचमांस्तिस्षषु दिचु गजानथ विच्याः। क-

कुभि पस्न(वस्त्र)सुरम्तस्वत्तभप्रतिभटा [इव] यस्त्र य(घ)टागजाः ॥ [८\*]
अजिन विजयचंद्री नाम तस्त्रावर(रें)द्रः
सुरपतिरिव भ(भू)स्रत्यचिव[च्छे]ददच[:\*] ।
भवनदलनहेलाइमी(मी)इस्त्री(स्री)रना-

9

री-

नय[न]जलदधाराधीतभूकोकतापः ॥ [१०\*] लोकचयाक्रमणकेलिविशृंखलानि [प्रख्या]तकोर्त्तिकविषण्णितवैभवानि । यस्य चिविक्रमपदक्रमभांजि भान्ति प्रो[ज्ं]भय[न्ति] वलि- No. 21.7

भट्टार्कमहाराजा-

<sup>। [</sup>Perhaps the reading intended is प्रवासपतित .- Ed.]

<sup>1</sup> Read 경토평°.

- 17 धराजपरमे[य]रपरममाहे[य]रा[य]प[त]गजपतिनरपतिराज[व]याधिपतिविवि[ध]विद्याविचारवाचस्पतित्री[गो]विद्वंद्रदेवपादानुष्या[त]परमभद्यारकमहाराजाधिराजपरमे[यर]-
- <sup>1</sup>परममाचृ[य]रायपतिगजपतिनरप[ति]राजवयाधि-पतिविवि[ध][व]द्याविचारवाचस्पतित्रीविजयचंद्र[दे]वपादानुष्यातपरमभट्टारक-मच्चाराजाधिराजपरमि[य]रपरममा-
- 19 हि[य]राभ्य(य)पतिगजपतिनरपति[राज]च-याधिपतिविविधविद्याविचा[र]वाचस्पतित्रीजयचंद्रदेवपादानुष्यातपरमभद्दारकम-हाराजाधिराजपर[मेथ]रपरममाहि[य]रास्त(छ)पति-
- 20 गजपतिनरपतिराज[न]या-धिपतिविविधविद्याविचा[र]वाचस्प[ति]त्रीम[त्] हरि[बंद्र]देवी विजयी ॥ [हा]ल-पांगि[क्रचगहल] • . 'सपाटक[प]महैग्रामनिवासिनी निख्लिजनप-
- 21 दानु[प\*]गतानिप च राजराज्ञीयु[व]राज[मं]चि[पुरो]हित[प्र]ती[हा]रसाम[न्त]सेनापतिभांडागारि-काचपटलिकभिषग्नैमि[त्ति]कान्तःपुरिककरितुरगटूतपत्तनाकरस्थान[गो]कुलाधिका-रिपु-
- 22 क्षानाज्य(ज्ञा)पयित [व] विश्वयादियित च विदितम[स्तु] भवतां य[योप]रिलिखित[य]ामः सजलस्थलः सलोइल-वणावरः सम[त्स्य]ावरः सगत्तीव(ष)रः साम्त्रमधूकवनविटपवाटिकात-[ण]यूति-
- 23 गोचरपर्यन्तः सोडा(र्ध्वा)धः चतुराघाटविस(श्र)डः स्तरीमापर्यन्तः चिपंचाश्रताधिकडादशशतसंवत्तरे पौषमा[िस] पौि [िर्स]मायां रिविदिने श्रङ्गेषि संवत(त्)१२५३ पौ [ष]
  श्रदि १५ रवी श्रद्धोड श्री-
- थ्यवनेख(श्व)रघट्टे गंगायां खात्या(त्वा) विधिवन्यं(न्यं)चदेवसुनि[मनु]ज[भू]तग-[णां]सार्प[य]त्वा' नि[ख]सपुत्ययसाभि[इ]दये गोकर्षकुश्र[ल]तापूतकरतलोदक-मसा[भ]:

<sup>1</sup> Read °माचेत्र°.

<sup>&</sup>lt;sup>2</sup> The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an erasure.

Bead Alnge'.

<sup>\*</sup> Read "पुष्पवकी".

25	कास्य(ध्य)पगोवाय
	ठकुरसोपालपौचाय ठकुरसदनूपुचाय रा[ही]ही[य]काय चार्चद्रा-
	कें या[वच्छा]सनीक्तत्व पि[तु]पितासहोपार्जित तथा सहारागी(ज्ञी)-
	संनंडारीरतन्द्रकेन ? संप्रति[गु]-
26	पुत्रीकल्य हत्तिं विद्वःक[त्य]
	प्रदत्तो मत्वा यथादीयमानभागभीगकरप्रविणकरजलकरलवणाक[र]प[र्णा]-
	कर वियतानियतप्रभृतिसमस्तादा[या]नाज्ञा-
	विधेयीभू-
27	य दास्रय ॥ भवन्ति चात्र स्रोकाः ॥
	भूमिं यः प्रतिगृद्धि]ाति [य]च भूमिं [प्र]य[च्छ]ति ।
	[उ]भी ती पुन्य(प्य)क[र्माणी] नियतं स्वर्ग[ग]ामिनी ॥ [१७*]
	सं(गं)खं भ[द्रा]सनं कृतं वरास्ता(श्वा) वरवारणाः [1*]
	भूमिदाम(न)स्व
28	विज्ञानि फलमेत[त्यु]रंदर ॥[१८*]
	षष्टि(ष्टिं) वर्षसङ्या(सा)णि [स्त्रों] ति[ष्ठ]ति भूमिदः ।
	था[ऋ] ता चानु[मंता च ता] न्वे (न्ये) व नरके वसेत (त्) ॥ [१८*]
	वडुभिवंसुघा भुता राज[भि]: सगरादिभि: ।
	यस्य
29	यस्य यदा भूमिस्तस्य तस्य त[दा] फलं ॥ [२०*]
1000	खदत्तां प[र]दत्तां वा यो ³इरेड[सुं]धरां [।*]
	स वि[छ]ायां कमि[भूता] पित्रिभः सच मज्जित ॥ [२१*]
	गामेकां खर्णमे[कं] [वा*] भूम(मे)र[प्ये]कमंगुलं [।*]
	इरवरक-
30	मवा(मा) प्रोति यावदा[भृ]तसंप्रवं । [।*] [२२*]
- 100	तडाग(गा)नां सहस्रेण वाजपेयमतेन च ।
	गवां कोटिप्रदानेन भूमि[हर्ता न] सु(शु)[ध्य]ति ॥ [२३*]
	वारिहोिने]व्य (च)रखेषु स(ग्र)ष्ककोटरवासिनः।
	क्रस्र(ष्ण)सर्पाय जायन्ते
	GIAL AND MILE

¹ This would show that the village of Pamahai formed part of the estate of some queen of Jayachchandra who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave [तक्]महाराज्य मंडारीरतन्त्रन संप्रति [गुडानीहनय—Ed.]

The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to

ascertain. The reading appears to be दा (or perhaps दी) अपसदीदीचंगीवि [ छ ]।

Bead Tta 4.º

31	देवब्रह्म[स्व*] हारिण: ॥ [२४*]
-	न विषं विषमित्या[ड]ब्रैडा(द्य)स्वं विषमुचते ।
	विषमेकाकिनं हन्ति 'वहास्वं [पुत्रपीत्र]कं ॥ [२५*] सर्वानितान् भाविनः पार्थिवेन्द्रा[न्*]
	भूयो भूयो याचते रान(म)[भ]द्रः ।
32	सा[मा]न्योयं वैधमैसिर्नृद्यपाणां काले काले पालनीयो भवद्रि(द्वि): ॥ [२६*] यानीह दत्तानि पुरा नरेन्द्रैर्दाना[नि धर्मार्घ]यमस्कराणि ।
	निर्मा[त्य]वान्तप्रतिमानि तानि को नाम साधः पु- नराददीत ॥ [२७*]
83	वाताभ्रवि[श्रम]िमदं वसु[घा]िषपत्य- मापातमात्रमधुरा विषयोपभीगाः । प्राणा[स्तु]णा[ग्रज]लविन्दुसमा नराणां
	धर्म: संखा परमची परला(लो)क[या]न ॥ [२८*]
34	लिखितं चेदं [त]स्वपद्यं महाचपट- लिकठकुरत्रीभोगादित्यैरिति ॥

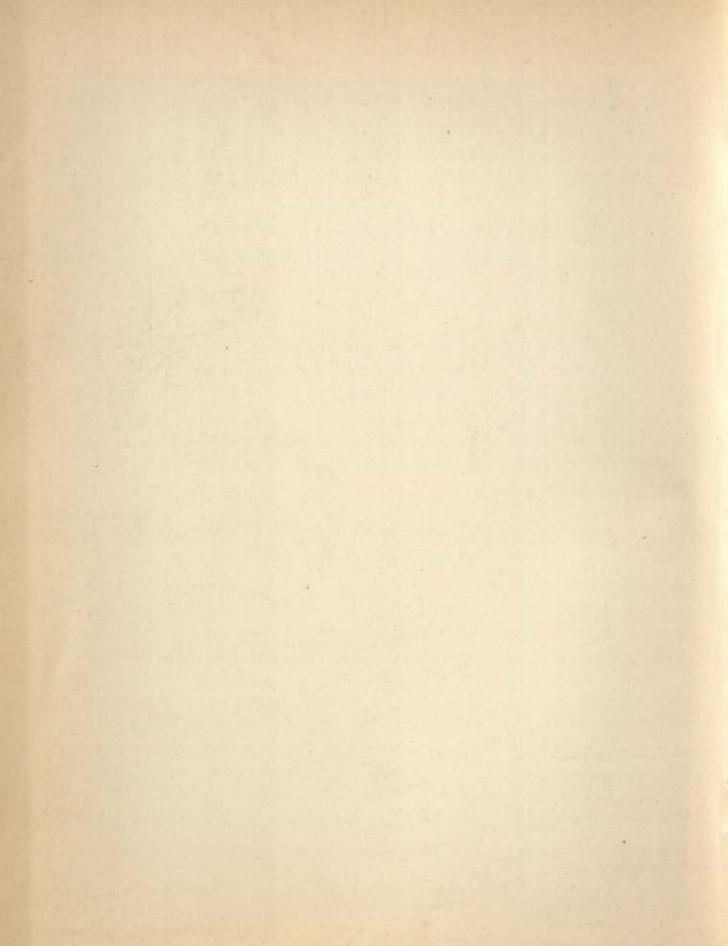
## No. 22.—GADVAL PLATES OF VIKRAMADITYA I.; A.D. 674.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

The owner of these plates is a school-boy at Kurnool, Madras Presidency. He states that "the plates were in his house at Gadval, Haidarabad territory, and that some old woman was saying that they were found in the fields." They were brought to the notice of the Archeological Department by Mr. C. V. Dorasami Aiyar, Clerk in the Settlement Office, Kurnool, and were obtained on loan through the Collector. I edit the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between  $4\frac{1}{8}$  inches at the middle and  $4\frac{1}{4}$  inches at the two edges. They are strung on an elliptical copper ring which measures  $3\frac{1}{2}$ " by  $3\frac{7}{8}$ " and is  $\frac{3}{6}$ " thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

<sup>1</sup> Read wwei.



The writing on the plates is in an excellent state of preservation. In some cases the sign of anusvara is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of i and I are not always clearly distinguished, and hardly any difference is made between the two letters va and cha, and between the secondary forms of ri and ra. The lingual I occurs in the geographical name Chōlika (1.25) and in the expression khan [du] ga vadla (L 28) which, as well as salage (L 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prakrit (Chanda and Kanha, l. 27, and Mahisara, l. 29), and three Dravidian (Tatamma and Padamma, l. 29, and Konna, I. 30). But the language of the whole record is Sanskrit, both prose and verse. The rules of sandhi are scrupulously observed, except in three instances (II. 1, 26, and 38).

The inscription records a grant of land by the (Western) Chalikya (l. 4 f.) king Vikramāditya (I.), the son of Satyaśraya (i.e. Pulakēśin II.), grandson of Kirtivarman (I.), and greatgrandson of Pulakesin (I.). Each of these four kings receives the same panegyrical epithets as in other grants of the same period. At the end of the description of the reign of Vikramaditya I. the new grant adds a passage which is already known from his Haidarabad plates 1 and the spurious Kurtakoti plates.2 As pointed out by Professor Kielhorn,3 this passage consists of four Arya verses. These four verses mention several surnames of Vikramaditya I., viz. Anivarita,4 'the unopposed' (verse 2), Śrivallabha, 'the favourite of fortune' (verses 3 and 4), Ranarasika, 6 'fond of fighting,' and Rajamalla, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated Narasimha, Mahendra, and Isvara, i.e. the three successive Pallava kings Narasimhavarman I., Mahēndravarman II., and Paramēšvaravarman I.6 The last of these three kings is again named as Īśvara-Pōtarāja7 of Kāñchī in a Vasantatilakā verse (6) which follows after the four Aryas. The conquest of Kanchi, the capital of the Pallavas, is alluded to also in verse 4. Verse 5 states that Vikramaditya I. destroyed the Mahamalla family. As suggested by Professor Kielhorn, this is another reference to the Pallavas ; for Mahāmalla seems to have been a surname of Narasimhavarman I., and Māmallapuram is the ancient name of a Pallava city, the remains of which now go by the name of 'the Seven Pagodas."9

The date of the grant was the full-moon tithi of Vaisakha in the twentieth year of the reign, which was current after 596 Saka years had passed (Il. 24-26). This date does not admit of verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as Tuesday, 25th April, A.D. 674, though some authorities might make it the next day,-at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.10

When Vikramaditya I. made this grant, his army had invaded the Cholika-vishaya, i.e. the Chola province,11 and was encamped in Uragapura on the southern bank of the Kaveri river (l. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact

<sup>2</sup> Ibid. Vol. VII. p. 219 f. 1 Ind. Auf. Vol. VI. p. 76 f.

B Göttinger Nachrichten, 1900, p. 345 ff.

<sup>\*</sup> See Prof. Kielhorn's remarks, loc. cit. pp. 346 and 359, and compare sare-anivarit-ajna in verse 10 of the present inscription. Vikramāditya II. may have likewise borne the surname Anivārita, which forms part of the names of two of his officers. See Ind. Ant. Vol. X. p. 164 (Anivarit-achari); sbove, Vol. III. p. 360 (Anivarita-Punyavallabha), and Vol. V. p. 201, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 15.

<sup>5</sup> This surname of Vikramaditya I. occurs in two Pallava inscriptions at Kauchi. See South-Ind. Inser. Vol. I. p. 13, verse 5, and p. 23, verse 2; Dr. Fleet's Dyn. Kan. Distr. p. 329; above, p. 2.

See South-Ind. Inser. Vol. I. p. 145, note 4.

<sup>\*</sup> Loc. cit. p. 347 f. 7 See above, p. 7, note 2.

<sup>18</sup> See above, Vol. IX. p. 102, 9 See now above, p. 1. " Literally, 'the province of the Solivar or inhabitants of Solam."

that Uragapura is mentioned in Kālidāsa's Raghuvainša (vi. 59)1 as the capital of the Pāṇdya king, and proposed to identify it with the ancient Chola capital Uraiyar near Trichinopoly. I rather think that Uragapura, 'the snake-city,' is a poetical equivalent of Nagapattanam (now Negapatam), though this town is at some distance from the southern bank of the Kaveri. The word Nagapattanam is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form Nagapattanam occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nagapatana' and thence embarked for Ceylon.2 The famous pilgrim Hiuentsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.3 The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's Νίκαμα.4

The grant was made at the request of Ganga-Mahādēvi (1. 27), who seems to have been one of the queens of Vikramaditya I. The donees were three Brahmanas, each of whom received fifty nivartanas of land in a village named [Chedū]lli.

In verse 10 Vikramāditya I. is once more praised as a member of the Chālukya family and as the destroyer of the Pallava lineage.

#### TEXT 5

## First Plate.

- 1 श्रों खिस्त [॥\*] जयत्याविष्कृतं विष्णोः वाराइं चीमितार्णवं [॥\*] °दर्षिणोन्नत-दंष्ट्रायवियान्तभुवनं व-
- पुः [॥ १\*] श्रीमतां सकलभुवनसंस्त्र्यमानमानव्यसगीत्राणां हारितीपुत्राणां सप्तलोकसाद-
- भिस्तप्तमातृभिरभिवर्दितानां कार्त्तिकेयपरिरचणप्राप्तकस्थाणपरम्पराणां भगवनाः
- रायण्यमादममासादितवराञ्चलाञ्क[नी]चणचणवशीकताशेषमहीसतां
- कुलम[लं]करिप्णोरयमधावस्यसानपविचीक्ततगाचस्य
- केशिवज्ञभमहाराजस्य प्रयोज: पराक्रमाक्रान्तवनवास्यादिपरनृपति-
- मण्डलप्रणिवडविशाडकी तें: त्रीकीर्त्तिवसीपृथिवीवसभमहाराजस्य
- स्ममरसंसत्तासकानोत्तरापयेश्वरयोद्वर्षवर्द्धनपराजयोपलब्ध-
- परमेश्वरापरनामधेयस्य सत्याश्रयशिष्ट्यवीवलभमहा-

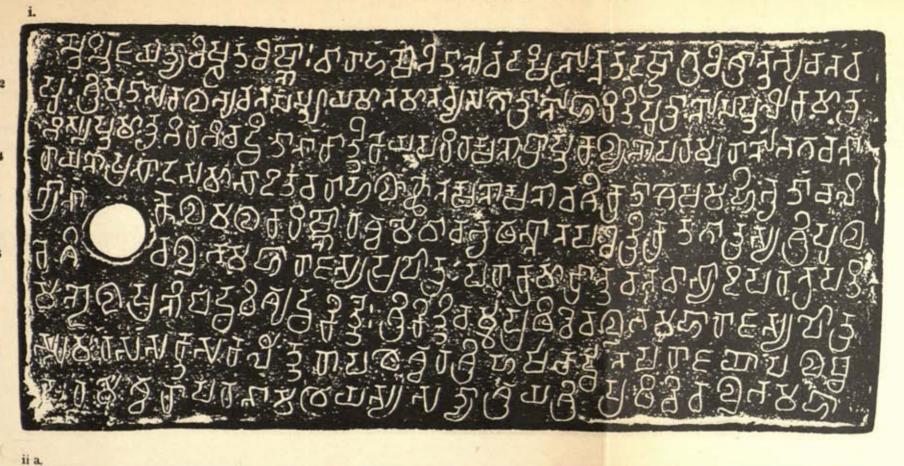
<sup>&</sup>lt;sup>1</sup> [Mahimahōpā lhyāya Haraprasad Sastri first drew my attention to this reference.—Ed.]

Ind. Ant. Vol. X. p. 196. Life of Hisen-triang, translated by Beal, p. xxxi. I-tsing, Record of the Buddhist Religion, translated by Takakusu, p. xlvi. Si-yu-ki, translated by Beal, Vol. II. p. 233 and note 131.

<sup>\*</sup> Ind. Ant. Vol. XIII. p. 332. Further details on the local history of Negapatam will be found ibid. Vol. VII. p. 224 ff., in my Progress Report for 1890-91, paragraph 6, and in Mr. Venkayya's Annual Report for

From two sets of ink-impressions, supplied by Rai Bahadur V. Venkayya. · Expressed by a symbol.

<sup>7 %</sup> looks like %. 8 Rend विश्वीवाराइं. Bead द्चियो.



विश्वास्त्र विश्वास्त विश्वास्त्र विश्वास विश्वास्त्र विश्वास विश

E. Hultzsch.

Full-Size.

Collotype by Gebr. Plettner.

iii

## Second Plate: First Side.

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकाख्यप्रवरत्रंगमे-
- 11 ग्रैकेनैव प्रतीतानेकसमरसुखे रिपुनुपतिक्धिरजलाखादनरसना-
- 12 यमानज्वलदमलनिशितनिस्त्रिंभधारया च ध्तधरणीभरभुजगभीगसद-
- 13 प्रानिजभुजविजितविजिगीवरात्मकवचावमग्नानेकप्रहार: खगुरी: यि-
- 14 यमवनिपतिचितयान्तरितामालमात्कृत्य क्रतेकाधिष्ठिताभिषरा-
- 15 ज्यभरस्तिकाज्यचये विनष्टानि देवस्त्रज्ञादेयानि धर्मायशोभिव-
- 16 इये खस्खेन खापितवान् [॥\*] रणियरिस रिपुनरेन्द्रान्दिशि दिशि जिला स्ववंश-
- 17 जां लर्भी<sup>2</sup> [1\*] प्राप्त: परमेश्वरतामनिवारितविक्रमादित्य: [॥ २\*]<sup>3</sup> चपि च Second Plate : Second Side.
- 18 नरसिंहयशसा विहितस[ह]न्द्रप्रतापविलयेन [1\*] नयनविजितेयरेण प्रभुणा स्रीवन्नभेन जितं [॥ ३\*] ल.<sup>4</sup>
- 19 तपन्नवावमई दिच्णदिग्यवतिमात्तकाञ्चीकः [।\*] यो भूशमभिरमयविष सुतरां श्रीवल्लभत्विमत: [॥ ४\*] वह-
- 20 ति स्त्रमर्थवन्तं रणरसिक[:\*] त्रीमदुरुवलस्कन्धः [।\*] यो राजमन्नश्रद्धं विहितसहासलकुलनाश: [॥ ५\*] द-
- 21 र्म्भघदुष्कारविभेदविशालसाला दुर्गाधदुस्तरवृष्टत्परिखापरीता [1\*] अग्रान्ति येन जयतेश्वरपोत-
- 22 राजं काञ्चीव दर्षिणदिश: पितिपेन काञ्ची [॥ ६\*] स विक्रमाक्रान्तसकल-महीमण्डलाधिराज्यो विक्रमादि-
- 23 त्यसत्यायययीप्यिवीवझभमद्वाराजाधिराजपरमेयरसार्व्यानेवमाजापयति<sup>व</sup>[॥\*] विदित
- 24 मस्त वोस्नाभि: परणवत्युत्तरपञ्चदश्चेपु शकवर्षेष्वतीतेषु <sup>10</sup>ष्ववर्षमानविजयराज्यसं-
- वसरे विंग्रतितमे वर्त्तमाने चोळिकविषयं प्रविश्व कावेरीदिचणतटावस्थितो-रगपुरमधिवस-
- 26 ति विजयस्कन्धावारे वैशाखपौर्णमास्यां वर्त्तमाने<sup>11</sup> काप्यसगोत्रस्य ईश्वरवडंगविदः<sup>12</sup> पौचाय
- 27 स्त्रामिचन्द्रमर्भणः पुत्राय कन्द्रमर्भणे [चेडु]क्तियामे<sup>18</sup> गंगमहादेवीविज्ञापनया राजमाने-

Bead entental; the तै of करें looks like चे.

³ Bead लजी.

<sup>\*</sup> Metre of verses 2-5 : Āryā.

<sup>·</sup> 面 looks like 奇.

<sup>\*</sup> Read दिवय°. \* Read चिति°.

<sup>\*</sup> The sai of Heat looks like at.

<sup>&</sup>lt;sup>2</sup> Metre of verse 6: Vasantatilakā. Bead Cuandy.

<sup>&</sup>quot; Read "गीवसवर".

<sup>11</sup> This word is superfluous. 10 Read प्रवर्तमान".

us The first akshore may as well be read a, and the second may be 7.

28 न पञ्चामित्रवर्त्तनपरिमाणं चेत्रं ख[गडु]गवड्ळसहितं दत्तं [।\*] तहामे च

## Third Plate.

- 29 महीसरखामिनः पौत्राय तातसाखामिनः पुत्राय पादसाखामिने राजमानेन पञ्चामः
- 30 त्रिवर्त्तनपरिमाणं चेत्रं दत्तं [।\*] तहुामे कोन्नग्रमीणे च पञ्चामित्रर्त्तनप-रिमाणं चेत्रं दत्तं
- 31 सलगेसिहतं साइंखेरनीय राजभिरायुरैयर्थादीनां विलसितमिचरांग्रचंचलमवग-
- 32 च्छित्राचन्द्रार्कंधरार्णवस्थितिसमकालं यशिश्वचीषुभिस्वदत्तिनिर्व्विशेषं परिपालनी-यसुक्तञ्च
- 33 भ[गव]ता वेदत्यासेन व्यासेन [॥\*] बहुभिर्व्यस्था भुता राजभिस्मगरादिभि: [।\*] यस्य यस्य यदा भू-
- 34 मिस्तस्य तस्य तदा फलं [॥ ७°] खन्दातुं समहच्छकां दु:खमन्यस्य पालनं [।\*] दानं वा पालनं वे-
- 35 ति दानाच्छेयोनुपालनं [॥ ८\*] खदत्तां परदत्तां वा यो इरेत वसुन्धरां [।\*] षष्टिं वर्षभद्या-
- 36 णि विष्ठायां जायते क्रिमि: [॥ ८\*] चालुकार्वग्रजातस्य पन्नवान्वयनाथिन:
- 37 ज्ञस्य यासनं प्रासनं दिषां [॥ १०\*] महासान्धिविग्रहिकग्रीजयसेनेन विश्वित्विम् तिमदं प्रासनं [।\*]
- 38 कुन्दस्वामिने एवास्य शासनस्य स्वामिनान्येस्ति [॥\*] श्री नमी नमः[।\*] नमस्वननिदे [॥\*]

## TRANSLATION.

(Line 1.) Öm. Hail!

[Verse 1 contains an invocation of the boar-incarnation of Vishnu.]

(L. 2.) The great-grandson of the glorious Pulakēši-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chalikyas;

<sup>1</sup> This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was व. Read, as in other grants of the same dynasty, तदावाधिभरसार्थ्य । 2 Read वेदव्यासेन. 2 Read वेदव्यासेन. 2 Read वेदव्यासेन.

<sup>&</sup>lt;sup>2</sup> Read वेदव्यासेन. <sup>8</sup> Read <sup>0</sup>यौजय<sup>0</sup>. <sup>8</sup> Read <sup>0</sup>सामिन.

<sup>\*</sup> Read probably entering:

The usual epithets of this family (II. 2-4) are omitted in the translation.

- (L. 6.) The grandson of the glorious Kirtivarma-Prithivivallabha-Mahārāja, whose pure fame was established in the territories of hostile kings, such as Vanavāsī, which had been subdued by (his) valour;
- (L. S.) The dear son of Satyāśraya-Śriprithivivallabha-Mahārājādhirāja-Paramēśvara, who acquired the surname of 'supreme lord' (paramēśvara) by defeating the glorious Harshavardhana, the lord of the whole northern country, who had encountered (him) in battle;
- (L. 10.) He who, at the head of many famous battles, (assisted) by none but (his) noble steed named Chitrakantha and by the edge of (his) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings, caused the burden of the whole kingdom to be governed by (himself) alone; (and) who, for the increase of (his) merit and fame, by his own mouth confirmed the properties of temples and the grants to Brahmanas which had lapsed in that triad of kingdoms;
- (V. 2.) (was) Anivārita-Vikrsmāditya, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'sapreme lord' (paramēśvara).
  - (L. 17.) Moreover :-
- (V. 3.) Victory was achieved by the lord Śrīvallabha, who crushed the glory of Narasimha, who caused the power of Mahēndra to be dissolved, (and) who subdued Iśvara by polity;
- (V. 4.) He who became the favourite of fortune (Śrīvallabha) in a still higher degree, though (at the same time) forcibly wooing the damsel 'southern region' by seizing (her) girdle: (the city of) Kāñchī, while (he) caused to be crushed the sprouts (forming her couch): 5 the Pallava (kings);
- (V. 5.) He who, being fond of fighting (Ranarasika) (and) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rajamalla), (because) he has caused the destruction of the Mahamalla family;
- (V. 6.) The king who, defeating Īśvara-Pötarāja, seized, like the girdle of the southern region, (the city of) Kāñchī, whose large rampart was insurmountable and hard to be breached, (and) which was surrounded by a great moat, unfathomable and hard to be crossed.
- (L. 22.) This Vikramāditya-Satyāśraya-Śrīprithivīvallabha-Mahārājādhirāja-Paramēśvara, who has won by (his) valour the sovereignty of the whole circle of the earth, thus commands all people:—
- (L. 23.) "Be it known to you (that), when five hundred and ninety-six Saka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (Our) victorious army, having entered the Chōlika province (vishaya), was encamped in Uragapura which is situated on the southern bank of the Kāvēri, on the full-moon tithi of Vaisākha, a field in the village of [Cheḍū]lli, measuring fifty nivartanas by the royal measure, together with a khan[du]ga of paddy (vadlu), was given by Us, at the request of Ganga-Mahādēvī, to Kanhasarman, the son of Svāmichandasarman (and) grandson of Īśvara-Shaḍangavid of the Kāpya gōtra.

<sup>1</sup> I.e. Pulakēšin II.

<sup>&</sup>lt;sup>2</sup> Piz. the Chöla, Pandya and Kerala. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

<sup>&</sup>lt;sup>2</sup> Compare South-Ind. Inser. Vol. I. p. 28, verse 8, and Vol. II. p. 355, verse 17.

- (L, 28.) "And in the same village a field measuring fifty nivartanas by the royal measure was given to Pådammasvåmin, the son of Tåtammasvåmin (and) grandson of Mahisarasvåmin of the Vatsa götra.
- (L. 30.) "And in the same village a field measuring fifty nivartanas was given to Konna-sarman, together with a salage1 (of paddy).
- (L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (and) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (grant) without distinction from their own gifts."
  - (L. 32.) And the holy Vyāsa, the arranger of the Vēdas, has spoken:— [Here follow three of the customary verses (7-9).]
- (V. 10.) (This is) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (and) whose orders are unopposed by all men.
- (L. 37.) This edict was written by the great minister for peace and war (mahāsāndhivi-grahika), the glorious Jayasēns.<sup>2</sup>
- (L. 38.) To Kundasvāmin alone the conveyance (ājāapti)<sup>3</sup> of this edict (was entrusted) by the king. Om. Obeisance, obeisance! Obeisance to the Omniscient!

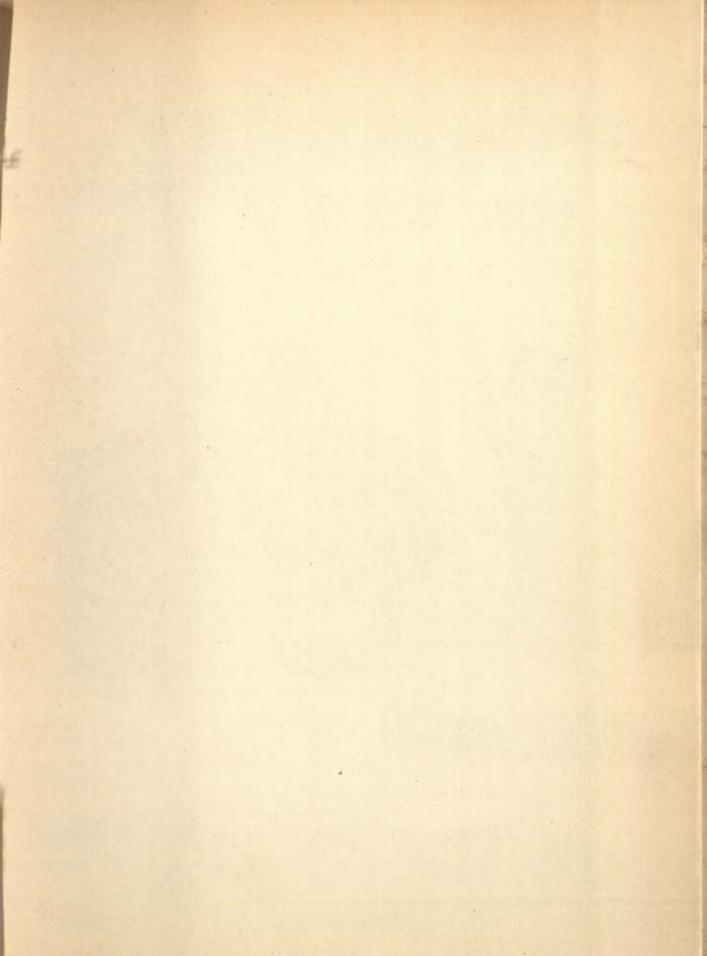
## No. 23 .- NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

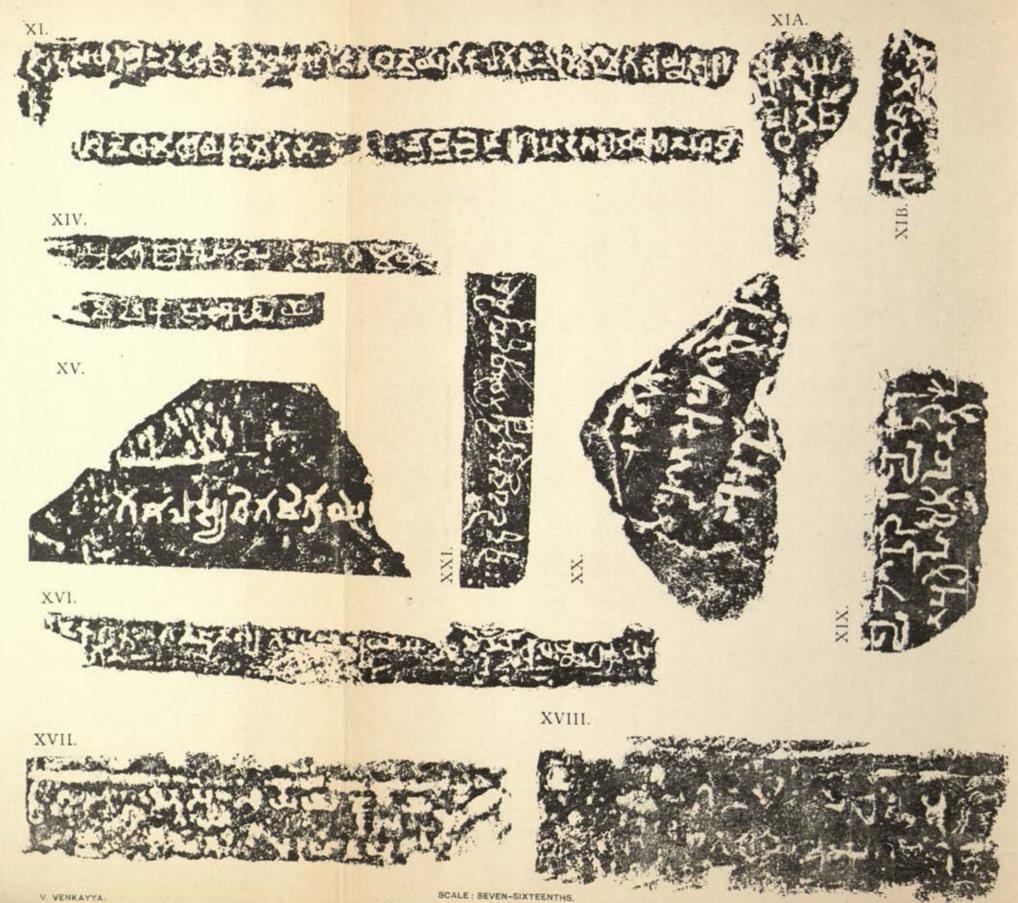
## BY RAKHAL DAS BANERJI.

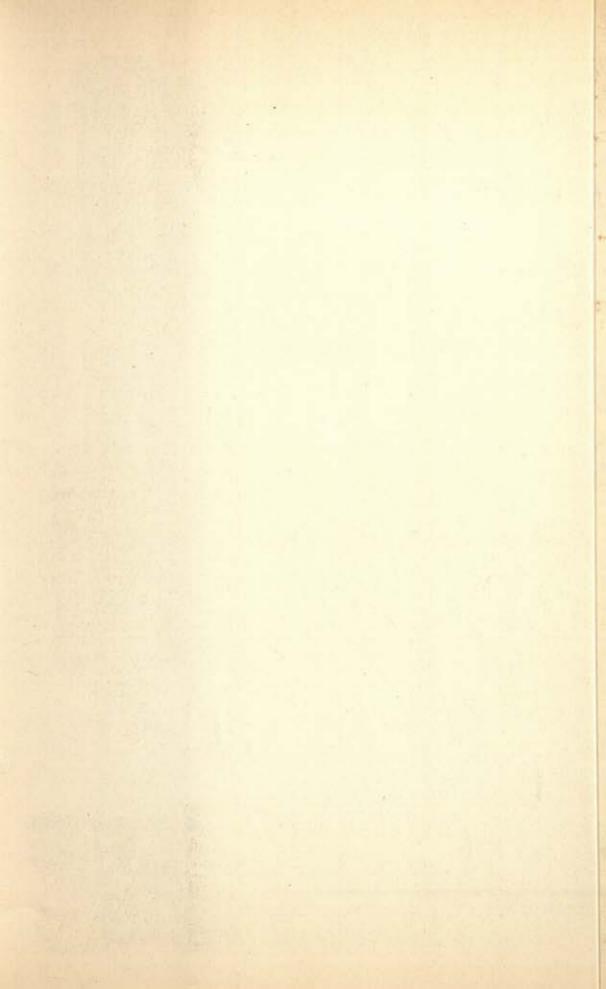
The following inscriptions were discovered in the Archeological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmi inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Ramnagar, an old fort in the Bareilly District. Two more are said to have been found at Mathura. I examined the Archeological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archæological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archæological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr. A. Führer, Ph.D., of the Archeological Survey. The collection also contains a large number of Mathura

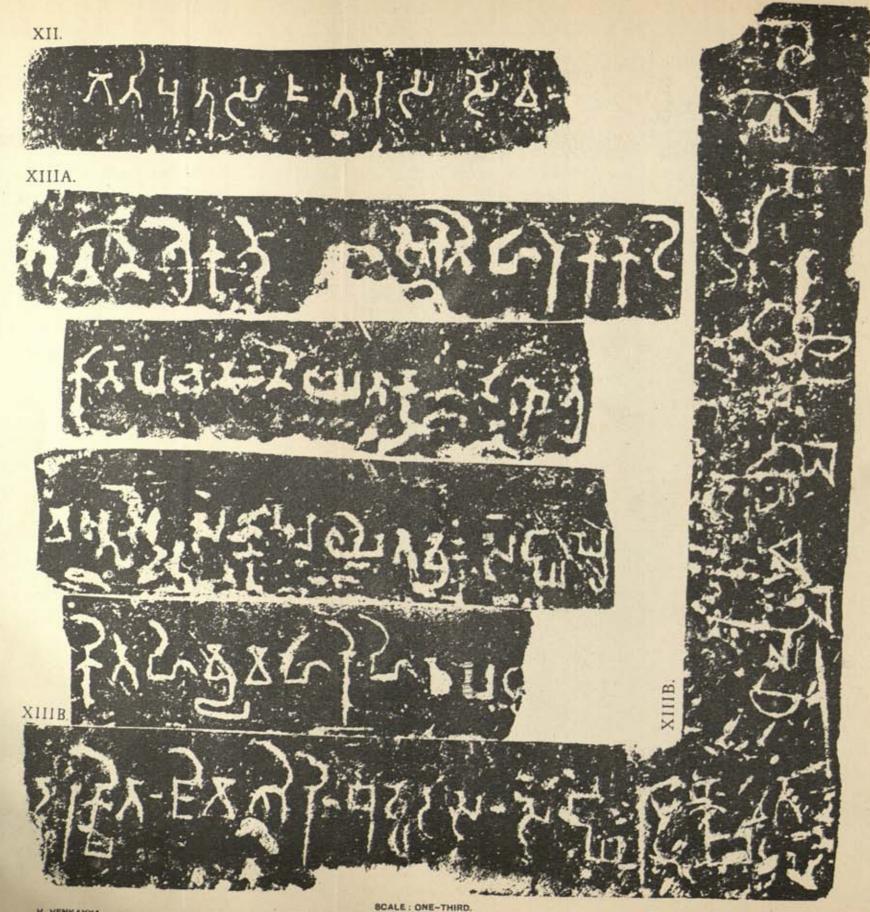
<sup>1</sup> These four words are a subsequent addition; see above, p. 104, note 1. Compare Brown's Teluga Dictionary, v. salaga.

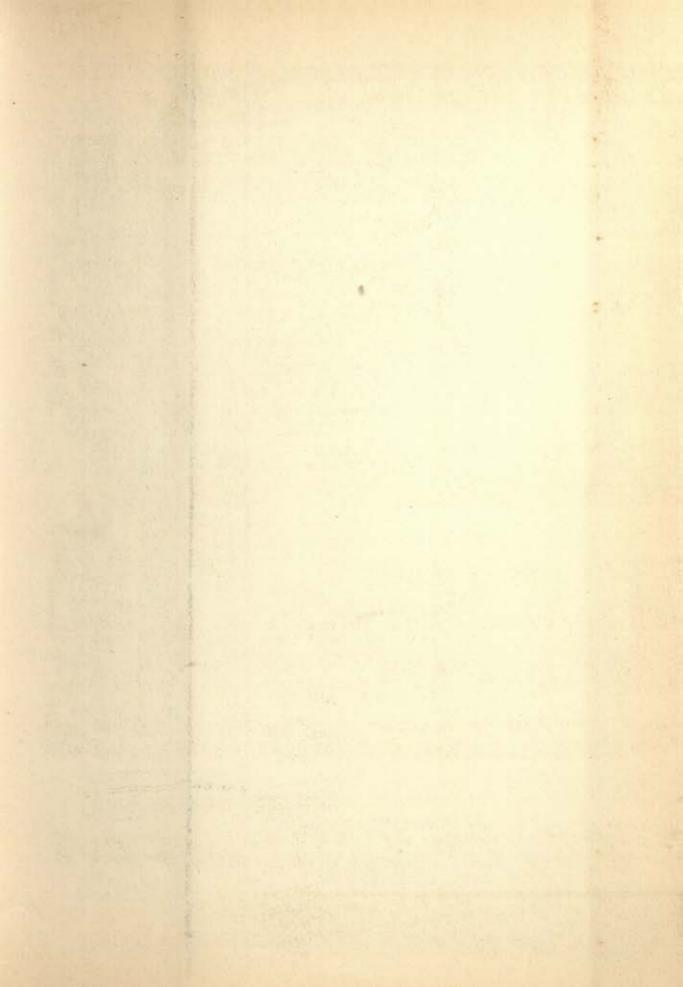
<sup>&</sup>lt;sup>2</sup> This officer is probably identical with the Jayasena who wrote another grant of Vikramaditya I., Journ.
Bombay Branch R. As. Soc. Vol. XVI. p. 239.
<sup>2</sup> On this term see Dr. Fleet's remarks, above. Vol. VII. p. 183 ff











sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials:—

- Some of the sculptures collected by Growse and other local officers of the Mathura District up to the year 1886.
- (2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathura during the years 1888-96.
- (3) The sculptures discovered by Dr. Führer at Rämnagar, the accient Ahichehhattra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Ramnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the Tahkhana of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his Mathura.

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name Pañchāla, while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city [Adhi]chchhattra. The identity of Rāmnagar with Ahichchhattra seems to be certain.

The language of the inscriptions is corrupt Sanskrit. I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, vis. that of the year 9 (Plate I.) and of the year 80 (Plate VIII.), show the deterioration of the Mathura school of sculpture. The subject is the same in both cases, vis. a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathura sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

## I.—INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage." It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmnagar, the ancient Ahichchhattra, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) . . . . Excavated from the old site of a large Buddhist temple at Ramnagar, Rohilkhand." Dr. Führer most probably took the word Pāmchālīye 'of Pamchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called Kshatrapa characters. They are older than what Messrs. Vogel and Lüders style Early Kushaqa. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

<sup>&</sup>lt;sup>1</sup> V. A. Smith's Jaino Sinpa, pl. VIII.
North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, App. A.

#### TEXT.

1				[Nama] bhaga[va]	
2				. bughara	
3				. [va*]rshē pratha[mē]	
4				. [di*]vasē 10 1	
5				. [Dhru ?]va-mitrasya pra[pautrena*]	
6				. sya pautrėna Sau	
7				. Bhargavi-putrēņa	
8				. su Pāmchāliyē	
9				sthitena hāti	
10			-	kāyām patitah	
11				itah sthitē[na]	

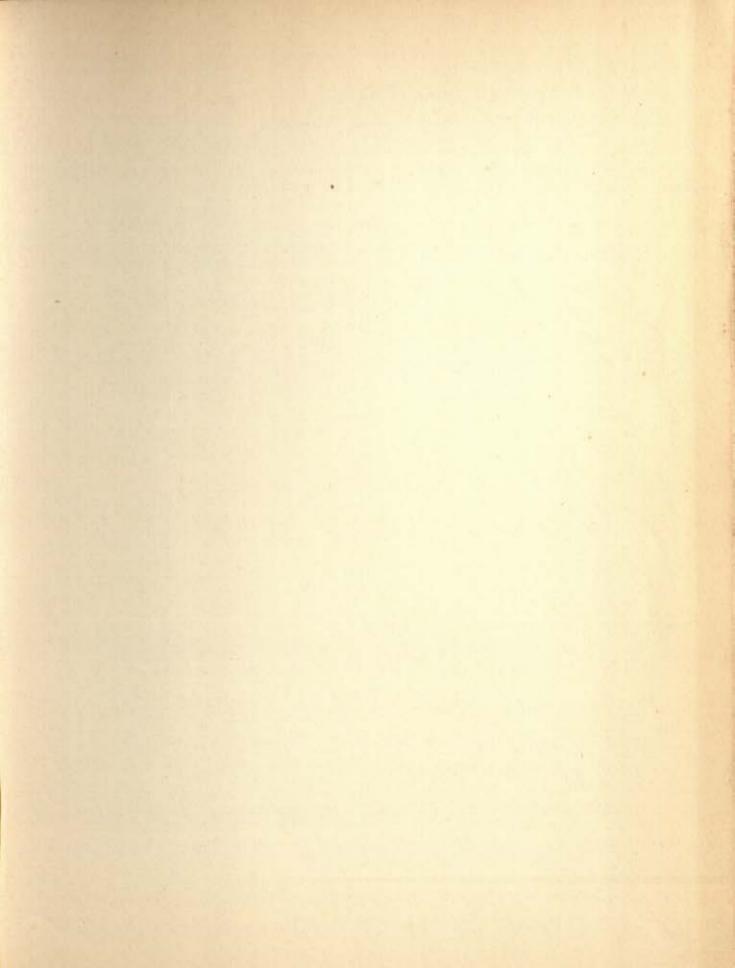
#### Remarks.

- 1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.
- 2. The palatal is which occurs only once is archaic in form and the subscript ys which occurs twice (Il. 5 and 6) is tripartite. The cross-bar of the lingual shs in the third line does not touch the left vertical.
- 3. The secondary long i is expressed by two vertical strokes slightly inclining to the proper left (II. 7 and 8). The  $\bar{e}$  is expressed by the lengthening of the  $m\bar{a}tr\bar{a}$  towards the proper right as in Maurya Brāhmi, but the  $\bar{a}$  is expressed differently by a slightly curved stroke to the proper left as in the Kushana script. The secondary au occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.
- 4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.
- 5. Two uncommon forms of the letter ta occur in line 10. The place of the matra is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarna alphabets.<sup>1</sup>
- 6. The visarga, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.
  - 7. The ya when it occurs singly looks like the Kharoshthi syllable me.
- 8. The name of the great-grandfather of the donor seems to be [Dhrn]vamitra. The restoration is based on Cunningham's readings of some of the coins of Panchala.<sup>2</sup>

## TRANSLATION.

" Adoration	to the divine in the first year
	the elements of the elements down
	of suc son of a Duargavi (a enother of the Di-
Stannaght or .	(and) the count country of real
	* * * * * *
· neuronDenD	and a care T grieffigigis
The second second	ka which stood here."

<sup>1</sup> Gupta Inscriptions, p. 234, pl. XXXIII. and pp. 235-249, pl. XXXIV .-VI. 2 Cunningham, Coins of Ancient India, pp. 81 to 84.



Jaina Image, the year 9.



W. GRIGGS & SONS, LTD., COLLOTYPE.



FRONT.

## II.—INSCRIPTION ON THE BASE OF A BODHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathurā.¹ The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bödhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

#### TEXT.

#### TRANSLATION.

The pedestal is one of the finest pieces of carving turned out by the Mathura school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

III .- INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathura school. The discovery of the Bodhisattva images of Sarnath and Śravasti has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I., Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the afoka blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

<sup>1</sup> Growse's Mathura (2nd edition) p. 106, and plate facing p. 108.

reign of the emperor Kanishka. Another record of the same date mentioning the name of Kanishka is already known, though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named Gahapalā at the request of the venerable Tarika.

#### TEXT.2

- 1 Siddham Sam 9 he 3 di 10 Gra[ha]m[i]trasya dhitu Sivasirisya vadhu Ekradalasya
- 2 Kottiyātō gaņātō [A]rya Tar[i]ka[s]ya kutu[m]biniyē
- 3 Thaniyato kulato Vair[a]to [sakha]to [ni]va[r]tana Gahapalaye dati.

#### Remarks.

- 1. The first syllable of the word Sivasiri may also be read as Avasiri.
- 2. The word Ekradalasya may also be read Ekradalasya. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathura.
- 3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter sa in the word Tarikasya can hardly be otherwise accounted for.
- 4. The word śākhatō has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
- 5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

#### TRANSLATION.

"Success. In the year 9, the third (month) of winter, the tenth day; the gift of Gahapalā, the wife of Ekradala, the daughter-in-law of Sīvaśiri and the daughter of Grahamitra, at the request of the venerable Tarika out of the Kottiya gaṇa, the Thaniya (Sthāniya) kula (and) the Vaira (Vajrā) śākhā."

The inscription between the feet of the Jina consists of two short lines :-

- 1. Arya [A]gha-
- 2. masya śiśini

and seems to refer to the donor of the image. The form of the letter ma in the second line is unusual as it is more common in the inscriptions of the Gupta period.

## TRANSLATION.

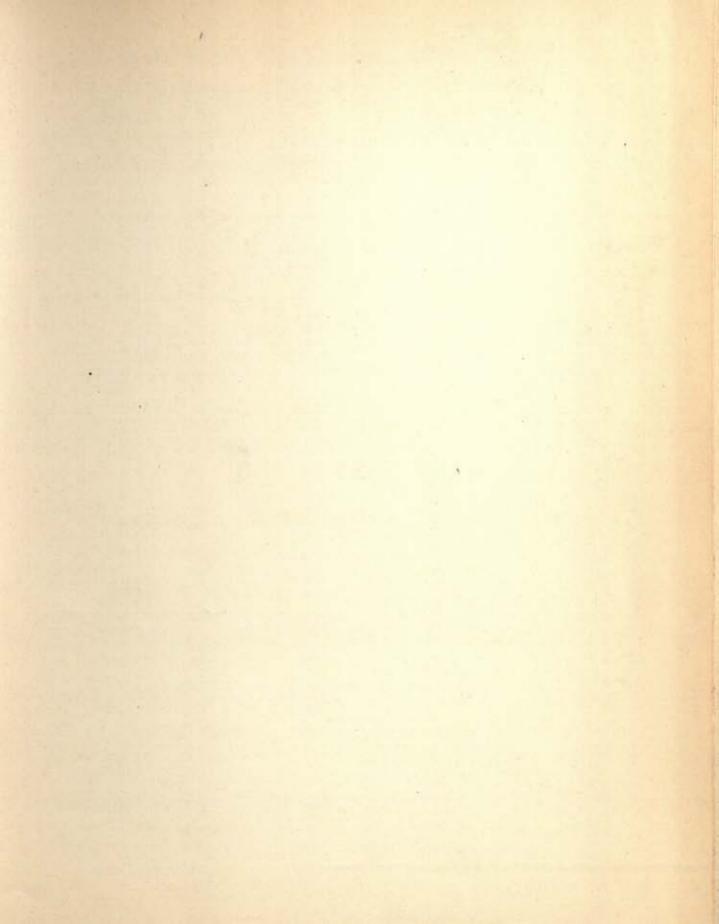
"The female disciple of the venerable [A]ghama."

## IV .- INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

<sup>1</sup> A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

The lines of the inscription are transcribed here as they appear at first sight. But the word kutumbiniy is far removed from Ekradalasya with which it has to be taken. Again the word nicartanā is also similarly removed from Tarikasya. Perhaps the engraver intended that the inscription should be read in the following order:—(1) Kutumbiniyā, (2) Gakapalāyā dati is engraved in two lines immediately below Ekradalasya and lines immediately below the first half of the first line may be taken as one section and the passage (1) Arya split up into three sections each consisting of two lines.



Jaina Image from Ramnagar, the year 12.



left arm of the image is missing. The Jina is seated in the dhyānamudrā posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (sic) of a statue of a Tirthamkara, inscribed Śaka-Samvat 10, excavated from the ancient site of a Digambara temple at Ramnagar in Rohilkhand." It is possible that our image is referred to by these words of Dr. Führer.

#### TEXT.

- 1 Sam 10 2 va 4 di 10 [1] ētasya purvvāyām Kottiyātō [ga]ņatō Ba[m]bhadāsi[yā]tō kulātō U[chēna]-
- 2 garitō śākhātō gaņi[s]ya Aryya Puśi[lasya] śiśini Datila . ti Harinan[di]sya bhaginiyē ni[var\*]-
- 3 tanā sāvikānām vaddha[ki]ninam Jinadāsi Rudradēva Dāttāgālā Rudradē[va]sāmi[nā] Rud[ra] . . [Gahami]tra . . . . .
- 4 Kumāraširi Vamadasi Hasti[sē]nā Grahaširi Rud[r]adatā Jayadāsi Mit[r]aširi-

#### Remarks.

- 1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.
- 2. The akshara ki of vaddha[ki]ninam seems to be corrected by the engraver himself from ku.
- 3. The word Dattagala is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bodh Gaya now in the Indian Museum.3

#### TRANSLATION.

. . . . . . . . . .

<sup>1</sup> N.-W. P. and Oudh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

J. A. S. B. Vol. XXXIII. p. 177, and Mitra, Buddha Gaya, p. 192.

<sup>&</sup>lt;sup>2</sup> Vadakino (-vaddžakino) occurs in one of the Sauchi inscriptions (ante, Vol. II. p. 389) in the sense of carpenter. Vadža; in Hindi means 'carpenter.'

<sup>\*</sup> It is also possible that the two names Jinadāsi and Rudradēvā have to be taken as one name Jinadāsi-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.

### V .- INSCRIBED IMAGE OF SAMBHAVANATHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III.), the third Jina, discovered at Mathura during this period. Figures of Rishabhanatha, Neminatha, Parsvanatha and Mahavira have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (chihna) were assigned to the respective Jinas at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanatha from the Kankali Tila mound near Mathura figured in Mr. V. A. Smith's Jaina stupa (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthamkara is seated in the dhyanamudra posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratna symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.1 A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

#### TEXT.

sa[m]vachar[ē] 40 8 va 2 d[i] 10 7 ētasya 1 Mahārājasya Huvakshasya puvayam K[otti]yē [gaņē] Bama[da\*] śakaya Dhujhavalas[ya] śiśin[i]y[ē] Dh[ujha]-2 [si]yē k[u]lē Pachanagariye

[ś]iriy[ē] nivatana

[Bu]dhukasya vadhuye Savatrana (?) potr[i]y[ē] Yasay [e] dana Sa[m]bhavasya protima pra-

4 ta(ti)stape(pi)ta.

## TRANSLATION.

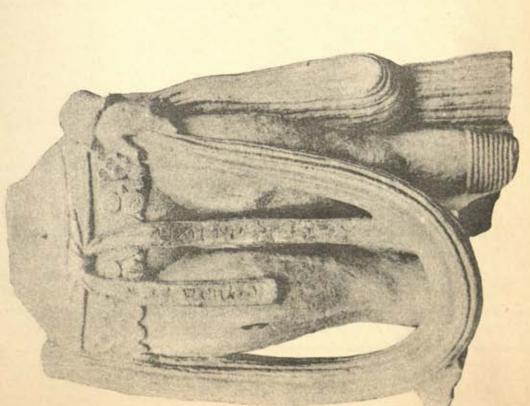
" In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Maharaja Huvaksha; on that (date specified as) above, an image of Sambhava was set up by Yasa, the grand-daughter of Savatrana (?) and the daughter-in-law of Budhuka, at the request of Dhujhasiri (Dhurjasri), the female disciple of Dhujhavala (Dhurjavala) out of the Kottiya-gana, Bama[dā]siya (Brahmadāsiya) kula and Pachanagari (Vajranıgari) šākhā.

## VI .- MATHURA BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

The discovery of this inscription was made known to the public by Mr. Growse in 1870. It was found in one of the Jamalpur mounds2 on the pedestal of an image, most probably of Baddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

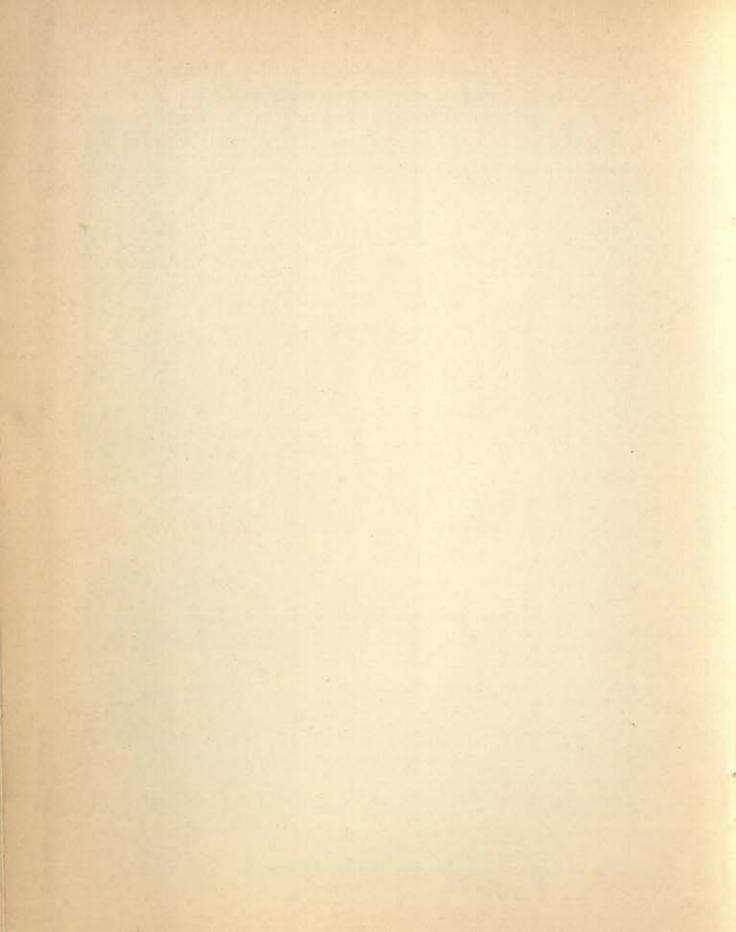
<sup>1</sup> Above, Vol. II. p. 204, No. XX. and p 321, pl. IV; Vol. IX. pp. 244-45. 2 Growse's Mathera, 2nd edition, p. 107.





Inscribed Image from Mathura.

Image of Sambhavanatha, the year 48.



the first two lines are almost illegible. It records the erection of an image by a bhikshu named Buddhavarman during the reign of Huvashka in the fifty-first year of the Kushana era in a temple built by the king himself (Mahīrāja Dēvaputra-vihārē). This temple is most probably the same as that mentioned in a later inscription.\* The characters of the subjoined inscription are very neatly incised.

#### TEXT.

<sup>1</sup> Huvashkasya savatsarē<sup>2</sup> 50 l hamanta māsa 1 l Mahārajasya Dēvaputrasya pu[rvva]yam [bhi]kshuno Buddhavarma[nah]3 d[i]va[sa] . . [as]y[am] [Sakya?] . .

sarva-Buddhapūjartha[m]\* an ē na pratishtapit[a] 2 pratimā parityāgēna<sup>5</sup> Upadhyāyasya Sa[m]ghadāsasya [nirvāņāvā]ptayē=stu [mā]tāp[ita]

. . . . . . . 3 Buddhavarmasya sarva-d[u]khōpaśam[ā]ya sarva-satva-hita-sukhārtha[m] [M]ahārāja Dē[vaputra-vi]hārē,

#### TRANSLATION.

"In the year 51, the 1st month of winter, the . . . . day, on this (date specified as) above,—an image of Sakya[muni?] . . . . . . . (the gift) of the bhikshu Buddhavarman, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of nirvana by the Upadhyaya Samghadasa, and for the cessation of unhappiness for Buddhavarman [and his parents] . . . . . (and) for the welfare and happiness of all beings. In the vihāra of the Mahārāja Dēvaputra."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum " (Jour. and Proc. A. S. B. Vol. V. p. 243) should be corrected in accordance with the foregoing text and translation.

#### Remarks.

1. The king's name is undoubtedly spelt as Huvashka; cf. variants Huvaksha, Hushka, Huksha, etc.

There are no traces of the anusrāra on the stone.

 The possessive case ending is expressed in two ways: —varma[na4] and -varmasya. But it is to be noted that the visarga is not legible.

4. The final form of ma is important, as this is the earliest case known in Northern Indian

inscriptions; above, Vol. I., p. 389, No. XIV.

5. This form occurs in another inscription of the same period (J. B. B. R. A. S. Vol. XX).

## VII .- INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Soythian period, I was struck by the use of the word handt in two dated inscriptions :-

(1) The inscription of the forty-fourth year of Huvishka; and (2) that of the eightieth year of Vasudeva.§

I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245.

<sup>†</sup> The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathura lion capital inscriptions (aste, Val. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

<sup>#</sup> Ante, Vol. I p. 387, No. 9 and Plate,

<sup>5</sup> Ibid. p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion:—

- (1) The first syllable after the word sava[tsa]re has been read by Dr. Bühler as pta or the numerical symbol for 40. But it would be better to take it as a form of the letter a (cf. above, Vol. VIII. plate facing p. 176, i, f.).
- (2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter shta. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter shta better than the facsimile issued with Vol. I. of this Journal.
- (3) The third letter was taken by Dr. Bühler to be ha but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is pa. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive; cf. the ha of Maharaja in the same line.

The word pana occurs in two other Brahmi inscriptions from Mathura published by the late Dr. Bühler. One of them is dated in the year 50 (ante, Vol. II. p. 203, No. XVII), which is preceded by the word pana and the other in the year 52, to which is prefixed the word deāpaṇa (ibid, No. XVIII). In the present inscription we have got ashtapana, which I have rendered by 'fifty-eight.' The word pana is apparently an abbreviation of the Pali paṇasa 'fifty.' In the inscription of the year 80, where the word pana also occurs, according to Dr. Bühler's text, it is a misreading for hamata, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows :-

- 1 Sdha[m]<sup>1</sup> Nama Śara[sa]tama Maharajas[ya] Huvakshasya sa[m]vasare ashtapana gra[sya] masa 3 [da]visa<sup>3</sup> 2 ē[ta]-

#### Remarks.

- 1. This word occurs in many other cognate inscriptions. There is a symbol preceding no of name which I cannot explain.
- Perhaps the word was pronounced davisa as is still the case in Bengal and Assam; read divasa.
- 3. There is an unexplained symbol after the akshara ye. Perhaps it is due to a crack in the stone.

## TRANSLATION.

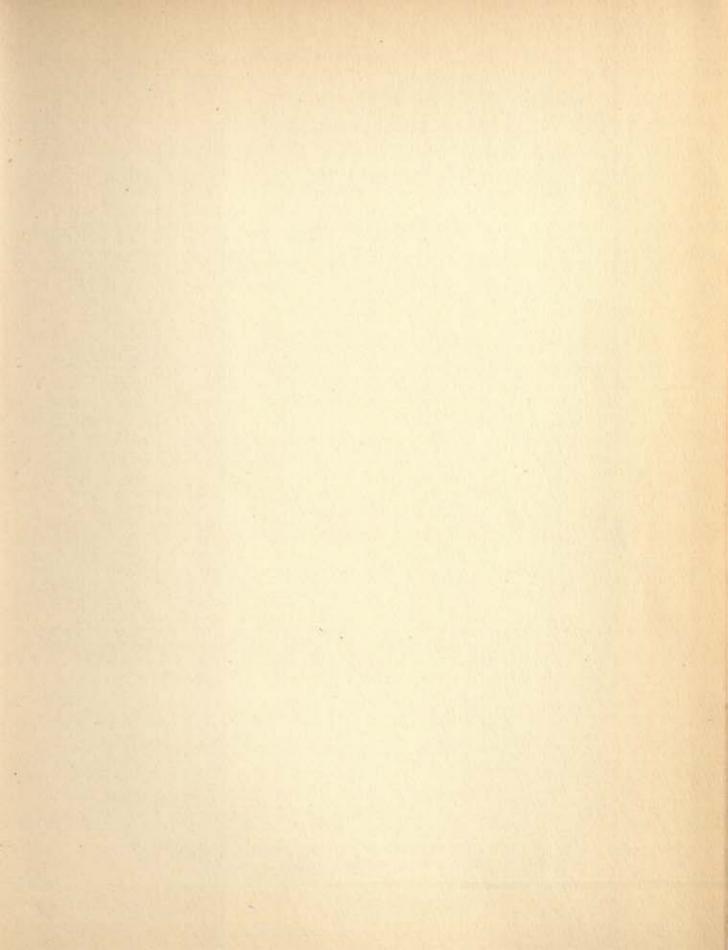
Success! Adoration! In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (date specified as) above, the gift of Nagasēna (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the gana, the Arya-Chēţiya (Ārya-Chēţika) kula (and) the Haritamālakadha (Haritamālagadhī) šā[khā].

# VIII.-INSCRIPTION ON A JAINA IMAGE FROM MATHURA, THE YEAR 71.

The discovery of this image was announced by Dr. Führer in his Annual Progress Report for the year 1890-91 (p. 17) and in his Annual Report of the Provincial Museum for the

<sup>•</sup> Ind. Ant. 1908, p. 51.

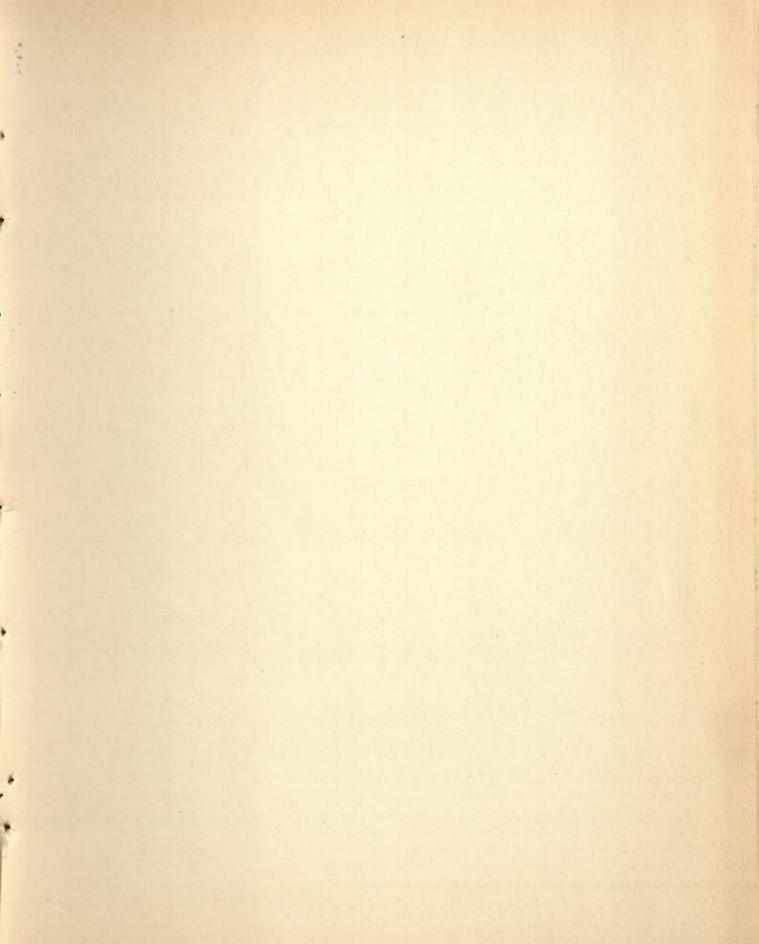
<sup>+</sup> N.-W. P. and Oudh Provincial Museum Minutes, Vol. III. p. 233.



Jaina Image from Mathura, the year 71.



BACK.



Jaina Image from Mathura, the year 71.



FRONT.

year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathura sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

#### TEXT.

- 1 Sa[m] 70 1 va 1 di 10 5
- 2 e (?)taye pavayê ha-
- 3 țiya(?) Muńaśimită (?) ye (?)
- 4 Minirava sushōti dhitu
- 5 H[ēmad]ēva [saya]

#### Remarks.

- 1. The anusvara is indistinct.
- 2. The vowel e is unlike any Brahmi letter but resembles the Kharoshthi va.
- 3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.
- 4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter sia is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps.
- 5. Of more interest is the form sushōti in the next line. The ō in shō is formed by the combination of a and u and the affix ti is quite new. It resembles to some extent the Bengali affix ta as in māmāta, "maternal uncle's son," pisāta, "son of a paternal aunt." The word probably is an apabhramāa of the Sanskrit svasrīyā and the whole phrase most probably means "sister's daughter's daughter."

#### TRANSLATION.

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that (date specified as) above, . . . . of Munasimitä (?) . . . . . . . . . the sister's daughter of Minirava . . . . . . . of Hēmadēva.

#### IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his *Progress Report* for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tirthamkara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an Indo-Persepolitan pilaster in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away." The enigraph records the dedication of some object the name of which is lost, in the 74th year; presumably of the Kushana era.

#### TEXT.

AMA.
A. 1. [Sam 70] 4 gra 1 di 5 Aya Varanatō gaṇa[tō] A. 2. [ku]latō Vajanakaritō śākha[tō] Ayaśirik[ātō] B. 1 nadhanasya vāchakasya śiśiniyē A[ryya]
C. 1. Gahavalāyē paņatidhariyē šišiniyē Aryadāsiyē
C. 2
D. 1 [deva]sya kuṭu[m]biniyē Dharavalāyē dati
D. 2 saśuyē
Remark.
The symbol for seventy is indistinct on the impression, but can be deciphered on the original stone.
TRANSLATION.
(In the year) [7]4, the 1st (month) of summer, the 5th day  the gift of Dharavalā, the wife of  [at the request of]  Aryadāsi (Aryadāsi), the female pupil, who obeys the command of Gahavalā  of  the venerable  female pupil of the preacher  out of the venerable Varana (Vārana) gana, the  Vajsnakari (Vajranagarī) šākhā (and) the Ayaširika (Āryaśrīka) [sambhōga].
XINSCRIBED IMAGE FROM MATHURA, THE YEAR 80.
This image was discovered in the Kankali mound near Mathura (Plates VII and VIII).

This image was discovered in the Kankali mound near Mathura (Plates VII and VIII), and the inscription on it was published by Dr. Bühler (No. 66 of Professor Lüders' List, above, p. 13). This is the other inscription referred to above (p. 113) in which, according to Dr. Bühler, the word hana occurs. On comparing the original with the photo-lithograph published by Dr. Bühler it was found that the words hana va 1 as read by Bühler are nothing but hamava 1, which probably stands for hamata 1.

#### TEXT.

1 Sdhi<sup>2</sup> Maharajasya V[ā]sudēvasya Sa[m] 80 hamava 1 di 10 2 ētasa purvvāyām sā[va]ko [Sa]<sup>3</sup> . . . 2 dhita Sa[m]ghanādhisa<sup>4</sup> (?) vadhuyē Balasya

#### Remark

The second letter of the word hamava is sufficiently clear in Dr. Bühler's facsimile and cannot be anything else but the Brahmi letter ma. It will be observed that the third letter resembles was but the base line does not join the left limb. This too is visible in the photograph. It is due, most probably, to the mason's carelessness.

Above, Vol. I. p. 392, No. XXIV.

<sup>2</sup> Sdhi most probably stands for siddham or siddhi.

The name of the savaka begins with Sa. The second syllable is only partly legible and may be go, but it may also be so or so.

<sup>4</sup> The ā mark is very distinct in the impression.

#### TRANSLATION.

"Success. In the year 80, the 1st (month) of winter, the 12th day, of the Mahārāja Vāsudēva,—on that (date specified as) above, the daughter of the lay hearer Sa . . . . , the daughter-in-law of Samghanādhi (Samghanandin) . . . . . . of Bala . . . . "

#### XI -- INSCRIBED BAS-RELIEF FROM MATHURA, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sandstone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A sevenheaded snake takes the place of the umbrella and shows that it is Pārśvanātha, the 23rd Tīrthamkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a Nāga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.\*

The inscription has already been published by Dr. Bühler+ (No. 75 of Professor Lüders' List, above, p. 15) though Mr. V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

#### TEXT

#### Remarks.

- The year is most certainly 99, as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the J. R. A. S. 1905, p. 152.
- 2. The second of the symbols denoting the date was taken by Dr. Bühler to be S, but it is similar in all respects to the symbol for six; cf. above, Vol. I., p. 388, No XII.
- 3. The reading of the third syllable is certain though the cross-bar of sa is not distinct in the impression.
  - 4. I have not been able to make out the aksharas preceding the word grahadatasya.
- 5. The smaller inscriptions are most probably labels and as such are unique among the Mathura sculptures of this period. Their Sanskrit equivalents are given in Dr. Führer's Annual Report for 1890-1 (p. 3). The bas-relief has not been explained as yet.

<sup>\*</sup> Jaina Stupa, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

<sup>†</sup> Ante, Vol. I. p. 392, No. XXII.

I [On the plate the reading appears to be Dhamadharave.-Ed.]

#### TRANSLATION.

"Success. In the year 99, the 2nd (month) of summer, the 16th day,—at the request of Dhamaśiri (Dharmaśrī), the female pupil of . . . . Aryya Sura (Arya-Sura) . . . . . out of the Koţţiya gaṇa, the Thaniya (Sthīnīya) kula and the Vaïra (Vajrā) śākhā."

"The sinless merchant Vijā (Vidyā)." "The ascetic Kana (Krishna)."

#### XII .- INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathura school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathura.† The epigraph is of some interest, as it contains the word some [ika] "goldsmith," which occurs only once in cognate inscriptions.‡ Unfortunately the word is not completely preserved. The vowel a which is comparatively rare occurs in this record.

#### TEXT.

#### TRANSLATION.

. of Utara (Uttara), the goldsmith, the son of Goti (Gaupti).

## XIII .- INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Sodasa which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to  $3\frac{1}{2}$  inches in height. The inscription has apparently suffered after its removal to the Museum, as the word upathāpita read by Dowson is no longer complete.

#### TEXT.

A.

. ñavan[ê] Srikandō¹ (?) stakē² [v]ihārē Kakaṭikānam pachanah³ niyataka⁴ . nāña (?) travastussi⁵ samkkālayitavyah Sanghaprakitēhi vyavahārihi [u]pa[ṭha]

B

- 1 [Bu\*]d[dha]rakshita—Jivaśiri—Buddhadāsa—Sangharakshit[a]
- 2 Dharmmavarmma Buddha . . su[khā] la . . . . .

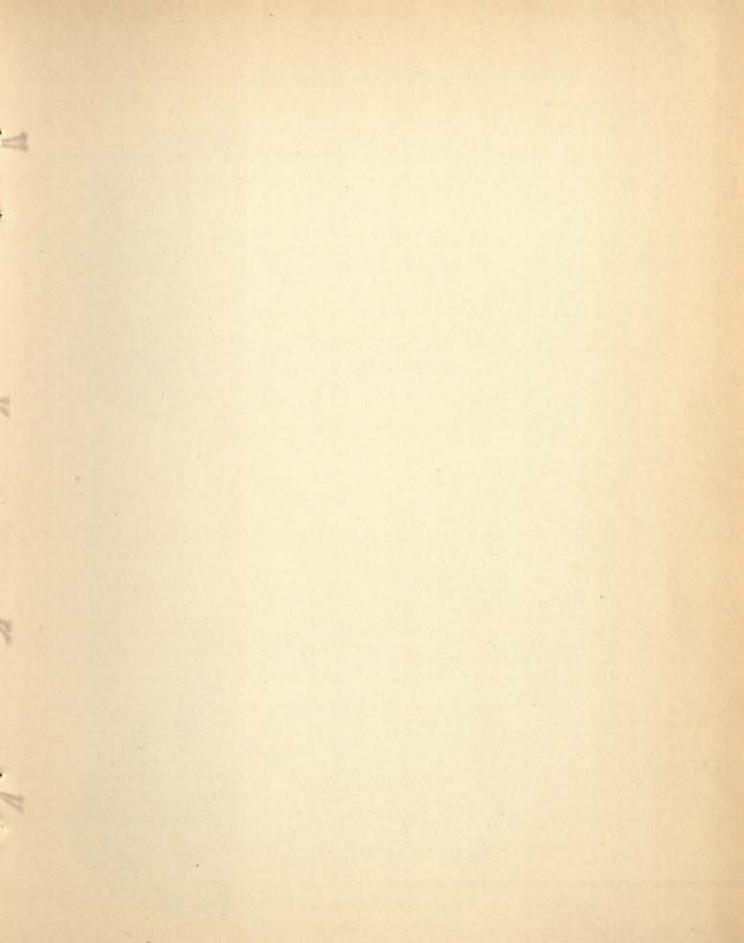
#### Remarks.

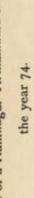
 The word may be taken to be kanthē but a Śrāvasti inscription (above, Vol. VIII., p. 181) shows an identical form for nda.

<sup>+</sup> Above, Vol. II. p. 198, No. 1.

<sup>2</sup> Above, Vol. I. p. 397, No. XXXV. and Ind. Ant. Vol. XXXIII. p. 150, No. 27.

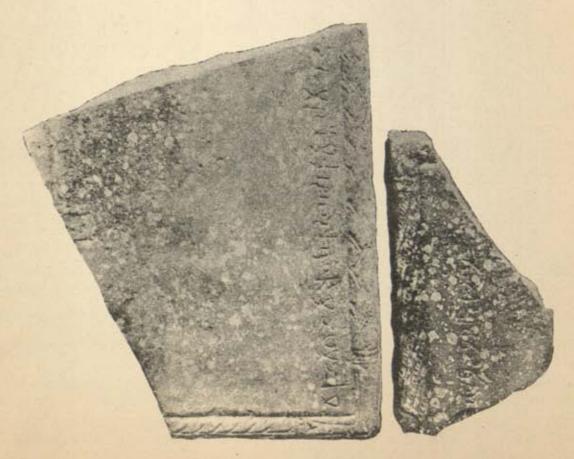
<sup>§</sup> J. B. A. S. (N. S.) Vol. V. p. 188, No. 28.







Inscribed pavement Slabs.



W. GRIGGS & SONS, LTD., COLLOTYPE.

V. VENKAYYA.

2. The lower part of the letter sta is damaged. The word may be read as svaka.

3. The visarga is distinct but it may also be a punctuation mark.

4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an e mark, but possibly it is due to the mason's carelessness.

5. The reading of these six syllables is uncertain. The inscription contains some peculiar

words and so I shall have to leave it untranslated.

## XIV.—INSCRIBED IMAGE FROM MATHURA, THE GIFT OF PUŚABALA.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (Jaina Stupa, p. 56, plate XCIX) the sculpture was discovered in the Kankali mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

#### TEXT.

- -1 Puśabalāyē dānēl Dhama-
- 2 vadhakasa [bha]yāyō.

#### TRANSLATION.

"The gift of Pusabala, the wife of Dhamavadhaka (Dharmavardhaka)."

## XV .- FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.2 The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar sculpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Luders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The only difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.3 This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

#### TEXT.

## Gösalasya dhita Mitraya [danama].

1 Read danam.

In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

<sup>\* [</sup>How the chisel marks are explained by the mortise holes is not apparent. - Ed.]

#### TRANSLATION.

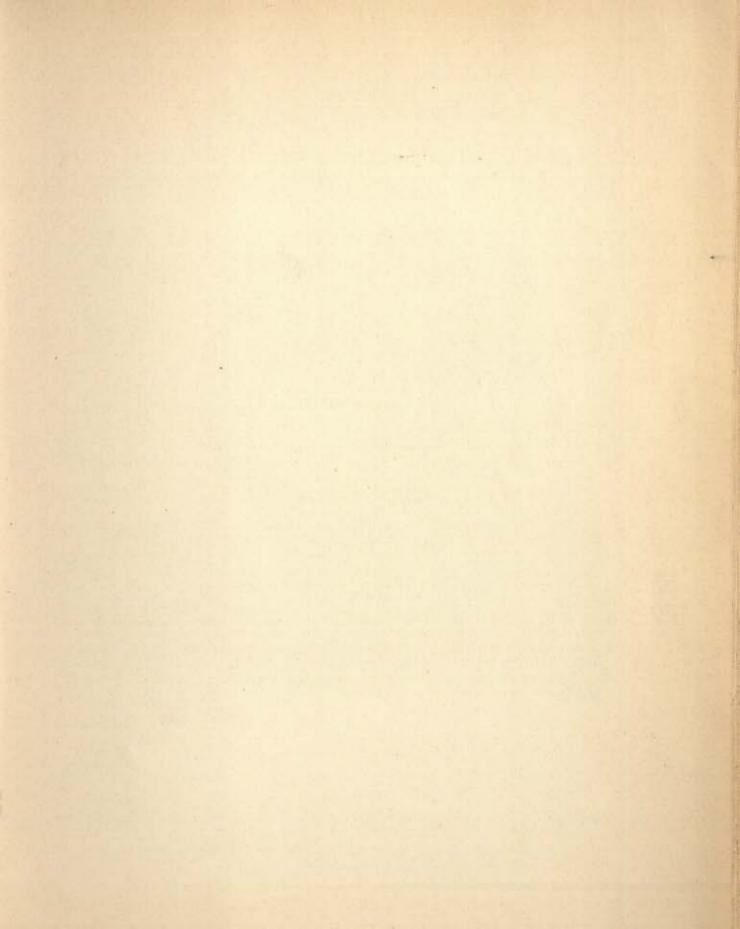
" [The gift] of Mitrā, the daughter of Gōśāla."

# XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM RAMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

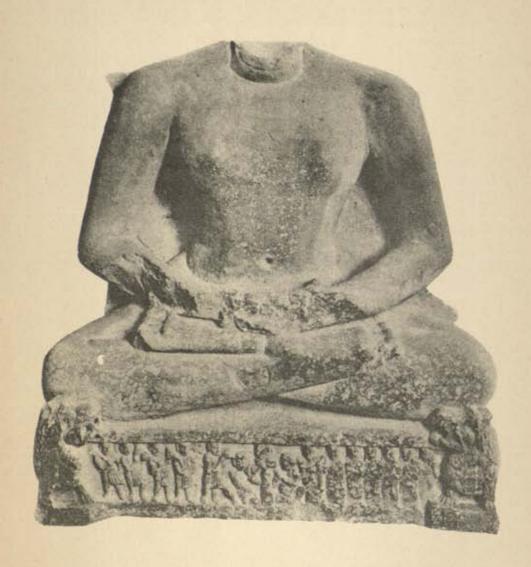
of [Adhi]chchhatra. The inscription consists of a single line.
TEXT.
1
TRANSLATION.
naka gana (gana) of Dhananyana  [Adhi]chchhatra
XVII.—FRAGMENT OF A TABLET OF HOMAGE.
This fragment was found in one of the entrances to the Brahmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushana period.
TEXT.
1 [Amogha]dattasya bharyāye Kō[ts]īyē 2 [pratisṭhā]pita Arahamta pu[jāyē].
TRANSLATION.
"[A tablet of homage] was set up by the wife of [Amogha] datta,
A photograph and a full description of HOMAGE FROM MATHURA.
A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler. The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archeological Survey, Northern Circle.
TEXT.
1
TRANSLATION
of a tablet of homage [was dedicated] the daughter-in-law

<sup>1</sup> Above, Vol. II. pp. 311-313.

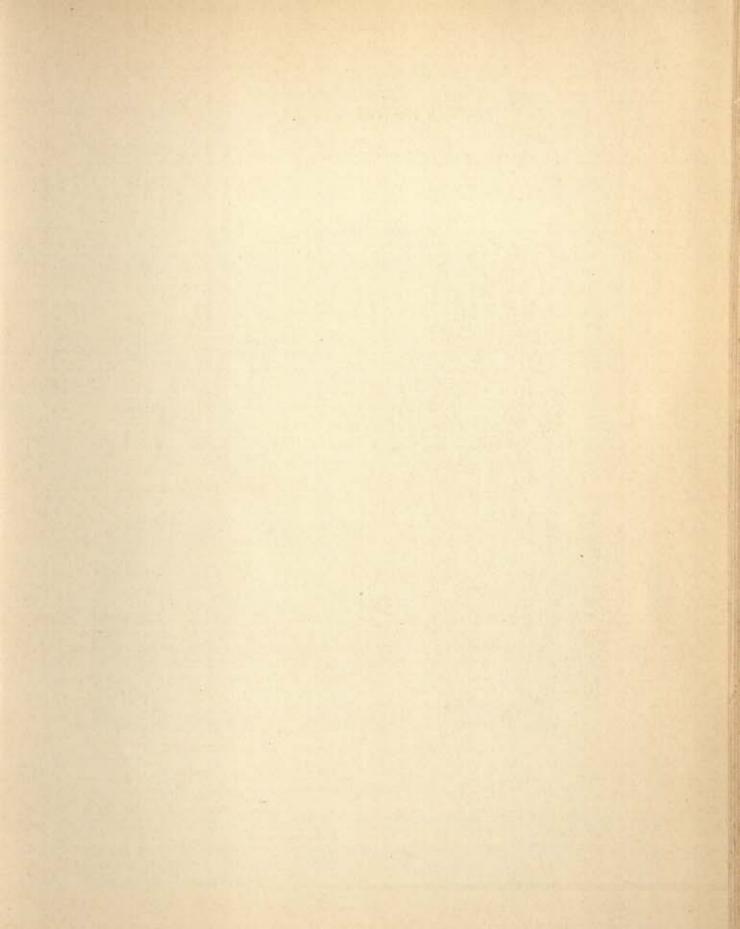


Inscribed Images of the Scythian Period.—Plate VII.

Jaina Image from Mathura, the year 80.



FRONT.



Jaina Image from Mathura, the year 80.



BACK

#### XIX.-FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, vis. natti and pau[ttra].

#### TEXT.

#### TRANSLATION.

## XX .- INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, viz. by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

#### TEXT

### XXI.-INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

#### TEXT.

Buddhadēvasya kuṭumbiniyē Buddha pratim[ā]

#### Remarks.

- 1. There is a superfluons e stroke over the first letter bu.
- 2. The form of va is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of na, ta and ya are convincing proofs of the age of the inscription.

#### TRANSLATION.

## No. 24 .- DATES OF CHOLA KINGS.

BY ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

#### A .- RAJADHIRAJA I.

161.— In the Nāgēśvara temple at Kumbhakōṇam.

- 1 Svasti śri [II\*] Tinga-

<sup>[</sup>For the use of the word naptri in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]

<sup>&</sup>lt;sup>3</sup> No. 14 of the Madras Epigraphical collection for 1908.

. . . . . kov = Irājakēšariy-e[na]-55 lågi . . . . . . . . . . . . . . . Udaiyār śri-Vijairā[j]ēntradēvar[ku] yāņdu 36 āvadu . . . . . . . . . . . . . . . ivv-āttai Magara-nā[ya]rru 58 [a]para-paksha[ttu dvi]dhi(ti)y[aiya]m Budan-kilamaiy[u]m perra Ayilê-59 yattin nangu.

" In the 36th year (of the reign) of the lord, the glorious Vijairajendradeva (Vijava-Rājendradēva) . . . . having been called king Rājakēsarin,- on the day of Āślēshā, which corresponded to a Wednesday and to the [second] tithi of the second fortnight of the month of Makara in this year."

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A.D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second tithi of the second fortnight of Pausha was current, and it lasted for 19 h. 12 m. Aslesha was the nakshatra at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhanta 6 h. 49 m. later.

In his Annual Report for 1907 Mr. Venkayya states his opinion (para. 56) that Rājādhirāja I, lived till A.D. 1057-58 with his younger brother Rājēndradēva as co-regent towards the close of his reign. We have now two dates at least of Rajadhiraja I. later than the accession day of his successor, viz. Kielhorn's No. 35 (above, Vol. VI, p. 22) and the present one; and we learn from the latter that Rajadhiraja I, lived till at least the end of A.D. 1053.

### B .- VIKRAMA-CHOLA.

## 162.— In the Uttaravēdīśvara temple at Kuttālam.

- 1 Svasti śri [||\*] Pū-mālai puṇaindu . . . . . . 2 . . . . . . . Tiribuvanachchakkara-
- 3 vattigaļ śri-Vikkirama-[Ś]oladēvarku(varkku) yandu mūngavadu Ma-
- 4 gara-nāyarru apara-paksbattu šattamiyum Tinga[t]-kalamaiyum perra [A]tta-
- 5 [t\*]tu nal.

"In the third year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladeva,- on the day of Hasta, which corresponded to a Monday and to the seventh tithi of the second fortnight of the month of Makara."

This date is irregular. Kielhorn has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh tithi of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh tithi the nakshatras were Chitra and Svati. The fifth tithi, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara. The tithi lasted for about 23 h, 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhanta, 5 h. 7 m. after mean sunrise; but according to the usual custom the day would have been called, not Hasta but

It is possible that the seventh was wrongly quoted for the fifth tithi; but the date is doubtful in any case.2

<sup>1</sup> No. 491 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Mr. Venkayya assures me that in the original the word sattami is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th tithi was quoted by mistake for the 5th.

#### 163.— In the Uttaravēdīšvara temple at Kuttālam.1

- 1 T[i]r[i]buvanachchakkaravattiga[!
- 2 śri-Vi]kkirama-Soladevarku
- 3 yandu ainjavadu Singa-ņā(nā)-
- 4 [ya]rru pūrvva-pakshattu trayo[da\*]-
- 5 siyum Budan-kilamaiyum per-
- 6 [ra] Attattu nāl.

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva, — on the day of Hasta, which corresponded to a Wednesday and to the thirteenth tithi of the first fortnight of the month of Simha."

This date is irregular. Simha in the fifth year of Vikrama-Chola fell in A.D. 1122. On Wednesday, August 16th of that year, which was the 20th Simha, the twelfth tithi of the bright fortnight of Bhādrapada ended and the 13th began about 16 h. 5 m. after mean sunrise; but the nakshatras during those two tithis were Uttarāshāḍhā. Abhijit and Śravapa. It is useless to go into further details. A comparison of this date with Kielhorn's No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of Ārdrā, which corresponded to Monday, and with the eleventh tithi of the second fortnight of Śrāvapa in solar Simha in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than Ārdrā cannot possibly fall under the nakshatra Hasta.

On the supposition that in the original the quoted nakshatra might have been Avittattu instead of Attattu, i.e. Dhanishthä instead of Hasta, the date still works out incorrectly. The thirteenth tithi of the first fortnight of Bhadrapada in solar Simha in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on Thursday, August 17th, A.D. 1122, with the nakshatra Dhanishthä; but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the 'day of Dhanishthā' was Friday.<sup>2</sup>

#### 164,- In the Uttaravēdīšvara temple at Kuttālam.3

- 1 Sva[sti] śr[i] [||\*] Pū-mādu puṇara . . . . . . . . . . .
  - 2 . . . . . . . . . Tiribuvanachchakkaravattiga[l
  - 3 śri-Vik]k[i]rama Śoladēvarkku yāndu āgāvadu Sin[ga-nāyaggu apara] pakkattu [piradaśi]-
  - 4 kamum<sup>4</sup> [Vi]yāļa-kkilamaiyum-āṇa [Śa]d[aiya]ttu nāļ.

"In the sixth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Śatabhishaj (?), which was a Thursday and [the thirteenth tithi?] of the [second] fortnight of the month of Simha."

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chōla, and probably, almost certainly, to the month Simha. It is not certain which lunar fortnight is referred to. The day was Thursday; but the nakshatra can only be guessed at from two unmutilated aksharas. These are "-d . . ttu." The word which follows pakkattu is guessed to be piradasikam from the final akshara '-kam,' and

<sup>1</sup> No. 490 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> Since the text was in print Mr. Venkayya has examined the original and found that attatta is quite clear. The date remains unsatisfactory. The day in Simha in the year in question which corresponds to the makshatra Hasta is August 7th A.D. 1122. At sunrise on that day, the third tithi of the bright fortuight was current. But the week-day was Monday, not Wednesday.

<sup>\*</sup> No. 489 of the Madras Epigraphical collection for 1907.

<sup>\*</sup> The nearest approach to this word in Sanskrit is pradoshaka, which denotes the evening of the thirteenth tithi in a lunar fortnight.

from this it has been assumed that the tithi in question was the thirteenth of the fortnight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th, was the sixth year of Vikrama-Chōla, in the month Simha, the thirteenth tithi of the first fortnight fell on a Monday and all the thirteenth tithi of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the nakshatra, to see what days corresponded with Satabhishaj in that month of Simha. By the equal space system Satabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirteenth day of Simha. On that Thursday the first tithi of the second fortnight began 4 minutes before mean sunrise and lasted all day.1 By the system of Garga Satabhishaj expired 3 h. 20 m., and by the Brahma-siddhauta 4 h. 24 m., after mean sunrise. There was no other Satabhishaj in that month of Simha.

Now this day Thursday, August 9th, A.D. 1123, exactly fits the elements of the given date if in the original the word following "pakkattu" was not piradasika (for pradoshaka) but some word implying the first tithi of the second fortnight.2

#### 165 .- In the Uttaravēdīšvara temple at Kuttālam.3

- 1 Svasti śri [II\*] Tiribuvanachchak-
- 2 karavattigal śr[i]-Vikkirama-Sō-
- 3 laděvarku yap[du] etta[vadu Magara]-nāyarru pūrvva-pakshattu na-
- 4 vamiyum Sani-kkila[mai]yum [p]erra [A]nulatti=nāl.

"In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladeva, -on the day of Anuradha, which corresponded to a Saturday and to the ninth tithi of the first fortnight of the month of [Makara]."

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regual year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and nakshatra. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chola corresponding to the ninth tithi of the first fortnight in each month, and without success. The nearest approach was in the month Simha. The eighth tithi of the first lunar fortnight of Śrāvaņa in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of Simha, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth tithi began, viz. at about 7-15 P.M. on the Saturday. But according to the equal space system, the nakshatra, which had been Anuradha up to about 5-4 P.M. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyeshtha; so that Annradha had expired 2 h. 11 m. before the ninth tithi began. Using the system of Garga the result is the same. By the Brahma-siddhanta the nakshatra Anuradba expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth tithi of Makara fell on a Monday and Tuesday, with the nakshatras Bharani and Krittika.

The date cannot be depended upon.4

<sup>1</sup> Except for 34 m. before mean sunrise on the Priday.

<sup>2</sup> Mr. Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following pakkatts may be pira[pi]digam, which may be meant for piratipadigam, i.e. pratipat, 'the first fifth: I think therefore that the date given in the last paragraph may be accepted.

No. 492 of the Madras Epigraphical collection for 1907.

<sup>.</sup> Mr. Venkayya tells me, since the above was in print, that no reading but makara is possible for the solar month. In that mouth, in the eighth year of Vikrama-Chōja, the day of Anuradhā was Tuesday, corresponding to January 19th A.D. 1126, at sunrise on which day the minth tithi of the second fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the day mentioned may be the one intended. But

#### C.-KULOTTUNGA-CHOLA II. (?)

### 166.—In the Saumyanāthasvāmin temple at Nandalūr.

"In the eighth year (of the reign) of king Vīra-Rājakēsarivarman alias the emperor, the glorious Kulöttunga-Chōladēva,—on the day of Sivarātri, which was (a day of) Śravana, a Friday and the fourteenth tithi of the second fortnight of the month of Kumbha in the eighth year (of the reign) of the glorious Kulöttunga-Chōladēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulöttunga-Chōla I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulöttunga-Chōla III.

For the reign of Kulöttunga-Chōla II., whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōla and proceded Rājarāja II., I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulöttunga-Chōḍa" is shown by the Chellūr plates (Ind. Ant. XIV. 55 ff.) to be identical with this Kulöttunga-Chōḷa II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135—1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

- 1. The Kumbha-samkrānti of Kaliyuga 4238 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth tithi of the second fortnight of Māgha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-samkrānti occurred 5 h. 51 m. later. As to the nakshatra it was Śravana at mean sunrise on the Friday and until 21 h. 30 m. later; Śravana was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth tithi which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth tithi of the second fortnight, the Śivarātri festival and the Śravana nakshatra, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial samkrānti did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, viz. of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.
- 2. The Kumbha-samkranti of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth tithi of the second fortnight of Magha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the

<sup>1</sup> No. 572 of the Madras Epigraphical collection for 1907.

Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festal Days, I find that the Mahā-Śivarātri festival of the 14th krishna of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the nakshatra. The nakshatra Śravaṇa had expired 3 h. 9 m. before mean sunrise on that Friday, 1 and during the whole of Friday, including the Śivarātri moment of midnight, the nakshatra was Dhanishthā.

3. On the twelfth day of Kumbha, Kaliyaga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth tithi of the second fortnight of Magha expired 13 h. 58 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Magha, was the day of the Mahā-Śivarātri festival; and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigba, but Śiva began at 9-4 p.u. and was current at midnight. The nakshatra Śravana expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.

4. On the twenty-fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth tithi of the second fortnight of Māgha, which was a Mahā-Śivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The nakshatra Śravaṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling nakshatra was Dhanishṭhā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the nakshatra had been quoted as Dhanishṭhā and not Śravaṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulottunga-Chōla II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, viz. Friday, February 4th, A.D. 1144. The Chellūr grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.

## D.—RAJADHIRAJA II. (?)

167.—In the Saumyanāthasvāmin temple at Nandalūr. 3

1 Sva[sti] śri [II\*] Rājādhirājadēvarku yā[ndu 1]2āvad-āna Hēmalambi-samvat-sarattu Magara-nāyarru pū[rvva]-pakshattu [pra]thamaiyam(yum) Śani-kkilam-aiyum perra Aviṭṭattu nāļ.

"In the [1]2th year, which was the (cyclic) year Hēmalamba, (of the reign) of Rājādhirājadēva,—on the day of Śravishṭhā, which corresponded to a Saturday and to the first tithi of the first fortnight of the month of Makara."

<sup>1</sup> This by the equal space system and Garga. By the Brahma-siddhanta, Sravana expired 1 h. 42 m. before

<sup>2</sup> But see below, No. 190.

No. 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēm lamba from A.D. 997, which was the twelfth regnal year of Rājarāja-Chōja I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the fifteenth and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the fifteenth year of Rājādhirāja II. corresponding to Saturday, January 21st, A.D. 1178, which was the 28th day of Makara. On that day, at mean sunrise, the first tithi of the first fortnight of Māgha was current, and the nakshatra was Śravishṭbā. The tithi ended 20 h. 28 m.; and the nakshatra, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulöttunga-Chōla III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words kaḍal śūlnda.

#### E.-KULOTTUNGA-CHOLA III.

#### 168.—In the Airāvatēśvara temple at Maruttuvakkuḍi.2

1	Sva[sti] śr[i]: 6_ Puyal [vāyttu]
10	kō=Ppāra-
11	kē[śariparu]mar=āṇa Tiri[bu]vaṇa[chcha]kkaravartti
	5da rulina
12	śri]-Kulottunga-[Ś]o[la]devarkku [iyā]ndu patt[āvadu] Ka[r]-
13	kadaga-nāyagru pārva-paksha-ttuvādešiyu[m*] [Śa]ni-kkilamai[yum] pe-
14	rra Mûlattu nāļ.
	" In the tenth (year) (of the reign) of king Parakesarivarman alias the emperor

"In the tenth [year] (of the reign) of king Parakësarivarman alias the emperor of the three worlds, the glorious Kulottunga-Choladëva, who was pleased to [take Madurai]—on the day of Müla, which corresponded to a [Saturday] and to the twelfth tithi of the first fortnight of the month of Karkaṭaka."

The date corresponds to Saturday, July 18th, A.D. 1187, which was in the tenth year of Kulottunga-Chola III. On that day the twelfth tithi of the bright fortnight of Śrāvaṇa began 9 m. before mean sunrise. The nakshatra at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkaṭaka.

## 169.- In the Manikanthēśvara temple at Kāṇippākkam.4

1 Svasti śrī [#\*] Kulöttunga-Śoladevagku [yāŋ]du pannirandāvadukku Śagaraiyandu āyiratt-oru-nūgg-irandil Uttarāyana-sankramatt-angu Tingal-kilamaiyum Pūśamum pega nāļ.

"In the twelfth year, (which corresponded) to the Saka year one thousand one hundred and two, (of the reign) of Kulöttunga-Chöladeva,—on the day of the Uttarayana-samkranti, the day which corresponded to (the nakshatra) Pushya and to a Monday."

The date is inaccurate for Saka 1102, but is perfectly accurate for Saka 1112, in which year the Uttarayana-samkranti fell in the twelfth year of the reign of Kulottunga-Chola III.

<sup>1 [</sup>The second digit of the date is quite distinct in the original and cannot be read as 5.—Ed.]

No. 393 of the Madras Epigraphical collection for 1907.
The original is damaged here: restore gaf Maduras kon

<sup>\*</sup> No. 60 of the Madras Epigraphical collection for 1907.

焰

It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulöttunga-Chola III. the Uttarayana-samkrānti of Saka 1112 occurred on Monday, December 25th, A.D. 1189, at 5 h. 55 m. after mean sunrise. The nakshatra at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhanta 21 h. 26 m. after mean sunrise on that day.

### 170.— In the Śivayōganāthasvāmin temple at Tiruviśalūr.1

- 1 Svast[i śri]: 6 T[i]ribuva[na]chchakkara[va]tt[i] Madurai[y]um [P]āndi[yan] mudi-tta[laiyu]n=gondarulina śr[i]-Kulo[ttunga-Śola]dēvarkku yāndu pa[d]in-ēlāvadu Kumbha-nāya[x]xu a[para-pa]kshattu pradamaiyum [Śani]-
- 2 kkilamai [p]erra Ani[lat]tu [n]ā].

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Chöladeva, who was pleased to take Madurai and the crowned head of the Pandya,—on the day of Anuradha, which corresponded to a [Saturday] and to the first tithi of the second fortnight of the month of Kumbha."

The regnal year of Kulöttnaga-Chola III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first tithi of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the nakshatras during that day were Maghā and Pūrva-Phalguni. On Saturday, a week later, vis. February 4th, the nakshatra was Anurādhā, and if for 'first' tithi we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.<sup>2</sup> It is possible that the date is genuine and incorrect only in giving the wrong nakshatra.<sup>3</sup>

It would be irregular for the seventeenth regual year of Kulöttunga I. As for Kulöttunga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

No. 353 of the Madras Epigraphical collection for 1907.

The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A.D. 1195, the eleventh day of the bright fortnight of Mägha had only 9 minutes to run. February, was the date given in the text. Sixteen days after this, etc. on the 21st Kumbha or the 13th that could not have had Anuradhā for its nakshatra; so it is clear that the record is intrinsically wrong.

1 The reading is pradamai, first, beyond all doubt—Ed.

#### 171.- In the Saumyanāthasvāmin temple at Nandalūr.

Kulattunga-Soladevark-ifyan]du 24avud(avad)-ana Dun-1 [S]vasti śri [II\*] Rishabha-nāyar[ru] pūrvva-pakshattu tritif vai | vu m\* ] dubhi-samvatsarattu Velli-kkila[m\*][ai]-

2 yum perra Mrigasisha[tta](sirshattu) nāl.

"In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulottunga-Choladeva,-on the day of Mrigasirsha, which corresponded to a Friday and to the third tithi of the first fortnight of the month of Rishabha."

This date is quite regular. The 24th year of Kulottunga-Chola III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the Měsha-samkranti on 24th March, A.D. 1202. On the second day of the solar month Vrishabha, which corresponded to Friday, April 26th A.D. 1202, the third tithi of the first fortnight of nija-Vaisakha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the nakshatra Mrigasirsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhanta 11 h. 20 m. after mean sunrise.

## 172.— In the Ömkäresvara temple at Kuttalam.

. Tiribuvanachcha-16\_ Svasti śri [ll\*] Puyal va[y\*][ttu]3 kkaravatt[i]ga[1 Madu]r[ai]yum Ijamum Pandi[yan] mu[di-t]talaiyun-gondaruliya [śri]-[Kulottunga\*]-Sola[de]va[rku] [yāņ\*]du 2[5 a]vadu M[i]na-naya[r]ru pratha[mai]yu[m] Na[yazzu-k]k[i]ia[m]ai[yum] pūrvva-pakshattu Aśvati]-nāl.

"In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulöttunga]-Chöladeva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pandya, -on the day of [Asvini], which corresponded to a [Sunday] and to the first tithi of the first fortuight of the month of Mina."

The date corresponds to Sunday, March 15th, A.D. 1203, which was the 22nd day of Mina. On that day, at mean sunrise, the tithi was the first of the bright fortnight of Chaitra, though this tithi expired 1 h. 12 m. later. By all systems the nakshatra Asvini had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulottuoga-Choja III.

## 173.- In the Ömkäresvara temple at Kuttalam.

1 6L Hara: 6L Svasti śri [ll\*] Puya[1] váyttu . Tir[i]buvanachchakkaravatt[i]gal Madu[r]ai[y]um Ilamum Pāndiyan mudi-[tta]laiyun-gondaruliya śr[1]-Kulotsuo[ga-Ś]olade[varkku y]āņdu 25avadu Magara-[nāyaggu] . panjamiyum San[i]-kk[i]la[m]ai[yu]m pe[gra] Uttirattu -[pa]kshatta n[āl].

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Chöladeva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Paudya .- on the day of Uttara-Phalguni, which corresponded to a Saturday and to the 5 fortnight of the month of Makara," fifth tithi of the

No. 601 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 482 of the same collection.

The original is damaged here. Between ea of eayttu and the next word there is space only for two aksharas.

No. 479 of the Madras Epigraphical collection for 1907.

The original is completely damaged. It is therefore impossible to say if the fortnight was the first (purva) or the second (apa:a).

The original inscription must have recorded the fifth tithi of the second fortnight. This tithi, in luni-solar Pausha, fell on Saturday, 4th January, A.D. 1203, which was the 10th day of Makara in the 25th year of Kulottuoga-Chola III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the nakshatra was Uttara-Phalguni, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhanta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth tithi of the first fortnight (of Magha) fell on a Sunday and the nakshatra was Uttara-Bhadrapadā; so this was not the date in question.

### 174.—In the Ömkärēśvara temple at Kuttālam.1

- 1 Hara 6 Svasti śri [II\*] Puyal [v]ayttu . . . . Tir[i]buvanachchakkaravattigal [Ma]duraiyum Ilamum Pandiyan mudi-ttalaiyun=gondaruli[ya] śri-Kulöttunga-Söladévarku 25[a]vadu Mina-nāyarru pūrvva-pakshattu yandu panjami-
- 2 yum Budan-kilamaiyum perra Rosan[i]-nāl.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Choladeva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pandya, -on the day of Rohini which corresponded to a Wednesday, and to the fifth tithi of the first fortnight of the month of Mina.

The date regularly corresponds to Wednesday, March 19th, A.D. 1203, which was the 25th day of Mina, and on which day the fifth tithi of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The nakshatra at mean sunrise was Rohini by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhanta 14 h. 37 m. after mean sunrise.

## 175.—In the Panchanadeśvara temple at Mayavaram.

- 1 & Sust[i](svasti) śr[i] [||\*] T[i]r[ibuvanach]chak[karava]tt[i]gal
- 2 Maduraiyum Îlamun-Garuvurum [Pa]ndiya-
- 3 n mudi-ttalaiyun=gondaru][i]ya [śri-Ku]-
- 4 löttunga-[S]ö[lad]ē[varku y]andu
- 5 [i]rabattaiñjā[vadu Magara-n]ayarru pūr[va-
- 6 pa]kshattu śaduttaś[i]yum Tinggat(tingat)-kilamai-
- 7 yum perra [Puņarpūśa]ttu nāl.

"In the twenty-fifth year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Chōladēva, who was pleased to take Madurai, Ilam (Ceylon), Karuvūr and the crowned head of the Pandya, -on the day of [Punarvasu] which corresponded to a Monday and to the fourteenth tithi of the first fortnight of the month of [Makara]."

This date would have been perfectly accurate if the fifteenth tithi of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.3 In the twenty-fifth year of Kulottunga-Chola III. this date corresponds to Monday, December 30th, A.D. 1202, which was the fifth day of Makara. On that day, the fifteenth tithi of the first fortnight of Pausha, which was current at mean sunrise, ended 12 h. 23 m. later; the nakshatra being Punarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8 h. 3 m. by the Brahma-siddhanta. The fourteenth tithi expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

<sup>1</sup> No. 484 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 381 of the same collection.

<sup>\*</sup> Dr. Kielhorn has noticed several similar instances of misquotation of tithis during this reign (see footnotes to his list in Vol. IX. p. 220).

the nakshatra Ardra was current, ending (and Punarvasu beginning) 11 h. 36 m. later. But by Garga and the Brahma-siddhauta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

#### 176.—In the Panchanadesvara temple at Mayavaram.

- 1 ||-Svasti śr[i] [||\*] [Tri]bhuvanachchakkaravar[t]-
- 2 tigal Maduraiyum Ila[mu]n=Ga-
- 3 [ruvūrum Pāp]di[ya]n [mu]di-tta[lai]yu-
- 4 [n]=gondaruliya [śri]-Kulōt[tu]-
- 5 n[ga]-So[la]devarkku yandu [25]-
- 6 vad[u] Magara-[n]ā[ya]rru p[ū]r[va-paksha]ttu śa[du]r-
- 7 <sup>2</sup>[tteśi] . . . . . .
- 8 Pu[nar]pūśa[t]tu [n]ál.

"In the [25]th year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Choladeva, who was pleased to take Madurai, Ilam (Ceylon), [Karuvūr] and the crowned head of the Pandya,-on the day of Punarvasu [fourteenth tithi] of the first fortnight of the month of Makara.'

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday"; but this is unlikely, since the nakshatra Punarvasu could only be connected with the Sunday by the systems of Garga and the Brahmasiddhanta; and then only for 31 m. before mean sunrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D. 1202, and that the tithi should have been entered as the fifteenth.

## 177.-In the Panchanadesvara temple at Mayavaram.3

- I 🕰 Su[sti](svasti) śr[i] [#\*] T[iri]b[u]vanaśakka[rava]tt[igal Maduraiyum] I-
- 2 lamun-Garavu[ru\*]m Pandiyan mudi-ttalaiyun-[go]nda-
- 3 [ruliya śri]-Kulöttunga-Śo[ladéva-
- 4 rku y]andu 25[va]du Maga[ra-nāyarru]=
- 5 ppūrva-pakshattu śadurt[teśiyum Tinga]-
- 6 l-kilamaiyum perra P[u]narpūšattu n-
- 7 al.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Chöladeva, who was pleased to take [Madurai], Ilam (Ceylon), Karuvur and the crowned head of the Pandya, -on the day of Punarvasu, which corresponded to a [Monday] and to the fourteenth tithi of the first fortnight of the month of Makara."

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

## 178.—In the Saumyanāthasvāmin temple at Nandalūr.4

- 1 Jayanti . . . . . . . . . . . . . Maduraiyum Pandiyan [mudi]-ttalaiyun= gondaruļ[i]ya T[i]r[ibuvaņa]chchakravattigaļ śrī-Ku[l]ōttunga-Śoladova[r]k[u 2 yā]ndu 3[1]āvad=āṇa Suk[la]-samvatsa[ra]ttu apara-pakshattu [pra]thamai[yuñ]= Jev[v]āy-kkilamaiyun-Jodi[yu]m perra Sittirai-vishuvin podu.
  - No. 383 of the Madras Epigraphical collection for 1907.
  - <sup>2</sup> Line 7 is very badly damaged and it is not possible to make out the week day.
  - 2 No. 380 of the Mailras Epigraphical collection for 1907.
  - \* No. 582 of the same collection.

"In the 3[1]st year, which was the (cyclic) year Sukla, (of the reign) of the glorious Kulōttunga-Chōladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of the vernal equinox (Ohaitra-vishuva), which corresponded to (the day of) Svāti, to a Tuesday and to the first tithi of the second fortnight."

This date is correct in all particulars. The cyclic year Sukla in question was A.D. 1209-10; and the vernal equinox on the 24th March, A.D. 1209, was in the thirty-first year of Kulottunga-Chōļa III. That day was a Tuesday, and was the last day of the month Mina. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Arya-siddhānta, and 19 h. 40 m. after it by the Sūrya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first tithi of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The nakshatra Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the tithicurrent at mean sumise of that day, and not the name of the tithicactually current at the moment of the equinox. For, at the moment of the vernal equinox, the second tithicactually current at the second fortnight was current. This adhesion to mean sunrise as fixing the tithicactually with the day is strongly marked in Kielhorn's Chola No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth tithicactually ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent tithi, in lieu of the 14th.

## 179. — In the Panchanadeśvara temple at Mayavaram.

1 — || Svasti śri [||\*] Tiribuvanachcha[k]-

2 karavarttiga[1] Marudaiyum<sup>2</sup> Ī[la-

- 3 muń]=Gar[u]v[ūru]m [Pāṇ]di[ya]n m[udi-4 ttalaiyu]ń=go[ṇ]ḍaru[i] v[i]rar-[a]bhi[shē-
- 5 ka]mum vijaiyar-[a]bhishēkamu[m
- 6 pa]nni-aruļi[ya T]ir[i]buvana[viradē]-

7 varkku yaodu 33 Ishabha-n[aya]rru a-

8 [pa]ra-bha(pa)kshattu [da]śami[yum³ T]ingat-kila[mai]yu[m

9 pegga Ut]tirațțăd[i]-nă[i].

"In the 33rd year (of the reign) of the emperor of the three worlds, Tribhuvanaviradeva, who was pleased to take Madurai, Ilam (Ceylon), Karuvūr and the crowned head of the Pandya and was pleased to perform the ancintment of heroes and the ancintment of victors,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the tenth tithi of the second fortnight of the month of Rishabha."

The date corresponds to Monday, May 9th, A.D. 1211, which was the fifteenth day of the month Vrishabha. On that day the tenth tiths of the second fortnight of Vaisakha ended 14 h. 32 m. after mean sunrise; the sakshatra Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhānta 21 h. 42 m. after mean sunrise.

<sup>&</sup>lt;sup>1</sup> No. 382 of the Madras Epigraphical collection for 1907. Maradai is a popular form of Madurai.

<sup>2</sup> The aksharas gam seem to be corrected by the engraver from tiaga.

## 180 .- In the Kailasanatha temple at Rishiyur.

1 Tiribuvanachchakkara[va]ttigal Ma[du]raiyum Îla[mu][m\*] [Karuvū]rum Pāndiyan vijaiyar-[a]bhishēkamum vīrar-abishēkamum kondu mudi-ttalaiyum pann[i]yarulina T[i]ribuvanavīradēvarku yāndu mu[p]pattu-mūngāvadu Minatrayoda[śi]yum [Ti]ngal-k[i]lamaiyum apara-pakshattu nayarru Pūrattādi-nāl.

"In the thirty-third year (of the reign) of the emperor of the three worlds, Tribhuvanavīradēva, who took Madurai, Ilam, Karuvūr and the crowned head of the Pandya and was pleased to perform the anointment of heroes and the ancintment of victors,-on the day of Purva-Bhadrapada, which corresponded to a Monday and to the thirteenth tithi of the second fortnight of the month of Mina."

The day corresponds to Monday, March 14th, A.D. 1211, which was the twentieth day of the month Mina. On that day, the thirteenth tithi of the second fortnight of Phalguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the nakshatra, which was Pūrva-Bhadrapada at mean sunvise, ended 18 h. 34 m. later; and by the Brahma-siddhanta the same nakshatra was current at mean sunrise, ending 19 h. 17 m. later. But by the equal space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhadrapadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the nakshatra was calculated by one of the first two systems, or that the calculators worked out the nakshatra ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 P.M. and 3-18 P.M., would have coincided with the thirteenth tithi of the second fortnight and with the nakshatra Pürva-Bhadrapadā.

## 181.— In the Ömkärēśvara temple at Kuttālam.2

1 🔊 Hara: 🖎 Svasti śri: [Pu]yal väyttu . . . . Tiribuvanachchakkara-Ila[mu]m Pandiyan Maduraiy[u]m [vattiga\*] k[o]ndaru[liya śri-Ku]löt[tu]nga-Śoladē-

2 varku yaudu 35[a]vadu Mina-nayarru pürvva-paksha[t]tu sadutthiyum Sevvaykkila[m\*]ai[yu\*]m perra K[ā]tt[i]gai-[n]ā].

"In the 35th year (of the reign) of the emperor of the three worlds, the [glorious] Kulöttunga-Chōladēva, who was pleased to take Madurai, Ilam (Ceylon)3 and the crowned head of the Pandya, - on the day of Krittika, which corresponded to a Tuesday and to the fourth tithi of the first fortnight of the month of Mina.

The nakshatra in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulottunga-Chôla III., the fourth tithi of the first fortnight of Phalguna was current at mean sunrise of Tuesday, 26th February, A.D. 1213, and expired S h. 30 m. later. The day was the fifth of Mina. At mean sunrise on that day the nakshatra Krittika was not current by any system; but by that of Garga it began 6 h. 2 m. later, by the Brahma-siddhanta 5 h. 34 m. later, and by the equal space system 18 h. 10 m. later. Krittikā, therefore, coincided with the fourth tithi of the first fortnight during 2 h. 28 m. by Garga, and by the Brahma-siddhanta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth tithi was current. I am satisfied, however, that the date is correct, but that the nakshatra

<sup>1</sup> No. 476 of the Madras Epigraphical collection for 1907.

<sup>\*</sup> Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as Krittika when it should have been Bharani. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in makshatras.

#### F .- RAJARAJA III.

#### 182 .- In the Mayuranathasvamin temple at Mayavaram.1

- 1 [Sva]st[i] fr[1] [||\*] T[iru]buvanasarkka[ra](chakra)va[tti]gal śr[i-Rā]jarā-
- 2 jadevarku [y]andu padi[n]nālāvadu(padinālāvadu) Tulā-[n]āvarru
- tri[ti]yaiyum 3 [ama]ra(apara)-pakshattu [N]ayarru-kk[i]lamaiyu[m] per [ra]
- 4 [U]roh[i]ņi-nā].

"In the fourteenth year (of the reign) of the emperor of the three worlds, the glorious Răjarăjadeva,- on the day of Rôhini, which cerresponded to a Sunday and to the third tithi of the second fortnight of the month of Tula."

This date regularly corresponds to Sunday, October 7th, A.D. 1229, and the tenth day of Tula, in the fourteenth year of Rajaraja III. On that day, the third tithi of the second fortnight of Asvina expired 5 h. 23 m. after mean sunrise, while the nakshatra which was current at that moment was Rohini by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhanta 19 h. 25 m. after mean sunrise.

## 183.—In the Saumyanāthasvāmin temple at Nandalūr.3

- 1 Svasti śri [I\*] Rājarājadēvarku yāṇḍu [22]-4
- 2 āvad-āņa Hēmaļambi-samvarša(samvatsa)rattu-Kku-
- 3 [m]bha-nayarru apara-pakshattu shashtiyum Sani-
- 4 kkilamaiyum perra Sodi-nal -
- 13 . . . . I-ddevarku [2]4 avad[u]
- 14 Vikāri-samvarśa(samvatsa)rattu=Ttulā-[nāya]-
- 15 m=apara-pakshattu tritiyaiyun=Dingat-
- 16 kilamaiyum perra Mrigasirshattu nā-
- 17 1.

"In the [22]nd year (of the reign) of Rajarajadeva, which was the (cyclic) year Hēmalamba, -on the day of Svāti which corresponded to a Saturday and to the sixth tithi of the second fortnight of the month of Kumbha . . . . on the day of Mrigasirsha, which corresponded to a Monday and to the third tithi of the second fortnight of the month of Tulä of the year Vikarin (which corresponded to) the [2]4th (year) of the same king."

The first of these dates corresponds to Saturday, February 8th, A.D. 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth tithi of the second fortnight of Magha, which had begun 30 m. earlier, was current. By the equal-space system the nakshatra Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhanta Višākhā was current, it having begun 3 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rajaraja III.

<sup>1</sup> No. 372 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The length of ra appears to be corrected by the engraver from &u.

<sup>2</sup> No. 596 of the Madras Epigraphical collection for 1907.

In the Annual Report for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to Monday, October 17th, A.D. 1239, which was the twentieth day of Tulä, and was in the twenty-fourth year of Rājarāja III. At mean sunrise on that day, the third tithi of the second fortnight of Kārttika was current, ending 6 h. 23 m. later; the nakshatra Mṛigasīrsha, however, only began, by the equal space system and that of Garga, 4 h. 39 m. after mean sunrise, and by the Brahma-siddhānta 3 h. 32 m. after it. The nakshatra at mean sunrise was by all systems Rōhiṇī. Still I have little doubt that the date is as above stated, although the nakshatra allotted to it is not very accurate.

## 184.—In the Mahālingasvāmin temple at Tiruvidaimarudūr.

1 Svast[i] śr[i] [i\*] T[i]r[i]buvanachchakravattigal śri-[I]rāśarāśadēva[r\*]k[ku] yāṇḍu27 āvadu Magara-nā[ya]rru pūrvva-pakshattu paūjamiyum Budan-kilamaiyum
perra Pū[śa]ttu nāl.

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pushya, which corresponded to a Wednesday and to the fifth

tithi of the first fortnight of the month of Makara."

The fifth tiths in question gives a totally wrong result in this date, but the fifteenth is in accord with the other details. If this mistake were made by the engravers, the date would correspond to Wednesday, January 7th, A.D. 1243. On that day, which was in the twenty-seventh year of Rajaraja III. and was the thirteenth day of Makara, the fifteenth tiths of the first fortnight of Pausha was current at mean sunrise and ended 19 h. 58 m. later. The nakshatra, by the equal space system and by Garga, was Panarvasu at mean sunrise; but Pushya began 1 h. 46 m. later, and was therefore current during seventeen hours of the fifteenth tiths in question. By the Brahma-siddhanta Pushya had began 16 m. before sunrise.

There can be little doubt that the tithi should have been quoted as the fifteenth instead of the fifth.3

### G.-RAJENDRA-CHOLA III.(?).

## 185.—In the Uttaravēdišvara temple at Kuttālam.3

1 Hara & Svasti śrī [1\*] Tiri[bu]vaŋachchakkaravattigaļ śri-Rā[jē]ndira-[Śoja]dēvaṣ[ku yā]ṇḍu 15vadu Tulā-nāyaṣṣu pūrvva-pakshattu navamiyum Viyāla-kki[lamaiyum peṣṣa A]\*-

2 [vi]ttattu naļ.

"In the 15th year (of the reign) of the emperor of the three worlds, the glorious Ra[jē]ndra-[Chōļa]dēva,—on the day of [Śravishṭhā], which corresponded to a Thursday and to the ninth tithi of the first fortnight of the month of Tulā."

This date might be accurate for the fifteenth year of Rājēndra-Chōļa II., otherwise called Kulöttunga-Chōļa I., and is certainly accurate for the fifteenth year of Rājōndra-Chōļa III. In the former case most of the elements coincide, the date being Thursday, October 10th, A.D. 1084, at mean sunrise on which day the ninth tithiof the first fortnight of Kārttika was current, expiring 19 h. 29 m. later; but the nakshatra at mean sunrise was Śravaṇa, Śravishṭhā (or Dhanishṭhā) beginning 4 h. 39 m. later by the equal space system and Garga, and 6 h. 6 m. later by the Brahma-siddhānta. The date is so far defective.

<sup>1</sup> No. 291 of the Madras Epigraphical collection for 1907.

 <sup>[</sup>There is no doubt about the reading painjami,—Ed.]
 No. 495 of the Madras Epigraphical collection for 1907.

<sup>\*</sup> The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables pergs A.

But for the fifteenth year of Rajandra-Chola III. all the elements of the date coincide. In that year on Thursday, October 14th, A.D. 1260, which was the seventeenth day of Tula, the ninch tithi of the first fortnight of Karttika ended 16 h. 55 m. after mean sunrise; the nakshatra Śravishthā was current at mean sunrise by all systems, expiring 21 h, 14 m, later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brahma-siddhanta.

EPIGRAPHIA INDICA.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.1

The date is incorrect for the fifteenth year of Rajendra-Chola I. in respect of the week-day; and Rajendradeva did not reign for fifteen years, so far as is yet known.

Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulöttunga-Choda II., whose accession-date has not yet been fixed.

#### KULOTTUNGA-CHODA II.

#### 186.-In the Bhavanarayanasvamin temple at Bapatla.3

- śrima[t\*]-Tribhuvanachakravartti śri-Kulöttungga-[Chōda]dēvara 1 Syasti divyasamvatsarambu-
- 1066n=ëndi Paluguna-bahula-tri(tri)[tl\*]yyayu Saka-varushambulu lu 12 śrāhi3 Somavara4-
- mu-namdu.

"Hail! In the year 1066 of the Saka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śri-Kulöttunga-Chodadeva,-on a Monday (which was) the third tithi of the dark (fortnight of) Phalguna."

The only test possible in the case of dates given in this form is to ascertain whether the week-day. corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On Monday, February 12th, A.D. 1145, which corresponds to the Saka year 1066, expired, at mean sunrise, the 3rd tithi of the dark fortnight of Phalguna was current. It expired 4 h. 24 m. later.

### 187.—In the Bhāvanārāyanasvāmin temple at Bāpatla.

- 1 Svasti śrima[t\*]-Tribhuvanachakra[va][rti śri-Kulo\*]ttumgga-Chodadevara vijaya-rū-
- 2 jya-samvatsaramulu 16gu śrāhi Śaka-varushambulu 1071n-emti Chaitra-
- 3 śuddha-pamchadaśiyu Sukravaramu-namdu.

" Hail ! In the year 1071 of the Saka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śri-Kulöttunga-Chodadeva, -on a Friday (which was) the fifteenth tithi of the bright (fortnight of) Chaitra."

The date is correct. Chaitra in Saka 1071 expired fell in A.D. 1149. On Friday, March 25th, A.D. 1149, the 15th tithi of the first fortnight of Chaitra was current, expiring 23 h. 53 m. after mean suprise.

<sup>1 [</sup>On palæographical grounds the inscription must be one of Rajendra-Chola III., and this removes all doubts as to the correctness of the date, wir. October 14, A.D. 1260 .- Ed.]

<sup>2</sup> No. 174 of the Madras Epigraphical collection for 1897.

<sup>&</sup>lt;sup>3</sup> For an explanation of this term, see Ind. Aut. Vol. XXV. p. 296.

<sup>\*</sup> The syllable me is added below the line.

No. 173 of the Madras Epigraphical collection for 1897.

## 188.-In the Bhavanarayanasvamin temple at Bapatla.1

divyaśri-Kulöttumga-Chödadevara śrima[t\*]-Tribhuvanachakrava[r]tti 1 [Sva]sti [samva]tsaram[bu]-

4 gu śráhi Sa(śa)ka-va[ru]shambulu 1058gun=ĕndi śukla-Simha-masamuna

paksham[u]-

3 na pamehamiy[u] Mamgalavaramuna.

"Hail! In the year 1058 of the Saka years, which corresponded to the 4th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śri-Kulöttunga-Chodadeva, -on a Tuesday (which was) the fifth tithi of the bright fortnight of the month of Simha."

This date is also correct. On Tuesday, August 4th, A.D. 1136, which corresponded to Saka 1058 expired, the 5th tithi of the bright fortnight of Bhadrapada was current, the day being the 9th of the month Simha. This tithi expired 9 h. 22 m. after mean sunrise on that day.

## 189.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.2

1 [Svasti śrimat-Tribhuvana]chakravartti śri-Kulöttumgga-Chodade-

2 [va]ra divya-samvatsaramulu 11 śrāhi Śaka-varu-

3 shambulu 1065n=enti Ashada(dha)-masamuna a-

4 māvāsyayu Budhavāramu Vye(vya)tīpāta-nimi-

5 tyamuna.

"Hail! In the year 1065 of the Saka years, in the 11th of the prosperous years (of the reign) of the [glorious] emperor of the three worlds, śri-Kulöttunga-Chōdadēva,— on the occasion of a Vyatipata (which occurred on) a Wednesday and the new-moon tithi of the month of Ashādha."

The day in question was Wednesday, July 14th, A.D. 1143. On this day at mean sunrise the 15th tithi of the dark half of Ashadha was current, the exact moment of the new-moon being 4 h. 2 m. later. The yōga Vyatipāta began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

## 190,-In the Bhāvanārāyaņasvāmin temple at Bāpatla.3

Tri[bhu]vanachakravartti śri-Kulöttumga-Chödadēva[ra samvatśri [||\*] Svasti

2 lu [10]ya[vu] śrāhi Sa(śa)ka-varushambulu 1064gun=ēmți Dum[du]bhi-[sa]mvat-

3 [muna] Āshāḍa(dha)-śukla-ĕkāda[śi]yu Mamgaļa[vāramu-nām]ḍu.

"Hail! Prosperity! In the year 1064 of the Saka years, which corresponded to the [10]th of the years (of the reign) of the emperor of the three worlds, śri-Kulöttunga-Chōdadeva and to the (cyclic) year Dundubhi, -on a Tuesday, the eleventh tithi of the bright (fortnight of) Ashādha."

I find this date unsatisfactory. Saka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A.D. 1142 according as the Ashadha in question was the adhika or nija Ashādha, for that month was intercalary in that year. The 11th tithi of the bright fortnight of adhika Ashadba fell in that year on a Saturday. The same tithi of nija

<sup>1</sup> No. 183 of the Madras Epigraphical collection for 1897.

<sup>2</sup> No. 180 of the same collection. No. 223 of the same collection.

Ashādha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th tithi of the dark fortnight in both months, finding the week-days Sunday in adhika Ashadha and Monday in nija Ashadha. In the latter case, the 11th tithi of the dark fortnight had expired 3 h. 45 m. before mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulottunga-Choda II. lies between March 26th and July 14th, A.D. 1133.

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, vis. Friday, February 4th, A.D. 1144, I now think that the second of my results is the true one, namely, Friday, February 7th, A.D. 1141. Its defect lay in the fact that the quoted nakshatra, Sravana, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishtha being the correct nakshatra. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the nakshatra. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Saka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulöttunga-Chōla II.

It follows that March 24th, A.D. 1143, the date of the Chellur plates (Ind. Ant. Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9-10) fell in this king's tenth year.

## No. 25 .- DATES OF PANDYA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

## A .- MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgēśvaramuḍaiyār temple at Kalladakurichchi.

- . . . . śri-kō Mārapanmar-āna Tiri[bu]vanaśakkaravadigal2 śri-Sonadukondaruliya śri-Śundara-P[ā]ndiyadēvark-[i]yāndu 20[bad]āvadin
- 2 edirām=āņdu Kumba-nayirra pūrvva-pakshattu âranadiyadi[yu]m Viyālakkilamaiyum p[e]ma Sadaiyattu nal.

"In the year opposite the 20th year (of the reign) of the glorious king Maravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva, who was pleased to take the prosperous Chola country,-on the day of Satabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha."

This inscription proves that the Pandya king Maravarman Sundara-Pandya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevelly.3 The present inscription, in a temple in the Tinnevelly District, bears a date corresponding to January 29th, 1237 A.D..

<sup>1</sup> No. 96 of the Madras Epigraphical collection for 1907.

<sup>3</sup> Read o cattigal.

Two inscriptions at Kalladakurichchi which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and Annual Report for 1907-8, paragraph 43).

The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phalguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the nakshatra Satabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Satabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddbanta it had expired 1 h. 19 m. before sunrise. This seems to shew that the equal space system of nakshatras was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

### B.-JATAVARMAN VIRA-PANDYA.

### 69.—In the Muchukundēśvara temple at Kodumbāļūr.

- 1 \*Kē=Chebad[ai]ya[panma] śri-[Vira]-Pandiyadeva[r]ku ya[n]du 1[7]vadu Simha-nā-
- [Viyāla?]-kk[i]lamai[yu]m daśam[i]yum pe gra [yar\*][ru] pürvva-pakshattu Mülattu [n]al.

"In the 1[7]th year (of the reign) of king Jatavarman the glorious [Vīra]-Pāṇdyadēva,-on the day of Mūla, which corresponded to the tenth tithi and to a [Thursday] of the first fortnight of the month of Simha."

This date is precisely correct for the Vira-Pandya, of whom two inscriptions, viz. in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII. pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th tithi of the bright fortnight of Bhadrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Simha, which corresponded to Thursday, 8th August, A.D. 1269. On that day the nakshatra was, by the system of Garga, Mula for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhanta, for 8 h. 39 m. By the equal space system it was Jyeshtha for 1 h. 50 m. after mean sunrise, and then Mula for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his Annual Report for 1907-8, para. 45, that the Vîra-Pândya who immediately preceded Maravarman Kulasekhara I. was the same as this Jațăvarman Vîra-Paṇdya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jațăvarman Vira-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭāvarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Maravarman Kulaśekhara I.'s accession in June 1268.

<sup>1</sup> No. 131 of the Madras Epigraphical collection for 1907.

<sup>\* [</sup>The king claims to have conquered Konganam, to have taken the river Kaveri and to have performed the ancintment of heroes and the ancintment of victors at Puliyur, i.e. Chidambaram, in the South Arcot District. The statement made in paragraph 45 of my Annual Report for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.--Ed.] т 2

#### C .- MARAVARMAN KULASEKHARA I.

### 70.—In the Rajasimhēśvara temple at Śinnamanūr.1

1 Svasti śri [1]\*] Kō Māgapanmar-ā[na Tribhuva]naśakravatt[i]gal emmandalamun-gondaruliya śri-Kulai(la)śēgaradēvarku yāndu<sup>2</sup> [3 va]du<sup>5</sup> Risbabhapūrvva-pakshattu [cha]tutthi[yu]m Viyāļa-kkilamaiyum nayarru perra Pū(pu)narpūšattu nāl.

"In the 3rd [or 30th] year (of the reign) of king Maravarman alias the emperor of the three worlds, the glorious Kulaśekharadevs, who was pleased to take every country,on the day of Punarvasu which corresponded to a Thursday and to the fourth tithi of the first fortnight of the month of Rishabha."

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given date will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th tithi of the first fortnight of luni-solar Jyaishtha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vrishabha, which corresponded to Thursday, May 14th, A.D. 1271. On that day the nakshatra Punarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhanta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th tithi of the first fortnight of luni-solar Jyaishtha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vrishabha, which corresponded to Thursday, 15th May, A.D. 1298. On that day the nakshatra Punarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhanta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Maravarman Kulasekhara II.

## 71.—In the Siva temple at Pūvālaikkudi.4

- 1 Svast[i] śri [II\*] Ko Marapanma-
- 2 r-āna Tribhuvanachchakkaraya-
- 3 ttigal emmandalamun=
- 4 gondaruliya śri-Kulaśe-
- 5 garadévarkku yandu 16avadus
- 6 Vri[šchi]ka<sup>5</sup>-nāyaggu=ppñ[r]vva-paksha-
- 7 ttu [pañja]m[iyum Bu]da[n]-k[i]lamaiyum
- 8 perra Irē[va]d[i]-nāl.

"In the 18th year (of the reign) of king Maravarman alias the emperor of the three worlds, the glorious Kulaśekharadeva, who was pleased to take every country,—on the day of Revati, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of

No. 428 of the Madras Epigraphical collection for 1907. 2 The word yands is denoted by an abbreviation.

The original is damaged here. The reading may also be [30]ds. No. 149 of the Madras Epigraphical collection for 1907.

The word deads is denoted by a flourish added to the figure 16. The akshara fehi seems to be corrected from fike.

This date is irregular. The month Vrischika in the 16th year of Maravarman Kulasekhara I. falls in October and November 1283. In that month the fifth tithi of luni-solar Karttika fell on Friday, November 26th, the 29th day of solar Vrišchika, and the nakshatras during that day were a large part of Dhanishtha and a smaller part of Satabhishaj. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar Vrišchika ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the nakshatra during that period being Sravana by all systems.

The date is also irregular for the 16th year of the reign of Magavarman Kulaśekhara II., in which the fifth tithi of the first fortnight of Vrišchika ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the nakshatras during that period by all systems being Sravaya and Dhanishtha.

## 72.— In the Nagesvaramudaiyar temple at Kalladakurichchi.

- Mā[ra]paṇmmar³=āṇa T[i]rubūṇa(buvana)chchakkara-Ko śr[i] 1 Svasti
- 2 vatt[i]gal emmandalamu[m3 k]ondaruliya śri-Kula-
- 3 śēgaradē[va\*] zkku [yā] udu 33 vadu Miduņa-nāyarru 12-
- 4 n=diya[di]ynm amāvāsya[yu]m perra Mrigas[i]rshattu nāļ.

"In the 33rd year (of the reign) of king Maravarman alias the emperor of the three worlds, the glorious Kulaśekharade[va], who was pleased to take every country,-on the day of Mrigasirsha which corresponded to the new moon tithi and to the 12th solar day of the month of Mithuna."

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. June 7th, A.D. 1301, Wednesday, was the twelfth solar day of Mithuna; and on that day the new-moon tithi, or amāvāsyā, of the luni-solar month Jyaishtha was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month Ashādha. The nakshatra Mrigasiras was current on that day for 2 h. 14 m. after mean sunrise by the systems of Garga and equal space, and for 47 m. by the Brahma-siddhants.

June 7th, 1301 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

## 73.—In the Rājasimhēśvara temple at Śinnamanūr.4

- . . śri-kō Māgapanmar-āna Tiribuvanachchakkara-[||•] 1 Svasti śri 4lvadu
- ye(e)mwanda[lamuń]=gondaruliya śri-Kulajē(śē)garadēvarku yandu<sup>5</sup> Āņi6-māda[m\*] 14tēdi<sup>7</sup> pūrvva-pakshattu prathamaiyum Puņar-
- 3 pūšamum perra Tingal-kilamai-nāļ.

"In the 41st year (of the reign) of the glorious king Maravarman alias the emperor of the three worlds, the glorious Kulasekharadeva, who was pleased to take every

<sup>1</sup> No. 98 of the Madras Epigraphical collection for 1907,

<sup>2</sup> Read varmars.

The sign for medial i is added at the left top of the letter m.

No. 431 of the Madras Epigraphical collection for 1907.

The word yands is denoted by an abbreviation.

The akshara mi is corrected from some other letter.

<sup>7</sup> The word fedi is denoted by two symbols.

country, -on a Monday which corresponded to (the day of) Punaryasu, the first tithi of the first fortnight (and) to the 14th solar day of the month of Ani."

This is the latest date yet found of this king. The date is regular for Monday, 9th June. A.D. 1309, and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of Ani (or Mithuna) and a Monday, the first tithi of the bright fortnight of lunisolar Ashādha ended 14 h. 14 m. after sunrise. The nakshatra Punarvasu by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of Garga and by the Brahma-siddhanta it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268. and gives us as the limit of possible accession the period June 10th to June 27th, 1268 A.D.

#### D .- JATAVARMAN SUNDARA-PANDYA II.

74.— In the Saumyanāthasvāmin temple at Nandalūr.1

- [11\*] . . . . Ko=Chchadavarmmar=ana Tri[bhu]vanachchakka[ra]va[r]ttiga| śri-Sundara-Pandyadevarku yan[du] 10avadu Vyaya-samvarsarattu\*= [T]tula-nayarru=ppūrvva-pakshattu dva-
- 2 dasiyum Tingat-kk[i]lamai perra Sadayattu nāl.

"In the 10th year (of the reign) of king Jatavarman alias the emperor of the three worlds, the glorious Sundara-Pandyadeva, -on the day of Satabhishaj, which corresponded to a Monday and to the twelfth tithi of the first fortnight of the month of Tula of the (cyclic) year Vyaya."

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of Jatavarman Sundara-Pandya II., in whose reign occurred the year Vyaya. There was no such year in the reign of Jatavarman Sundara-Pandya I., which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year Vyaya, the second solar day of Tula corresponded to Monday, September 30, A.D. 1286. On that day the twelfth fifth of luni-solar Asvina, which was current at mean sunrise, ended 22 h. 54 m. later; the nakshatra Satabhishaj was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

## 75.—In the Saumyanāthasvāmin temple at Nandalūr,3

- 1 [Sva]sti śri [II\*] Kō=[Chcha]da[parma]r=āna Tribhuvanachcha[kravartti]ga[I] śri-Su[nda]ra-Pāṇdyadēvarkku yāṇ[du]
- 2 [15] avadu Viro[dhi]-samvat[sa]rattu Kumba-nāyarru pū[rvva-pa]kshattu dašamiyum
- 3 pe[rra Pu]narpiśattu nal.

2 Read -sameatea".

\* No. 590 of the Madras Epigraphical collection for 1907.

\* [The regnal year may also be read as 13.—Ed.] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the in-

Bead -kilamaiyum.

<sup>1</sup> No. 592 of the Madras Epigraphical collection for 1907.

"In the [15]th year (of the reign) of king Jaṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth tithi of the first fortnight of the month of Kumbha in the (cyclic) year Virodhin."

This date is regular, and belongs to the reign of Jatavarman Sundara-Pāṇḍya II., as there was no cyclic year called Virodhin in the reign of Jaṭāvarman Sundara-Pāṇḍya I. The day in question was Monday, February 20th, A.D. 1290. On that day the tenth tithi of the first fortnight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the nakshatra was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

#### 76 .- In the Saumyanāthasvāmin temple at Nandalūr.1

- 2 yandu] 17 avadu Nanda[na]-5samvasarattu Mina-na[ya]r[ru] pürvva-
- 3 pakshattu dasamiyum Budhan-kilamaiyum perra Püsattu nä-
- 4 1.

"In the 17th year (of the reign) of the glorious Sundara-Pāṇḍyadēva,— on the day of Pushya, which corresponded to a Wednesday and to the tenth tithi of the first fortnight of the month of Mīna in the (cyclic) year Nandana."

This date must either belong to the reign of Māravarman Sundara-Pāṇdya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭāvarman Sundara-Pāṇdya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māravarman Sundara-Pāṇdya Kōṇērmaikoṇḍāṇ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇdya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth tithi of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mina, which was Tuesday, March 22, A.D. 1233. The tenth tithi ended at 21 h. 2 m. after mean sunrise on that day, or at about 3.2 a.m. on the (European) Wednesday, i.e. some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Bramha-siddhānta the naskhatra was Āslēshā throughout the tenth tithi.

The date is fairly regular for A.D. 1292-93. In that year the tenth tithi of the first fortnight of Chaitra began 6 h. 52 m. after mean sunrise on Wednesday, March 18th, A.D. 1293, which was the twenty-fourth day of solar Mina. The nakshatra by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhanta till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jaṭāvarman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th tithi was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth tithi was wrongly quoted for the ninth.

<sup>1</sup> No. 588 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The beginning of the inscription is mutilated.

<sup>\*</sup> Read .samvatsa".

#### 77 .- In the Saumyanathasvamin temple at Nandalur.1

2 Svasti śri [||\*] Kō-Chchadavarmmar-ana Tribhuvanachchakrava[r]ttigal śri-Sundsra-Pāndyadēvarku yāndu 17āvad-āna Nanda[na]-samvatsarattu Mīna-nāyargu pū[rvva]-

pakshattu panchamiyum Sani-kkilamaiyum perra Roh[ini]-

3 nal.

"In the (cyclic) year Nandana, which was the 17th year (of the reign) of king Jatavarman alias the emperor of the three worlds, the glorious Sundara-Pāndyadēva,on the day of Rohini, which corresponded to a Saturday and to the fifth tithi of the first fortnight of the month of Mina."

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the nakshatra is correct, the 5th tithi in question fell that year on a Thursday.

For the second, the date is perfectly regular, In A.D. 1292-93 the 5th tithi of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mina, which corresponded with March 14th, A.D. 1293. This 5th tithi ended 14 h. 18 m. after sunrise. The nakshatra was Röhipi throughout the tithi by all the systems.

The corresponding date is therefore Saturday, March 14, 1283 A.D., and the inscription belongs to the reign of Jatavarman Sundara-Pandya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

## 78.— In the Rājasimhēśvara temple at Sinnamanūr.

1 Svasti śri [61] Kor-Chadapanmar-ana Tribhuvanachcha[kra]vattigal śri-Sundara-[Pā]ndiyadēvarku [y]āndu 7vadu Magara-[n]āyarru pūrva-pakshattu mūnrān-di-[ya]diyum Velli-kki[la]maiyum perra Mrigasirisha(sirsha)ttu nål.

" In the 7th year (of the reign) of king Jatavarman alias the emperor of the three worlds, the glorious Sundara-Pandyadeva, -on the day of Mrigasīrsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara."

This date is irregular, for the reign of either of the two known Jatavarman Sundara-Pandyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.3

The exact date of Jatavarman Sundara-Pandya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, vis. Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 264 must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but is " not fully convinced " that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

<sup>1</sup> No. 594 of the Madras Epigraphical collection for 1907.

No. 434 of the same collection.

<sup>3</sup> Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory. " K " stands for the dates published by the late Professor Kielhorn.

Wassaf and Rashid-ud-din assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's Marco Polo, II. 269). I see no real reason why we should not accept the date as being one of the 11th year, viz. October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, e.g. August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Māgavarman Kulašēkhara I. (K. 48)—it is well to note that Marco Polo (Yule, II. 267) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is Sonder Bandi Davar." Wassaf, speaking of the same king under the name "Dewar Sundar Pandi" says he had "three brothers, each of whom established himself in independence in some different country" (ibid. 269). This account is strongly supported by the Chinese annals (ibid. 273), where the country is called "Maparh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassaf introduces (13:0) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Maravarman Kulasekhara I. in whose 40th year, viz. March 18th 1303 A.D. was engraved the inscription at Tiruvarur (above VIII. p. 276), and in his 41st year, viz. June 9th, A.D. 1309, the inscription at Sinnamanur (No. 73 of the present publication). "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him ont, and Sundara-Pāṇḍya sought aid from the Muḥammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusru.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulaśś-khara I., was not our Jaṭāvarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

<sup>&</sup>lt;sup>1</sup> This was the Kulasskhara to whom the Tamils entrusted the tooth relic corried away by them from Ceylon (Mahasansa, ch. XC, verse 43). It was returned a few years later. The Mahasansa also mentions "the five brethren who governed the Pandyan kingdom" in the reign of Bhuvanska Bahu of Ceylon whose date Bell gives as 1277-1288 A.D.

I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

## E. - MARAVARMAN KULASEKHARA II.

## 79.— In the Siddhajñānēśvara temple at Pāpāṅgulam.

1 [Sva]sti [śri] [II\*] K[o] Marapanmar=a[na] Tribhuvanachchakra[va]ttiga|= emma[nda]la[mun]=gond-a[ruli]ya śri-Kulaśegaradeva[r]ku yandu Svadu<sup>2</sup> Tula-[nāyarru 2]tēdi³ pūrvva-pakshattu [na]vamiyum [Bu]dhan-kilamai[yu]m perra 2 Tiruvon[a]ttu [nāl].

"In the 8th year (of the reign) of king Maravarman alias the emperor of the three worlds, the glorious Kulaśekharadeva, who was pleased to take every country,-on the day of Sravana which corresponded to a Wednesday, to the ninth tithi of the first fortnight

(and) to the 2nd solar day of the month of Tula."

The reign of Maravarman Kulaśekhara II, began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulä in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A.D. On that day, the 9th tithi of the bright fortnight of the luni-solar month Asvina was current for 17 h. 13 m. after mean sunrise, while the nakshatra Śravana was current by the equal-space and Garga systems for 23 h. 48 m. after mean suffrise, and by the Brahma-Siddhanta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is

The date is irregular for the 8th year of Maravarman Kulasekbara I. in respect of the week-day. The month of Tula in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tula, the 9th tithi of the bright fortnight of luni-solar Aśvina expired 2 h. 37 m. after mean sunrise; the nakshatra being Śravana by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhanta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country " is applied only to Jatavarman Sundara-Pandya I, and Magavarman Kulasēkhara I. Whichever king this may belong to, the initial date of his reign remains

## 80.— In the Siddhajñānēśvara temple at Pāpānguļam.

1 [Svasti] ári [||\*] Kö Mārapan[va]r=āṇa<sup>5</sup> Ti[ri]buva[nach]chakara(kra)vattigal [śri]-Kulai(la)śēgaradēvarku yāṇḍu<sup>6</sup> Sva[du Da]nu-nāyarru 11 tēdiyum<sup>7</sup> [a]para-. [m] Sevvāy-kki[lamaiyu]m perra Sodi-[nāl].

- 1 No. 126 of the Government Epigraphist's collection for 1907.
- 2 The words yands and ends are each expressed by an abbreviation.

3 The word ted's is expressed by a symbol,

- . No. 125 of the Government Epigraphist's collection for 1907.
- s Rend passears. The original has two symbols because and na, each of which looks like ra.

The word tedi is denoted by a symbol.

- The name of the fifth cannot be made out as the original is badly damaged here.

"In the 8th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva,—on the day of Svāti, which corresponded to a Tuesday, to the . . . . . [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Māgavarman Kulašēkhara I.; and it is also incorrect for A.D. 1321, the 8th year of Māgavarman Kulašēkhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding tithi belongs to the dark fortnight, but the nakshatras were respectively Pushya, Jyēshṭhā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Māgavarman Kulašēkhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The nakshatra was Uttara-Phalguni, and it is plain that on a day 23 days later the nakshatra could not possibly be Svāti. The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the nakshatra was Svāti and when the 10th tithi of the dark fortnight was current.

#### No. 26 .- DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

#### BY H. KRISHNA SASTEI, B.A.

The subjoined record<sup>3</sup> is engraved on the three faces of one of the Jaina pillars, discovered by the Superintendent, Archeological Survey, Madras, at Dānavulapādu (in the Jammalmadugu tāluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's Annual Report for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.)

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the Annual and the translation of a portion of the inscription, which is also omitted there, by some mistake.

<sup>&#</sup>x27;Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I have again examined the date. It is not correct for the reign of M. Kulaščkhara I. For A.D. 1321 the eighth year of M. Kulaščkhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth fith of the second fortnight expired 3 h. 16 m. after mean sunrise; the sakshatra being at mean sunrise, Sväti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brahma-Siddhāuta 10 h. 2 m. before mean sunrise, Višākhā being current at that moment. On the 19th Dhanus Višākhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

<sup>&</sup>lt;sup>3</sup> No. 333 of the Madras Epigraphical collection for 1905.

The portion omitted in the Association of a later inscription of the 14th century A.D. in the passage commencing:

"The second reads prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Res., was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Danavulapaqu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (e.g. in the distinction made between long and short i and in the adding of the repha to a consonant ending in i) to that of the two Nolamba records from Dharmapuri published by me, but is exactly similar in many respects to those of the Ātakūr inscription of the time of Kṛishṇa III. and of the epitaph of Mārasimha II. of the 10th century A.D. The symbol for long ā affixed to the consonant m is different in form from that used in other cases; compare e.g. mā of ripusamāha in l. 21 and of mārti in l. 32, with nā of anāna- in l. 51 and bhā of bhā-maṇḍaladoļ in l. 64. The final forms of m (ll. 22 and 48), n (l. 39) and l (ll. 50 and 52), the cursive form of the consonant kh (l. 52) and the use of the Dravidian l (ll. 8, 24, 50, 52) and r (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskrit language (the first being in the Sankīrṇaka(?)4 and the second two, in the Āryā-giti metre) and the rest in Kanarese (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (ll. 44 and 43) are in Sanskrit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Srīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual mamgala-mahā-śrik. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the dandanayaka Srivijaya, to whom in the body of the record are applied the surnames Arivingoja (v. 7), Anupamakavi (vv. 2, 4, 9 and 1. 65 f.) and perhaps also Sarvavikramatunga (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions Bali-kula, the family to which Śrivijaya belonged and the king Narendra of whom he was the general (dandādhipati). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Srivijaya voluntarily resigned this world and took samnyasa in order to attain eternal bliss. The next two verses are again in praise of Śrivijaya's military prowess,

<sup>1</sup> Above, pp. 54 to 70 and Plate.

<sup>3</sup> Ibid. Vol. V. pp. 151 to 180 and Plate.

<sup>2</sup> Ibid. Vol. VI. pp. 50 to 57 and Plate.

<sup>\*</sup>According to Gangādāsa's Chhandōmañjarī (Ch. V. 15) Giti is a verse whose second half corresponds to the first half of an Āryā (i.e. contains 30 mātrās), the first half presumably being the same as that of the Āryā an additional gars (i.e. contains 32 mātrās). The metre, bowever, of the verse under consideration, whose scheme bably corresponds to the Sankīrņaka mentioned in Dr. Kittel's edition of Nāgavarma's Chhandas (Ch. IV. 292). Of an explanation which yields 32 and 30 for the scheme of the Sankīrņaka and thus correspond to that of v. 3 of Ārya (i.e. of 30 mātrās) unites with the first half of a Kanda in the order mentioned (i.e. 32, in the first and 30 in the second), then O! lotus-faced one! the metre becomes the Sankīrņaka as stated by Kavīrājahansa (i.e. Nāgavarma)."

and 11. 65 to 67 state that the writer of the record was Gunavarma, the clerk (sēnabova) of Anupamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narendra) whose subordinate was the dandandyaka Srivijaya. And, to judge from the characters, king Indra will have to be identified with the Rashtraküta Nityavarsha-Indra III, for whom we have the dates A.D. 915 and 916-7, or with Indra IV., the grandson of Krishna III., who died in A.D. 982.1 Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rashtrakuta king Nityavarsha in the Jaina rains of Dānavulapādu, quite close to where the subjoined pillar was dug up.3 It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p. 121 f. of the Director General's Annual for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khottiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same rains and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Srivijaya inscription and of assigning both the epigraphs to the time of Nityavarsha Indra III., i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Srivijaya is stated to have been the commander of the forces of Narendra. The context requires us here, to interpret narendra not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rasbtrakūta kings,3 has drawn attention to the honorific Narēndradēva with which the surname Nityavarsha of Indra III. occurs combined, in the Nausari grants. Although the word narendra (or narendradeva) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that Narendra must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

Dandanāyaka Śrivijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames Arivingojas and Anupamakavis have, apparently, a special reference to his literary acquirements; while Sarvavikramatunga indicates his military prowess.6 Two persons of literary fame both bearing the name Srivijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the Kavirājamārga describes that work as having been the production of Śrivijaya on the lines laid down by king Nripatunga. This king who is also called Atisayadhavala and Amoghavarsha in the body of the work, has been identified with the Rashtrakūta Amoghavarsha I. (A.D. 814-5 to 877-8). If the Kavirājamarga was actually written by Śrivijaya, who is stated to have been the court poet of Nripatunga and to have borne the surname Kaviśvara, his time would fall into the beginning of the ninth century A.D. Another Srivijaya is referred to in the body of the same work (Kavirājamārga) as an earlier author whose writings were looked upon as the standard type of

<sup>1</sup> Dr. Fleet's Dyn. Kan, Distr. p. 386, Table.

No. 331 of the Madras Epigraphical collection for 1905.

<sup>\*</sup> Ep. Ind. Vol. VI. p. 176.

<sup>\*</sup> The word literally means 'the teacher of knowledge.' A similar title in Kannada literature is Negaltegoja assumed by Nagavarma the author of the Chhandar; see the Karnafaka-Kavicharite by Messrs. R. Narasimhachar, M.A., M.R.A.S., and S. G. Narasimhachar, Vol. I. pp. 46 and 50.

<sup>\*</sup> I.e. 'the matchless poet;' compare the titles Kavitaguņārņava of Pampa, Kavirājahamsa of Nagavarma

and Kaviratna and Kavichakravarti of Ranna. We learn from literature that the Kannada poets Pampa, Chāvuṇḍarāya and Nāgavarma were also once in military service and had established their names on the battle-field.

Kanarese poetry at the time of Nripatunga. These two Śrivijayas who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the dandanayaka Śrivijaya of the Danavulapādu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth Śrivijaya mentioned in the Śravana-Belgola epitaph of Mallishēna.1 He was one of the Jaina teachers of great learning who succeeded Hemasena and a contemporary of an unspecified Ganga king. An inscription dated Saka 999 (=A.D. 1077-78) at Humcha in the Shimoga District,2 apparently refers to Satyavakya Rakkasa-Ganga, a brother's son of Nolambakulantaka Marasimha II. and to his contemporary, the Jaina teacher Śrivijaya. It is not unlikely that this Rakkasa-Ganga is the unspecified Ganga king mentioned above and is identical with the Rakkasa referred to in Nos. 183 and 134 of Professor Kielhorn's List of Southern Inscriptions. Consequently, the time of the Jaina teacher Srivijaya whose disciple Rakkasa-Ganga was, may be placed roughly between Saka 899 (= A.D. 977), the date of the Peggu-ūr inscription of Rachamalla II. and Saka 299 (=A.D. 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Srivijaya of the Mallishena epitaph was first a layman in the military service of the Rashtrakūta king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Srīvijaya of the Dānavalapādu record, is perhaps also different from the Jaina teacher Śrivijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous Ganga general Chamundaraja or Chavundaraya who served the Western Ganga sovereigns Marasimha II. and Rachamalla II. and largely patronised Jaina literature and religion, the dandandyaka Śrivijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrivijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding

Balikula,4 the family to which Śrīvijaya belonged, and Gunavarma5 the clerk (sēnabēva) who wrote (i.e. composed?) the text of the record, I am unable to identify.

#### TEXT.6

First Face.

- 1 Patiya besadinda-
- 2 7[m]-ahitaran-ati-kopa-
- 3 din=ikki geldu paripā-
- 4 li[s]idam [I\*] chatur-udadhi-
- 5 valayam=ellaman=a-
- 6 tirathan=i danda[n]āya-
- 7 kam Śrivijayam<sup>8</sup> [|| 1\*]
- 1 Above, Vol. III. p. 188.

- <sup>3</sup> Epigraphia Carnatica, Vol. VIII. Nr. No. 35. 2 See Ind. Aut. Vol. XXXII. p. 463 and Plate iv. The Kannada poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Balegarakula and a protegé of Chavundaraya. It is doubtful if Balegarakula could, in any way, be connected with Bali-
  - A poet Gunavarma, who may be referred to this period, is mentioned in the Karnājaka-Kacicharite, p. 63.
  - The syllable in brackets is more like as than ms.

  - The indistinct symbol at the end of line 7 may be a flower like the one in I. 65, below.

- Turaga-dhalamgala-
- n=oddida kari-ghate-9

10 yam piriya-nera-

[v]iyam ball-aniyam

dhurad=edey[o]=i]ri-12

karad-a si 13 du gelgum

karam=aridu rana-14

[1120] dol = Anupamakaviya 15

Kupitavati Srivi-16

- Balikula-ti-17 jayê
- Narendra-dandadhilak[ê] 18
- girir=agi[ri\*]r=vvanapatan [|\*] 19
- m=avanam falam=aja-20
- ripu-sa[mū]ha-ba-21 lam
- lam=abala[m |] [3\*]

#### Second Face.1

- Vasumatiy-ola-23
- g=ild=entu[m de]segala 24
- kusukuruman=eydi 25
- | Bisamattam manade 26
- ruha-garbh-andakkam pa-27
- [ki]rtti nesarisidudu 28
- ttan-Anupamakaviya [|| 4\*] 29
- Aśrita-jana-kalpa-ta-30
- ru[r]=vviśruta-ri[p]u-nripa-31
- 32 \*ti-tripa-davānaļa-mū[r]tti[h] [|\*]
- Sri-vanita-Smara-pāśah
- pātus=tava bāhu5 34
- [11 5\*] Śrivijayā(ya) dinim
- 36 Chatur-udadhi-valaya-
- 37 valayita-vasundha-
- 38 rām-Indra-[ś]āsanāt=sam-
- raksha[n |] Śrīvijaya 39
- 40 Dandanāyaka [ji]va
- dana-dharmma-nichiram 41
- rata-manaska [|| 6\*] 42
- Mamgala-mā(ma)hā-śrih [II\*]

2 The syllables bisa are corrected from vana.

\* The wisarga at the end of the line appears to have been changed into an anneoura; the lower dot of the

visarga is, however, still faintly visible on the estampage.

<sup>1</sup> This would actually be the third face—the second on the pillar being occupied by sculptures in three panels. see above, p. 147.

<sup>\*</sup> The syllable fa of daramafa is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter sa.

The order of the words here is wrong. It is evident that the author must have intended paso bahus-tens patu; for, otherwise, the word bahu, which is not of the neuter gender, will have to be altered into bahur-me, in which case the metre would be faulty.

#### Third Face.1

- bhagavatē [J]ina-śāsanā[ya] [||\*] 44 Bhadram-astu
- Attavidha-karmmam-ellaman=attu[m]-45
- 46 bari-gondu kodipe[n=em]bude ba g evi-
- m[l\*] [pu]ttidan=udatta-sat[t\*]vam 47 nettane
- db[e]ndra-vandyan=Arivimgōja[m ||] [7\*] 48
- 49 Tān=aridu t[ora]du nettane mān[i]-
- sa-vāļ-āvud-e[m]du sa[m\*]nyāsanado[l l] 50
- 51 mānasike gidad[e] kond[on=a]nūna-
- sukh-[a]spadaman=altiyol Srivijayam [|| 8\*] 52
- Nirggata-bhaya nin-ara[sa]m sargga-53
- mā(ma) <sup>2</sup>nān=ollen=endu pēsi bisu-54
- rvv[am] [|\*] sarggada bhōgaman=und=apava-55
- 56 rggakk=adiy=itton=arid[o]n=Anupa-
- makaviyam [|| 9\*] & D[a]ndina sama-57
- grige para-mandalam-allade 58
- [Sar]vv[a]vikramatumgam [|\*] dandina bi-59
- ra-Śrīg=ol-ga[n]da[m] śri-dandanāyakam 60
- Śrivijayam [|| 10\*] & [Cha]nda-par[a]kra-61
- ma[n]=urad=ari-ma[n]dalikaran=atti pi-
- 63 didu patig=oppisuv=ol-gandam pracha-
- 64 [n]dan=i-bhtt-mandaladol=dandanayakam
- Śrivijayam [|| 11°] & Anupama-65
- kaviya sēn[a]bovam Gu-66
- nava[r]mma[m] bar[e]dam [||\*]

For the translation of the first and second faces (Il. 1 to 43), see the Director General's Annual for 1905-6, p. 124 f].3

## Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine of Jina!

(Verse 7.) "I shall (first) acquire as a marriage gift the eightfold karma completely and (then) scatter it.5 With this idea (as it were) was born Arivingöja of great virtue who was

<sup>1</sup> Correctly speaking, the fourth face; see above, p. 151, note 1.

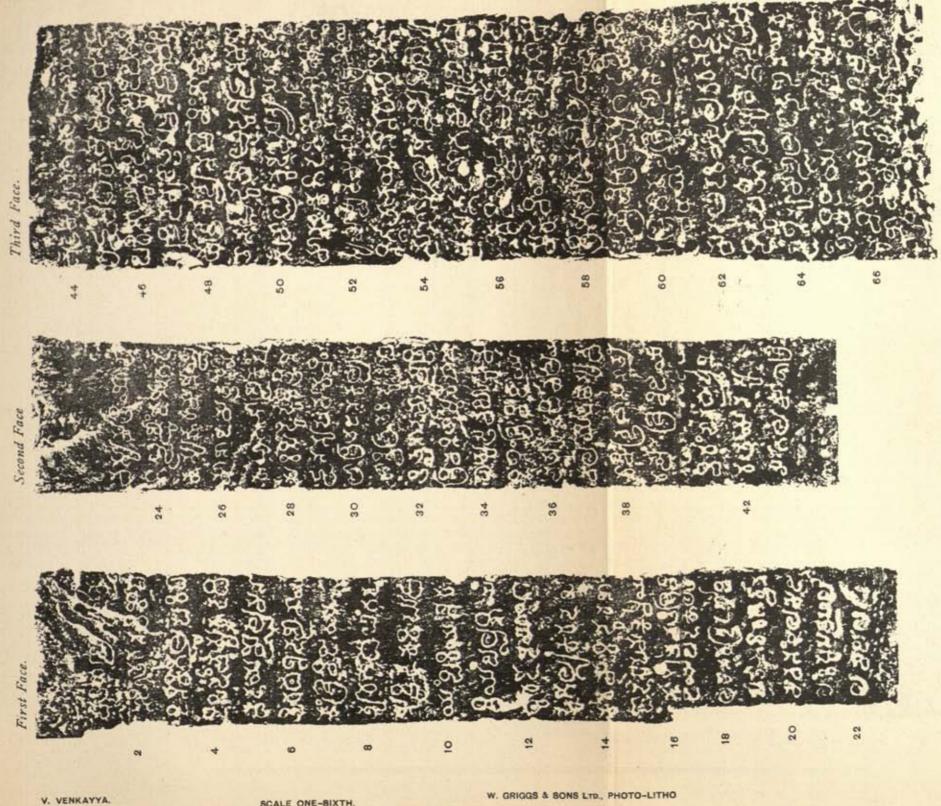
Above the letter no is seen an erasure in which may have been included an anusvara which was subsequently cancelled.

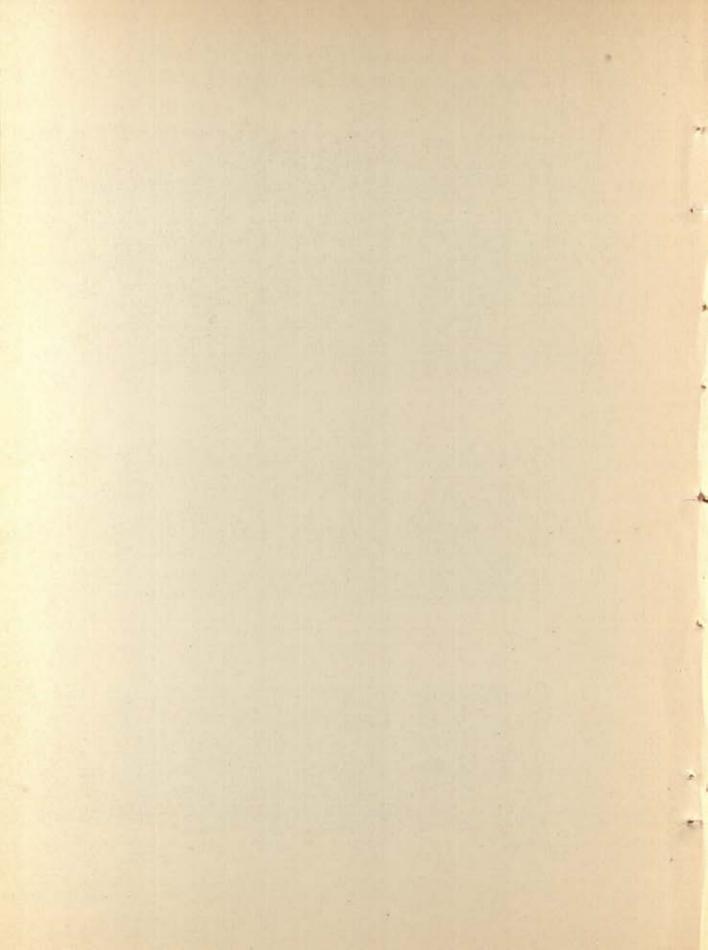
On p. 125, the translation of v. 3 has been left incomplete after the words " (and) the." It should be completed as follows: "(and) the combined forces of the enemy, (quite) powerless." In the translation of verse 4

ove" is a mistake tor greek.

4 Pandit Dörbali Jinadāsa Sāstrī of Śravana-Belgola informs me that the Jaina doctrine (dharma or šāsana) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the naradevatas and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist

<sup>\*</sup> I am again indebted to Jinadisa Sastri for the information that the ashfavidha-karma mentioned here consists of (1) jūdadvaraniya, (2) darianāvaraniya, (3) vēdaniya, (4) mēhaniya, (5) āyusāya, (6) nāma, (7) götra, and (8) antaraya. According to the Jaina doctrine, an aspirant for salvation must first get rid of





- (V. 8.) Having understood (within) himself what human existence was, Śrīvijaya straightway renounced (it); (and) without losing courage in renunciation, (he) lovingly grasped the seat of unabating bliss.
- (V. 9.) Oh! Fearless One! Thou art (my) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (even the pleasures of heaven) and he that having tasted of heavenly pleasures has stepped (after renouncing them) into (the region of salvation, could (alone) know (what) Anupamakavi (is).

(V. 10.) The circle of enemy (kings) trembles at the preparedness of the forces of Sarvavikramatunga, the glorious dandanāyaka Śrīvijaya. (He is) the fit husband of the mighty goddess of victory.

(V. 11.) The dandanāyaka Śrivijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (on the battle-field), captures and delivers them up (as captives) to (his) master.

(Ll. 65 to 67.) Gunavarma, clerk (sēnabova) of Anupamakavi, wrote (this record).

## INDEX1.

### By H. KRISHNA SASTRI, B.A.

			PAGE	451		PAGE
			1 AUE	Śāradā,		80
				Telugu		. 40, 43, 44
	A			Āmadēva, m.,		34
410			. 17	Āmaiyār, s. a. Ambar, .		57n
Abu, mo.,		•	. 27	Āmaņa, es.,		40
Abul Fazl, .		*	. 40	Amara (Amarakôŝa), quoted,		. 84n
ādēśakāri,		#: N	. 19	Amara (Amarasimha), author,	0.00	. 43n
adhaka, grain measure	(e))	•2.	35, 36	Amarakantaka, hill,		26
Ādhakāda, ri.,		*2 · /	. 27n	Amaravati, vi.,	*	. 43, 44
'Adil Khan, ch., .			83	Amauna, vi.,		49
Adipurana, quoted,		. 20	eo	Ambachh (Ámbáchh), vi.,		53
adumbu, plant,		*) 8		Ambikā, s. a. Pārvatī,		79
Aghama, J. teacher,		•	. , 110	Āmbūr, vi.,		57n
Aghāṭa, s. a. Ahad,	*: · · *		. 18	Ameyamāya, sur. of Nameimh	varman	I., 6, 9n
agnihôtra, .	* 3.5 ·	* ·	. 76, 85	amir,		27n
agrahāra, .			. 51, 76	Amir Khusru, author,	-	145
Agra Museum, .	• 00		107	Amir Khusru, author,		. 43,62
Ahad, vi.,	6 9		18	Amma II., E. Chalukya k.,	•	120
Āhadiyā, a Gēhlöt cla	171,	77	18	Amoghadatta, m.,	. 1.	** 140
Ahavadhira, sur. of N	arasimha	varman	II., . 13n	Amoghavarsha I., Rāshtrakūto	K.,	. 52, 53, 54
Abichchhattra or Adh	ichchhattr	a, s. a.	Ram-	Āmrakā, vi.,	*:	. 02,00,01
		107,	120 and add.	Āmūr, ei., · · ·		
Ain-i-Akbari, quoted,			27	Āmūr-köţṭam, di.,		1
Airāvatēšvara, te.,			127	Āmūr-nādu, di.,		0.0
Aja, s. a. Siva,			9	Amvāvali Nāyaka, m.,	*	70 (5)
Ajjaloni, vi.,			85	Aņabilapāţaka, s. a. Aņhilvād,		
Ajmer Museum,			17	Anantadatta m.,		75
ajňapti,			106			
Akalavarsha, sur. of E	rishna I.		. 83, 86	Aněkopaya, sur. of Narasimha	varman I	., . 6
Akbar, Mughal emper			. 27	abgine, plant,	*	69n
			118 and add.	Aphilyad, vi.,	*	, 76, 78
The state of the s			108	Anivarita, sur. of Vikramadity	1.,	. 101, 105
Allahabad, vi., .				Anivarita, sur. of Vikramadity	a II.,	. 15, 101n
alphabets:-			64n, 108	Anivārita or Anivārita-Pun	yavallabl	18, 575.,
Box-headed,		100 1	63, 114, 116			15, 101n
Brāhmī, .			108	Anivārit-āchāri, m.,		10ln
Chitravarņa,			\$6 K. 15557	ankura, s. a. pota,		7n
Gupta, .			. 70, 108	Annasvāmin, m.,		17
Kanarese, .			57, 64n, 148	Anniga, Nolamba (Pallava) c	h., .	. 58, 63n
Kharoshthi,				antarāya,		152n
Nagari, .	. 8,	12, 17, 2	0, 32,		. 55	2, 53, 54, 73n
35	, 37, 39, 4	W, 45, E	5, 76, 81, 93	Abtarmaphan-visusja, avij	- 1370	and the second

The figures refer to pages; 'n' after a figure, to foot-notes; and 'add.' to the Additions and Corrections on pp. v and vi. The following other abbreviations are used — B.=Buddhist; ch.=chief; co.=country; di.=district or division; do.=ditto; dy.=dynasty; E.=Eastern; f.=female; J.=Jaina; k.=king; m.=male; mo.=mountain; ri.=river; s. a.=same as; sur.=surname; te.=temple; vi.=village or town; W.=Western.

PAGE	В	PAGE
ntarnarmadā-vishaya, di., 73, 75	Service of the servic	-
nugrasila, sur. of Nandivarman, 12, 13	Babjeo, Gond Zamindar,	. 27
nupama, sur. of Narasimhavarman I., 7	Bādāmi, vi.,	. 2,74
nupamakavi, sur. of Srivijaya, . 148, 149, 153	Bahmani, dy.,	
nusvāra,	Bahunaya, sur. of Narasimhavarman II.,	. 7:
pratihatasasana, sur. of Narasimhavarman I., 6	Bairakūr, vi,	63 add
raghatta, a well with a water-wheel, 19	Bala, B. friar (?),	. 11
rakshiku,	Balabhadra, J. teacher,	19, 20
Irang, vi.,	Baladhikrita, m.,	. 8
ranga, vi	Bālaprasāda, Rāshtrakūta ch.,	. 1
A[rha]dasi, J. nun, 116 and add.	Balegara-kula, family,	. 150
Arhat, s. a. Jina,	Baléra, vi.,	76, 7
krivingoja, sur. of Śrivijaya, . 148, 149, 152	bali,	76, 8
Arjuna, mythical k., 13, 26, 37	Bali-kula, family,	148, 15
Aryā, metre,	Bamadāsiya, s. a. Bambhadāsiya,	. 11
Arya-Chēţiya (Ārya-Chēţika), J. kula, 114	Bambāhā. vi.,	. 94
Arya-giti, metre, 148	Bambhadasiya (Brahmadasiya), J. kula,	. 11
Arya-siddhanta,		56, 60, 6
Arvya Sura, m.,	Baua, poet,	. 4
śvamēdha, sacrifice, 54	Banadhiraja, title,	. 6
Asvatthaman, sage, 58n	Banaraja or Banarasa, ch.,	. 6
Atakūr, vi.,	Bāṇavidyādhara, Bāṇa k.,	60, 6
Atavanni, m.,	Banda, di.,	44, 4
Atimana, sur. of Narasimhavarman I., 5, 6	Bandalvaralu, vi. (?),	. 7
Atirapachanda, sur. of Nandivarman, 3, 4, 5,	Bandhuvarman, ch.,	. 7
10n, 12, 13	Bangavadi, vi;	. 6
Atiranachanda-Pallavéévaragriha, s. a. Atirana-	Bapatla, vi.,	136, 13
chandēśvara, 5, 12, 14	Baragur, vi.,	
Atirapachandēśvara, te., 12, 13	Barapa, Chaulukya (or Chalukya ?) ch.	. 7
Atisayadhavala, sur. of Amoghavarsha I., . 149	Barsur, vi.,	
atithi,	basadi, a Jaina temple, 57, 63, 6	market de la lac
Atodya-Tumburu, sur. of Narasimhavarman II., 13n	D OT (fals)	. 50
Atri, sags, 45n Atyantakāma, sur. of Nandivarman, 4, 8, 12, 13	The state of the s	A STATE OF THE PARTY OF
	Dr. n	
Atyantakāma, sur. of Narasimhavarman I., 4, 5, 6 Atyantakāma, sur. of Narasimhavarman II., 4	Bellehart of	. 6
	Belkharā, vi.,	
Atyantakāma, sur. of Paramēšvaravarman I., 2,	Bempür, s. a. Begür,	
4, 5, 8, 9n, 10, 12	Bempür twelve, di.,	. 6
Atyantakāma-Pallavēśvaragriha, te., . 5, 8, 10	Benares, vi.,	
Āvani, vi., 61, 62	Bengal, co.,	
Avanibhājana, sur of Mahēndravarman I., . 5n	Berar, co.,	
Avanti, co., 27	Betwa, ri.,	. 4
Avināsi, s. a. Avani, 62	Bhābha, m.,	
Ayasirika (Āryasrīka), J. sambkoga, 116	Bhadrapattana, s. a. Bhandak,	26,
Ayödhya, vi.,	Bhadravati, do.,	
ayushya, 152n	Bhagavat, s. a. Vishnu,	
Ayyamangala (Ayyaramangala), vi., 57n	Bhairavasakti-Bhatara, Śaiva teacher,	
Ayyapa or Ayyapadeva, Nolamba (Pallava)	Bhandak, vi.,	

PAGE	Page
bhāra, 2000 palas,	bTsanpo, Tibetan k., 92
	Buddha, 43n, 80, 109, 111, 112, 113, 121
Andrews 4, 11, 11	Buddhadasa, m.,
Bharam, ri. (-/)	Buddhadeva, m.,
Bharata, author,	Buddhagupta, m.,
Bharatakhanda, Indid,	Buddharāja, Kalachuri k.,
Bhargaviputra,	Buddharaja, Kondapadmati ch., 41n
Dinituratement	Buddharakshita, m.,
bhata,	Buddhayarman, m.,
Bhatta, class of people,	Buddhist, 50n, 107, 152n
Bhattadeva, m.,	Buddhyankura, Pallava prince, 7n
bhattagraham,	Budh[i]ka, m., 112 and add.
Bhatta-Herambaks, m.,	Büdidepalle, vi., 60
bhattāraka,	Buduganhalli, vi 64
Bhattavuka-dikshita, m.,	Budugūru, s. a. Buduganhalli, 57, 64, 70
Dhana a d Siva	During and an an analysis
Rhawanārāvanasvāmin, te., 136, 137	Duni Creati
Bhavaruchi, 18.	Bünbü henta,
Phondia Righa vis	Bundelkhano, co., Burbi (Burbā), vi.,
bhikshu	Burbi (Burba), vi.,
Disma e a Siva.	Durnan-1 Ma agir, nome of a mer
Bhimadeva, Chaulukya k.,	Butarasa, s. c. Dutuga 1.,
Bhōgāditya, m.,	Butuga I., W. Ganga k., 6ln
Bhogarati, vi.,	
Bhōgēśvara, te. 61	
Bhogesvara, te., 64 Bhujangësvara, te.,	
bhūmichchhidra-nyāya, 51 and add., 75	C
bhūmichchniuta-njaya,	Ceylon, island, 102, 133 and add., 145n
Bhuvanabhājana, sur. of Narasimhavarman I., 5, 6	Chahamana or Chahamana, family, . 18, 46, 77
Bhuvanabhājana, sur. of Narasimhavarman II., 5 Bhuvanabhājana, sur. of Narasimhavarman II., 5	Chakrabhrit, sur. of Paramesvaravarman I., 10
Bhuvanabhājana, sur. of Narasimiavat and 145n	Chakrakōta, s. α. Chakrakūta
Bhuvaneka Bahu I., Ceylon k.,	Chalrabuta the Rastar country 25, 26,
Bihar, co.,	27, 28, 39
Bijapur, s. a. Deejapoot,	Chaladańkakāra Chōliga, ch., 60
Bijolia, vi.,	Chalikya, s. a. Chalukya (Western), 15, 101, 104
Bilaspur, s. a. Pachar,	Chālukya, dy.,
Biragarh, s. d. Wairagarn,	Chalukya, Eastern, dy., 35, 58n, 62, 125
DOAL CLESS,	Chalukya, family, 58n, 73
Bodan, vi.,	Chalukya or Chalukya, Western, dy., 2, 3, 4,
Bodh Gaya, vi.,	14, 74, 82, 102, 106
Radhisattva.	Chālukya-Bhīma II., E. Chalukya k., . 62, 63
Brahman, god,	Chāmuṇḍarāja, s. a. Chāvuṇḍarāya, 150
brahmadēya,	Chāndā, vi.,
Brahmana, caste,	Chandel or Chandella, family, 45, 46. 47
Brahma-siddhānta, . 122, 124, 126,	Change of Change and
127, 128, 129, 130, 131, 132, 133, 134,	Chandesvara-pandisa, m.,
135, 136, 139, 140, 141, 142, 143, 146, 147 n	
Brahmaugha-sādhu Bhīma, m., 34	I Danilbur, Direct
Brahma-vaksha, J. demi-god,	1 Tannaradeva, Americal, and
Bribaspati, g. a. Jupiter,	Chandragupta, Gupta k
Broach, vi.,	Chandratreya, s. a. Chandella, 45
And the second s	

Chandritrēya, sage, 46n Chapothata, family, 77, charu, 76,85 Charupennēra, Nolamba (Pallava) ch., 58, 59n chāta, 48, 75 chaturmukha image, 115 chau, abbreviation for Chaturvēdin, 48, 75 Chaulukya, 48, 75 Chaulukya, family, 18, 76, 77 Chaulukya, mythical k., 77 chavari-kumāra, 36 Chāvuņdarāya, ch., 149n, 150 Chēbila, vi., 43 Chedalla, vi., 60 Chēdil, vi., 60 Chēdil, vi., 53, 43, 125, 126, 138 Cheng shu hyvan, vi., 139, 138 Cheng shu hyvan, vi., 158, 63, 63, 63, 73, 39 Chidambaram, vi., 139n Chidambaram, vi., 139n Chidawabaram, vi., 139n Chidawabaram, vi., 139n Chidawabaram, vi., 159n Chitka-Madhure, vi., 599 Chinace, 90, 92, 93, 102, 145 Chitrakaya, Pallava k., 59n Chitrakaya, Ch., 59n, 69n, 69n Chitrakaya, Pallava k., 59n Chitrakaya, Pallava k., 59n Chitrakaya, Ch., 59n, 69n Chitrakaya, Ch., 59n, 69n, 69n Chitrakaya, Pallava k., 59n Chitrakaya, Pallava k., 59n Chitrakaya, Fallava, Falla	PAGE	
Chapotkata, family, 77, charu, 76, 85 charu, 76, 85, 65n charquonner, Nolamba (Pallawa) ch., 58, 65n chat, above into for Chaturyedin, 45, 64n, 25,		Conjeaveram er
Chāruponnēra, Noļamba (Pallave) ch., 58, 59n chaturmukha image, 1115 chaturmukha image, 1115 chau, abbreviation for Chaturvēdin, 45 Chaulukļas, a. a. Chaulukļra, 777 Chaulukļas, a. a. Chaulukļra, 15, 76, 77 chavāri-kumāra, 36 Chāvari-kumāra, 37 Chāvari-kumāra, 37 Chāvari-kumāra, 38 Chāvari-kumāra,		com count
Charuponnëra, Nolamba (Pallava) ch., 58, 59n chāta, 48, 75 chauturpuiha image, 115 chau, abbreciation for Chaturvēdin, 45 Chaulukia, s. a. Chaulukya, 777 chaulukya, family, 18, 76, 77 chavari-kumāra, 36 chāvari-kumāra, 36 chāvari-kumāra, 36 chēvari-kumāra, 37 chāri-kumāra, 38 chēvari-kumāra, 38 ch		gross sumbal or sain
chata, abbreviation for Chaturvētim, 45 Chaulukia, s. a. Chaulukya, 77 Chaulukya, family, 18, 76, 77 Chaulukya, samily, 18, 78 Chailaya, 18, 18 Chailaya, 18 Chailaya, 18 Chailaya, 18 Chailaya, 18 Chailaya, 18 Chailaya, 18		
chaulukia image, 115 chau dibreviation for Chaturvēdin, 45 Chaulukia, s. a. Chaulukya, 77 Chaulukya, family, 18, 76, 77 Chaulukya, mythical k., 77 chaulukya, mythical k., 77 chaulukya, mythical k., 77 chavari-kumāra, 36 Chāvundarāya, ch., 149n, 150 Chēbrolu, vi., 43 Chedalla, vi., 600 Chēdil, co., 45n Chedulli, vi., 102, 105 Chellur, vi., 35, 43, 125, 126, 138 Cheng shu hyvan, vi., 92 Chhandas, name of a Kanarese work, 148n, 149n Chhandas, name of a Kanarese work, 148n, 149n Chhandas, name of a Kanarese work, 148n, 149n Chidambaram, vi., 139n Chidambaram, vi., 139n Chidhandara, a. a. Sinda, 36n, 37, 39 Chidambaram, vi., 56n Chikhalaparīn, a. a. Chikhalda, 53 Chikhalaparīn, a. b. 69n Chitraknīta, wi., 56n Chitraknīta, wi., 59n Chitraknīta, 60, 61 Chitraknīta, 60,		
Chaulukia, s. a. Chaulukya,   77   Chaulukya, spatis,   18, 76, 77   Chaulukya, spatis,   149n, 150   Chailuk,   149n, 150   Chailu	chaturmukha image 115	
Chaulukika, x. a. Chaulukya,		n
Chaulukya, family, 18, 76, 77 Chaulukya, mythical k., 78 Chāvunḍarāya, ch., 149n, 150 Chēbrolu, vi., 43 Chedalla, vi., 60 Chēdi, co., 45n Chedulli, vi., 102, 105 Chellur, vi., 35, 43, 125, 126, 138 Cheng sha hywan, vi., 92 Chahandas, name of a Kanarese work, 148n, 149n Chhandomañjari, quoted, 148n Chhinda, v. a. Sinda, 36n, 37, 39 Chidambaram, vi., 139n Chidanbaram, vi., 148n Chikhalajadra, v. a. Chikhalda, 53 Chikhalda, vi., 53 Chikhalda, vi., 53 Chikha-Malhure, vi., 56n Chirakanytha, horse, 15, 105 Chirgaon, vi., 69n Chitramāya, Pallawa k., 59n Chitramāya, sur. of Paramésvaravarman I., 9 Chōdaganga, E. Chālukya k., 48 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, co., 64n Cholika-vishaya, the Chōla country, 101, 105 chollika, 190 Chōra, x. a. Chōla, 60n Chōra, Nolamba (Pallawa) ch. (7), 60n Chōraya-Nolamba, (Nolamba) Pallawa prince, 60n Chora, Nolamba, (Nolamba) Pallawa prince, 60n Chora, Nolamba, (Nolamba) Pallawa prince, 60n Chora, Nolamba, (Nolamba) Pallawa prince, 60n Choraya-Nolamba, (Nolamba) Pallawa prince, 60n Chora, 7, 7, 135, 143, 1445 tenth, 7, 7, 2139, 143 conch, 94		The state of the s
Chaulukya, mythical k		Decline - D. N
Chèvrolu, vi,   149n, 150   Chètrolu, vi,   43   Chèdalla, vi.,   60   Chèdalla, vi.,   60   Chèdalla, vi.,   60   Chèdalla, vi.,   60   Chèdalli, vi.,   60   Chèdalli, vi.,   60   Chèdalli, vi.,   60   Chèdalli, vi.,   102, 105   Chellur, vi.,   35, 43, 125, 126, 138   Cheng sha hyvan, vi.,   92   Chhandas, name of a Kanarese work,   148n, 149n   Chhandasan, name of a Kanarese work,   148n, 149n   Chhinda, v. a. Sinda,   36n, 37, 39   Chidambaram, vi.,   139n   Chidanpaèram, vi.,   139n   Chidadpadèva-Mabārāja, Telugu-Pallava ch., 56n   Chikhalapadra, v. a. Chikhalda,   53   Chika-Madhure, vi.,   59n   Chira, co.,   92, 93, 102, 145   Chirgaon, vi.,   46   Chira, co.,   92, 93, 102, 145   Chirtamaya, Pallava k.,   59n   Chitramaya, Pallava k.,   59n   59n   Chitramaya, Pallava k.,   59n   5		Dadiya, s. a. Dadiya, 60
Chēbrolu, vi., 43 Chēdaļa, vi., 60 Chēdi, co., 45n Chedulli, vi., 102, 105 Chellur, vi., 35, 43, 125, 126, 138 Cheng shu hyvan, vi., 92 Chhandas, name of a Kamarese work, 148n, 149n Chhandōmājiari, guofed, 148n, 149n Chhinda, a. a. Sinda, 36n, 37, 39 Chidambaram, vi., 139n Chiidambaram, vi., 139n Chiidahapadeva-Mahbarāja, Telugu-Pallava ch., 56n Chikhalapadra, s. a. Chikhalda, 53 Chikhala, vi., 53 Chikhala, vi., 53 Chikhala, vi., 59 Chiagon, vi., 643 Chitrakantha, horse, 15, 105 Chitrakantha, horse, 15, 105 Chitrakantha, horse, 15, 105 Chitrakantha, vi., 28, 78 Chitramaya, Pallava k., 59n Chidayaga, E. Chalukya k., 48 Chōla or Chōla, Co., 1, 15, 26, 58n, 63, 64n, 59n Chöla, Co., 1, 15, 26, 58n, 63, 64n, 59n Chöla, Telugu family, 60, 61 Chōlika-vishaya, the Chōla country, 101, 105 Chora, s. a. Chōla, Co., 1, 15, 26, 58n, 63, 64n, 59n Chōra, Nolamba (Pallava) ch. (5), 60n Chōra, Nolamba (Pallava) ch. (7), 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, a. a. Chōla, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chalasama, fomily, 61, 60n Chora, Nolamba (Nolamba) Pallava prince, 194 Chora, 194 Chalasama, fomily, 61, 61, 61, 61, 61, 61, 61, 61, 61, 61		Dahragan land
Chebrolu, vi.,   43   Chedalla, vi.,   60   Chedil, vi.,   60   Chedila, vi.,   60   Chedila, vi.,   60   Chedilar, vi.,   102, 105   Chellar, vi.,   35, 43, 125, 126, 138   Cheng shu hyvan, vi.,   92   Chhandas, name of a Kanarese work,   148n, 149n   Chhandomañjari, quoted,   148n   Chhinda, a.a. Sinda,   36n, 37, 39   Chidambaram, vi.,   139n   Chidambaram, vi.,   139n   Chidambaram, vi.,   54n   Chikhalda, vi.,   53   Chikhalda, vi.,   53   Chikhalda, vi.,   54n   Chira, co.,   92, 93, 102, 145   Chiragao, vi.,   46   Chirakana, vi.,   28, 78   Chitrakana, vi.,   28, 78   Chitr		Dahrasana Tagikanta
Chedalla, vi., 60 Chēdil, vo., 45n Chedulli, vi., 102, 105 Chellur, vi., 35, 43, 125, 126, 138 Cheng shu hyvan, vi., 92 Chhandas, name of a Kanarese work, 148n, 149n Chhandomaūjari, guoted, 148n Chhinda, v. a. Sinda, 36n, 37, 32 Chidambaram, vi., 139n Chidambaram, vi., 139n Chidambaram, vi., 139n Chidahadeva-Maharija, Telugu-Pallava ch., 56n Chikhalapadra, v. a. Chikhalda, 53 Chikhalapadra, v. a. Chikhalda, 53 Chikhalapadra, v. a. Chikhalda, 53 Chikha-Madhure, vi., 59n Chimese, 90, 92, 93, 102, 145 Chiranon, vi., 59n Chitrakantha, horse, 15, 105 Chitrakatha, horse, 15, 105 Chitrakatya, vi., 28, 78 Chitramaya, Pallava k., 59n Chitramaya, Pallava k., 59n Chitramaya, svr. of Paramešvaravarman I., 9 Chodagadga, E. Chālukya k., 43 Chōla or Chōla, Co., 1, 15, 26, 58n, 63, 64n, 85, 101, 102, 105n, 121, 132, 133 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n Chölika', vi., 124, 135, 136, 143, 146 Chora, v. a. Chōla, 60 Chōra, Nolamba (Pallava) ch. (f), 60n Chōra, Nolamba (Pallava) ch. (f), 60n Chōra, Nolamba (Pallava) ch. (f), 60n Chora, Sandhariya, 60n, 60n Chora, Nolamba (Pallava) ch. (f), 60n Chora, Valla, Valla, Valla, Valla, Valla, Valla, Valla, Valla, Valla,		Dakshina Kasala as 52, 53, 54, 74
Chédil, co., Chedulli, vi., Chellur, vi., 35, 43, 125, 126, 138 Cheng shu hyvan, vi., Chandas, name of a Kanarese work, 148n, 149n Chhandas, name of a Kanarese work, 148n, 149n Chhandas, name of a Kanarese work, 148n, 149n Chhandas, a. a. Sinda, Chiidanbaram, vi., Sanariwaranjas, Pallava k., Chiidanbaram, vi., Sanariwaranjas, Pallava k., Chiidanbaram, vi., Sanariwaranjas, Chaiparan, vi., Sanariwaranjas, Chiidanbaram, vi., Sanariwaranjas, Chiidanbaram, vi., Sanariwaranjas, Chaiparan, vi., Sanariwaranjas, Chaiparat Rashtrakija ch., 82n, 89n Dantwara, vi., Sanariwaranjas, Chaiparat Rashtrakija ch., 82n, 89n Dantwara, vi., Sanariwaranjas, Chaiparat		Daligavadi di
Chellur, vi., 35, 43, 125, 126, 138 Cheng shu hyvan, vi., 92 Chhandas, name of a Kanarese work, 148n, 149n Chidandasaram, vi., 139n Chidandasaram, vi., 139n Chidandasaram, vi., 139n Chidandasaram, vi., 139n Chikka-Madhure, vi., 56n Chikka-Madhure, vi., 56n China, co., 92, 93, 102 Chicese. 90, 92, 93, 102, 145 Chiragaon, vi., 59n Chitrakats, vi., 28, 78 Chitrakats, vi., 59n Chitrakats, vi., 59n Chitrakats, vi., 111, 112, 113, 115, 116, 117 recorded in numerical words, 24, 80, 81 Daūdagar, vi., 111 and add. Chollika-vishaya, the Chöla country, 101, 105 chollika, 51, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chola or Chola, Co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 102, 102, 102, 102, 102, 102		Dāmodara as
Chhandas, name of a Kanarese work, 148n, 149n Chhandomañjari, quoted, 148n Chhinda, a. a. Sinda, 36n, 37, 39 Chidambaram, vi., 139n Chidanadeva-Mahārāja, Telugu-Pallava ch., 56n Chikhalapadra, s. a. Chikhalda, 58n Chikhalapadra, s. a. Chikhalda, 58n Chikhalapadra, s. a. Chikhalda, 58n Chikhalapadra, vi., 58n Chikhalapadra, vi., 58n Chikhalapadra, vi., 58n Chikhalda, vi., 59n Chirakantha, vi., 59n Chitrakantha, horse, 15, 105 Chitrakantha, vi., 28, 78 Chitramāya, Pallava k., 9n Chitramāya, sur. of Paramēšvaravarman I., 9 Chōdaganga, E. Chālukya k., 48 Chōla or Chōla, Co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlēšvara, te., 64n Chōlika, s. a. Chōla, 60 Chōra, Nolamba (Pallava) ch. (f), 60n Chora, Nolamba (Pallava) ch. (f), 60n Chorys-tarai, tank, 37 Chudasamā, fomily, 78n Chyavanēšvara, bathing ghāt, 94 conch, 94  Chevatara (Dunteshwarec), te., 27n, 40 Ado, 1 Dantivarman Mahārāja, Chala, 40, 41 Dantivarman Mahārāja, Pallava k., 56n Dantivarman Gujarāt Rashtak, 82n, 56n Dantivarman, Gujarāt Rashtak, 82n, 56n Dantivarma		Dānavulapādu ai
Chhandas, name of a Kanarese work, 148n, 149n Chhandomañjari, quoted, 148n Chhinda, a. a. Sinda, 36n, 37, 39 Chidambaram, vi., 139n Chidanadeva-Mahārāja, Telugu-Pallava ch., 56n Chikhalapadra, s. a. Chikhalda, 58n Chikhalapadra, s. a. Chikhalda, 58n Chikhalapadra, s. a. Chikhalda, 58n Chikhalapadra, vi., 58n Chikhalapadra, vi., 58n Chikhalapadra, vi., 58n Chikhalda, vi., 59n Chirakantha, vi., 59n Chitrakantha, horse, 15, 105 Chitrakantha, vi., 28, 78 Chitramāya, Pallava k., 9n Chitramāya, sur. of Paramēšvaravarman I., 9 Chōdaganga, E. Chālukya k., 48 Chōla or Chōla, Co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlēšvara, te., 64n Chōlika, s. a. Chōla, 60 Chōra, Nolamba (Pallava) ch. (f), 60n Chora, Nolamba (Pallava) ch. (f), 60n Chorys-tarai, tank, 37 Chudasamā, fomily, 78n Chyavanēšvara, bathing ghāt, 94 conch, 94  Chevatara (Dunteshwarec), te., 27n, 40 Ado, 1 Dantivarman Mahārāja, Chala, 40, 41 Dantivarman Mahārāja, Pallava k., 56n Dantivarman Gujarāt Rashtak, 82n, 56n Dantivarman, Gujarāt Rashtak, 82n, 56n Dantivarma		dandanāvaka or dandādhinati
Chhandōmañjarī, quoted, 148n Chhinda, s. a. Sinda, 36n, 37, 39 Chidambaram, vi., 139n Chiddanadēva-Mahārāja, Telugu-Pallava ch., 56n Chikhalda, vi., 56n Chikhalda, vi., 55n Chikka-Madhure, vi., 59n Chinese. 90, 92, 93, 102, 145 Chirakantha, horse. 15, 105 Chitrakantha, horse. 15, 105 Chitramāya, sur. of Paramēšvaravarman I., 9 Chodaganga, E. Chālukya k., 43 Chola or Chōla, Telugu family, 60, 61 Chōlika-vishaya, the Chōla country, 101, 105 cholika, s. a. Chōla, (Nolamba) Pallava prince, Choryā-tarāi, tank, 57, 61, 94 Choryā-tarāi, tank, 60n Choryā-tarāi, tank, 60n Chyavaněšvara, bathing ghāt, 60n Chyavaněšvara, bathing ghāt, 60n Chyavaněšvara, bathing ghāt, 60n Chyavaněšvara, bathing ghāt, 60n Chidal chiladanade, 56n Dantivarma (Dantivarman II), Rāshtrakūta k., 85 Dantivarma-Mahārāja, Pallava k., 56n Dantivarma-Mahārāja, Pallava k., 56n Dantivarma (Dantivarman II), Rāshtrakūta k., 85 Dantivarma-Mahārāja, Pallava k., 56n Dantivarma-Mahārāja, Pallava k., 56n Dantivarma (Dantivarman II), Rāshtrakūta k., 85 Dantivarma (Dasor Rāshtrakūta k., 85 Dantivarma (Dasor Rāshtrakūta k., 85 Dantivarma (Dasor Rāshtrakūta k., 85 Danti	Cheng shu hyvan, vi.,	Dandin, author 148, 149, 150, 153
Chinda, s. a. Sinda, 36n, 37, 39 Chidambaram, vi., 139n Chiddanadeva-Mahārāja, Telugu-Pallava ch., 56n Chikhalapadra, s. a. Chikhalda, 53 Chikhalda, vi., 53 Chikhalda, vi., 55n Chikka-Madhure, vi., 59n China, co., 92, 93, 102 Chinese, 90, 92, 93, 102, 145 Chiragaon, vi., 46 Chitaldroog, di., 59n Chitrakūṭa, vi., 28, 78 Chitramāya, Pallava k., 9n Chitramāya, Pallava k., 9n Chitramāya, eur. of Paramēšvaravarman I., 9 Chōdaganga, E. Chālukya k., 55, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlika-vishaya, the Chōla country, 101, 105 cholliks, 19 Chōra, Nolamba (Pallava) ch. (r), 60n Choraya-Nolamba, (Nolamba) Pallava prince, Chyavanāšvara, bathing ghāt, 94 concb, 94  Chidamadēva-Mahārāja, Pallava k., 85 Dantivarman II), Rāshṭrakūṭa k., 85 Dantivarman, Gujarāt Rāshṭrakūṭa ch., 82n Dantvara, vi., darsanāvarapiya, Dantivarman, Gujarāt Rāshṭrakūṭa ch., 82n Dantvara, vi., darsanāvarapiya, Dasapara (Dasōr or Mandasōr), vi., 71 dates: recorded in numerical symbols, 50, 51, 52, 64, 73, 76, 108, 110, 111, 112, 113, 115, recorded in numerical words, 24, 80, 81 Dattāgalī (?), f., 111 and add. Datvāgalī, vi., 49 Daulatābād, vi., 68, 61  palatābād, vi., 69 Davagalī, 71, 12, 120, 124 Davagare, vi., 121, 122, 123, 124 Davagare, vi., 124, 125, 127, 129, 142 tbird, 126, 127, 12		Dantésvari (Dunteshwarea)
Chidambaram, vi., 139n Chidanadèva-Mahārāja, Telugu-Pallava ch., 56n Chikhalapadra, s. a. Chikhalda, 53 Chikka-Madhure, vi., 59n Chins, co., 92, 93, 102, 145 Chiragaon, vi., 46 Chitaldroog, di., 59n Chitrakanta, horse, 15, 105 Chitrakanta, vi., 28, 78 Chitrakanta, horse, 15, 105 Chitrakanta, vi., 28, 78 Chitramaya, Pallava k., 9n Chitramaya, Pallava k., 9n Chitramaya, eur. of Paramēšvaravarman I., 9n Chōdaganga, E. Chālukya k., 43 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlika, vishaya, the Chōla country, 101, 105 chollika, 19n Chōra, s. a. Chōla, (Nolamba) Pallava prince, 100 Chora, Nolamba (Nolamba) Pallava prince, 100 Choraya-Nolamba, (Nolamba) Pallava prince, 100 Chya-tarai, tank, 37 Chudasamā, femily, 78n Chyavansēvara, bathing ghāt, 94 concb, 191 Chikhalapadra, s. a. Chikhalda, 53 Chaikhalapadra, s. a. Chikhalda, 53 Chaikhalapadra, s. a. Chikhalda, 53 Chaikhalapadra, s. a. Chikhalda, 53 Chaikhalda, vi., 58n Dantivarman Milarāja, Pallava k., 56n Dantivarman Gl., Gazhiraran, Gujarāt Rāshtrakūṭa ch., 82n, 89n Dantivarman, Gujarāt Rāshtrakūṭa ch., 82n, 89n Dantivarman, Gujarāt Rāshtrakūṭa ch., 82n, 89n Dantvara, vi., darsanāvarapīya, 152n Dasapura (Dasōr or Mandasōr), vi., 71 dates:— recorded in numerical symbols, 50, 51, 52, 64, 73, 76, 108, 110, 111, 112, 113, 115, 71  recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 189, 142 dates:— recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 139, 142 dates:— recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 139, 142 dates:— recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 139, 142 dates:— recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 139, 142 dates:— recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 139, 142 dates:— recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 139, 142 dates:— recorded in numerical words, 24, 80, 81 Daulatabad, vi., 64, 71, 72, 13	Chhandomañjari, quoted, 148n	Dantéwārā, vi. 27n, 40
Chidanadeva-Mahārāja, Telugu-Pallava ch., 56n Chikhalapadra, s. a. Chikhalda,	Chhinda, s. a. Sinda, 36n, 37, 39	Dantidurga (Dantivarman II) Parts 40, 41
Chikhalapadra, s. a. Chikhalda, 53 Chikkalda, vi., 53 Chikka-Madhure, vi., 59n China, co., 92, 93, 102 Chinese, 90, 92, 93, 102, 145 Chirgaon, vi., 466 Chitadroog, di., 59n Chitrakantha, horze, 155, 105 Chitrakantha, horze, 155, 105 Chitramaya, Pallava k., 9n Chitramaya, sur. of Paraméśvaravarman I., 9 Chodagadra, E. Chālukya k., 43 Chola or Chōla, Co., 1, 15, 26, 58n, 63, 64n, 85, 101; 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Choléśvara, te., 64n Cholika-vishaya, the Chōla country, 101, 105 chollika, 19 Chora, s. a. Chōla, Co., 1, 15, 26, 58n, 63, 64n, 61 Chōrayya-Nolamba (Pallava) ch. (f), 60n Chōrayya-Nolamba, (Nolamba) Pallava prince, 60n Chya-tarai, tank, 37 Chudāsamā, family, 78n Chyavanāśvara, bathing ghāt, 94 concb, 94  Dantwara, vi., 10aindan or Mandasor), vi., 71 dates:— recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 7 recorded in numerical words, 116, 117 recorded in numerical words, 24, 80, 81 Dattwara, vi., 64, 73, 76, 108, 110, 111, 112, 113, 115, 7 recorded in numerical words, 24, 80, 81 Dattwara, vi., 64, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical words, 24, 80, 81 Dattwara, vi., 64, 73, 76, 108, 110, 111, 112, 113, 115, 113, 113		
Chikka-Madhure, vi.,	Chiddanadeva-Maharaja, Telugu-Pallava ch., 56n	
China, co., 92, 93, 102 Chinese. 90, 92, 93, 102, 145 Chirgaon, vi., 46 Chitaldroog, di., 55n. Chitrakantha, horve, 15, 105 Chitrakantha, horve, 15, 105 Chitramäya, Pallava k., 9n Chitramäya, Pallava k., 9n Chödaganga, E. Chālukya k., 43 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlika-vishaya, the Chōla country, 101, 105 chollikā, 19 Chōra, s. a. Chōla, 60 Chōra, Nolamba (Pallava) ch. (?), 60n Chōrsyya-Nolamba, (Nolamba) Pallava prince, 60n Choryš-tarāi, tank, 37 Chyavanāšvara, bathing ghāt, 94 concb, 94  dates:— recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 62, 54, 80, 81 Datagalli (?), f., 111 and add. Daulatabād, vi., 49 Daulatabād, vi., 40 Daulatabād, vi., 40 Daulatabād, vi., 40 Daulatabād, v		Dantwara, vi., San, San, San, San, San, San, San, San
China, co., 92, 93, 102 Chinese. 90, 92, 93, 102, 145 Chirgaon, vi., 46 Chitaldroog, di., 55n. Chitrakantha, horve, 15, 105 Chitrakantha, horve, 15, 105 Chitramäya, Pallava k., 9n Chitramäya, Pallava k., 9n Chödaganga, E. Chālukya k., 43 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlika-vishaya, the Chōla country, 101, 105 chollikā, 19 Chōra, s. a. Chōla, 60 Chōra, Nolamba (Pallava) ch. (?), 60n Chōrsyya-Nolamba, (Nolamba) Pallava prince, 60n Choryš-tarāi, tank, 37 Chyavanāšvara, bathing ghāt, 94 concb, 94  dates:— recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115,  116, 117 recorded in numerical symbols, 50, 51, 52, 54, 73, 76, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical symbols, 62, 54, 80, 81 Datagalli (?), f., 111 and add. Daulatabād, vi., 49 Daulatabād, vi., 40 Daulatabād, vi., 40 Daulatabād, vi., 40 Daulatabād, v	Chikhalda, vi.,	darśanāvaraņīya,
Chinese,	Chikka-Madhure, vi-, 59n	Dasapura (Dasor or Mandasor) et
Chirgaon, vi., 46 Chitaldroog, di., 59n. Chitrakantha, horse, 15, 105 Chitrakantha, horse, 28, 78 Chitramaya, Pallava k., 9n Chitramaya, Pallava k., 9n Chitramaya, sur. of Paramésvaravarman I., 9 Chōdaganga, E. Chālukya k., 43 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 25, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlišvara, te., 64n Chōlika-vishaya, the Chōla country, 101, 105 chollika, 91 Chōra, s. a. Chōla, (Pallava) ch. (E), 60n Chōrayya-Nolamba, (Nolamba) Pallava prince, Choya-tarai, tank, 37 Chūdāsamā, family, 78n Chyavanēšvara, bathing ghāt, 94 concb, 94  Sa, 78, 108, 110, 111, 112, 113, 115, 116, 117 recorded in numerical words, 24, 80, 81 Dattagāli (?), f., 111 and add. Dattagāli (?), f., 121 and add. Dattagāli (?), f., 121 and add. Dattagāli (?), f., 122 and add. Dattagāli (?), f., 123 and add. Dattagāli (?), f., 124 and add. Dattagāli (?), f	China, co.,	Miles of the Control
Chitaldroog, di.,	Chinese, 90, 92, 93, 102, 145	recorded in numerical symbols 50 51 50
Chitrakantha, horse,	Chitaliana di	54, 73, 76, 108, 110, 111, 112, 113, 115
Chitrakūţa, vi., 28, 78 Chitramāya, Pallava k., 9n Chitramāya, sur. of Paramēšvaravarman I., 9 Chōḍagaṅga, E. Chālukya k., 43 Chōļa or Chōļa, co., 1, 15, 26, 58n, 63, 64n, S5, 101, 102, 105n, 121, 132, 138 Chōļa or Chōļa, Telugu family, 60, 61 Chōlika-vishaya, the Chōļa country, 101, 105 chollikā, 19 Chōra, s. a. Chōļa, (Pallava) ch. (P), 60n Chōrayya-Nolamba (Pallava) ch. (P), 60n Chorsyya-Nolamba, (Nolamba) Pallava prince,  Chōyavanēšvara, bathing ghāt, 94 concb, 94  Chētramāya, Pallava k., 9n Dāttāgālī (?), f., 111 and add. Dāudnagar, vi., 9n Daulatābād, vi., 49 Daulatābād, vi	Chitrakantha Acres	****
Chitramāya, Pallava k., 9n Chitramāya, sur. of Paramēšvaravarman I., 9 Chōdaganga, E. Chālukya k., 43 Chōla or Chōla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlēšvara, te., 64n Chōlika-vishaya, the Chōla country, 101, 105 chollikā, 19 Chōra, s. a. Chōla, 19 Chōra, Nolamba (Pallava) ch. (?), 60n Chōrayya-Nolamba, (Nolamba) Pallava prince,  60n Chōryā-tarai, tank, 37 Chūdāsamā, family, 78n Chyavanēšvara, bathing ghāt, 94 concb, 94  Chētalava ch. (10, 101) Chōraya-tarai, tank, 101 Choryā-tarai, tank, 102 Choryā-tarai, tank, 103 Chyavanēšvara, bathing ghāt, 94 concb, 103 Chētalava ch. (10, 104 Choryā-tarai, tank, 105 Chyavanēšvara, bathing ghāt, 104 Choryā-tarai, tank, 105 Chyavanēšvara, bathing ghāt, 105 Chētalava ch. (10, 105 Chōraya-tarai, tank, 105 Chyavanēšvara, bathing ghāt, 104 Choryā-tarai, tank, 105 Chyavanēšvara, bathing ghāt, 105 Choryā-tarai, tank, 105 Chyavanēšvara, bathing ghāt, 105 Chyavanēšvara, bathing ghāt, 105 Choryā-tarai, tank, 105 Choryā-t	Chitrakūta vi	recorded in numerical words
Chitramāya, sur. of Paramēśvaravarman I., 9 Chōdaganga, E. Chālukya k., 43 Chōla or Chōla, co., 1, 15, 26, 58u, 63, 64u, 85, 101, 103, 105u, 121, 132, 138 Chōla or Chōla, Telugu family, 60, 61 Chōlāśvara, te., 64u Chōlika-vishaya, the Chōla country, 101, 105 chollikā, 19 Chōra, s. a. Chōla, 60 Chōra, Nolamba (Pallava) ch. (?), 60u Chōrayya-Nolamba, (Nolamba) Pallava prince, 60u Choryā-tarāi, tank, 37 Chūdāsamā, family, 60u Choryā-tarāi, tank, 37 Chūdāsamā, family, 78u Chyavanāšvara, bathing ghāt, 94 concb, 94	Chitramaya, Pallava k	Pattagail (f), fo
Chōḍagaṅga, E. Chālukya k., 43 Chōḷa or Chōḷa, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138 Chōḷa or Chōḷa, Telugu family, 60, 61 Chōḷa vishaya, the Chōḷa country, 101, 105 chollikā, 19 Chōra, s. a. Chōḷa, Chōra, Noḷamba (Pallava) ch. (?), 60n Chōrayya-Noḷamba, (Nolamba) Pallava prince, 60n Choryš-tarāi, tank, 60n Choryš-tarāi, tank, 78n Chyavanāšvara, bathing ghāt, 94 concb, 94  Daulatābād, vi., 43 dauvārika, 53, 84 Dāvangere, vi., 54 dauvārika, 54 dauvārika, 54 dauvārika, 54 dauvārika, 54 seventh, 54 seventh, 55 dauvārika, 54 seventh, 54 seventh, 57 dauvārika, 54 seventh, 58 dauvārika, 54 seventh, 54 seventh, 57 dauvārika, 54 seventh, 54 seventh, 57 dauvārika, 54 seventh, 58 dauvārika, 54 seventh, 58 dauvārika, 54 seventh, 58 dauvārika, 54 seventh, 58 dauvārika, 53 seventh, 54 seventh, 56 seventh, 57 dauvārika, 58 seventh, 58 dauvārika, 52 seventh, 56 seventh, 57 dauvārika, 52 seventh, 57 dauvārika, 52 seventh, 58 seventh, 58 seventh, 56 seventh, 57 dauvārika, 52 seventh, 58 seventh, 56 seventh, 57 dauvārika, 52 seventh, 58 seventh, 56 seventh, 57 dauvārika, 58 seventh, 58 seventh, 57 dauvārika, 58 seventh, 58 seventh, 57 dauvārika, 58 seventh, 58 seventh, 58 seventh, 57 dauvārika,	Chitramaya, sur. of Paramésyarayarman I	
Chôla or Chôla, co., 1, 15, 26, 58n, 63, 64n, 85, 101, 103, 105n, 121, 132, 138  Chôla or Chôla, Telugu family, 60, 61  Chôlēśvara, te., 64n  Chôlika-vishaya, the Chôla country, 101, 105  chollikā, 19  Chôra, s. a. Chôla, 60  Chôra, Nolamba (Pallava) ch. (?), 60n  Chōrsyya-Nolamba, (Nolamba) Pallava prince, 60n  Choryā-tarāi, tank, 37  Chudāsamā, family, 60n  Chyavanēśvara, bathing ghāt, 94  concb, 94  Dāvangere, vi., 35  Dayāpāla, J. teacher, 62  days, lunar:—  bright fortnight, first, 126, 127, 129, 142  third, 57, 65, 39, 76, 130, 135, 137, 133, 140  seventh, 37  ninth, 124, 135, 136, 143, 146  tenth, 71, 72, 139, 143  eleventh, 137	Chōdaganga, E. Chālukva k	Daulatābād, vi.,
S5, 101, 103, 105n, 121, 132, 138  Chôla or Chôla, Telugu family, 60, 61  Chôlēśvara, te., 64n  Chôlika-vishaya, the Chôla country, 101, 105  chollikā, 19  Chôra, s. a. Chôla, 60  Chôra, Nolamba (Pallava) ch. (?), 60n  Chôrayya-Nolamba, (Nolamba) Pallava prince,  Choryā-tarāi, tank, 37  Chudāsamā, family, 60n  Chyavanāšvara, bathing ghāt, 94  concb, 94  Chôla or Chôla, Telugu family, 60, 61  days, lunar:—  bright fortnight, first, 126, 127, 129, 142  third, 57, 65, 39, 76, 130, 135, 137, 133, 140  fourth, 57, 65, 39, 76, 130, 135, 137, 140, 141, 144  seventh, 38  ninth, 124, 135, 136, 143, 146  celeventh, 61  twolfth 137	Chola or Chola, co., . 1, 15, 26, 58n, 63, 64n	
Chôlēśvara, te.,	85, 101, 102, 105n, 121, 139, 139	
Chôlšávara, te.,	Chola or Chola, Telugu family, 60, 61	days lunar
Chôlika-vishaya, the Chôla country, 101, 105 chollika, 19 Chôra, s. a. Chôla, 60 Chôra, Nolamba (Pallava) ch. (?), 60n Chôrayya-Nolamba, (Nolamba) Pallava prince, 60n Chorya-tarai, tank, 60n Chuḍāsamā, family, 78n Chuḍāsamā, family, 78n Chyavanēšvara, bathing ghāt, 94 concb, 94 Chōlika-vishaya, the Chōla country, 101, 105 first, 126, 127, 129, 142 fourth, 57, 65, 69, 76, 130, 135, 137, 140 fifth, 57, 65, 69, 76, 130, 135, 137, 140 seventh, 124, 135, 136, 143, 146 cleventh, 61 twolfth, 71, 72, 139, 143	Chôlesvara, te.,	
Chōra, s. a. Chōla,	Cholika-vishaya, the Chola country, . 101, 105	Good
Chōra, s. a. Chōja, 60 fourth, 123n, 129 Chōra, Nolamba (Pallava) ch. (?), 60n fifth, 57, 65, 39, 76, 130, 135, 137 Chōrayya-Nolamba, (Nolamba) Pallava prince, 60n seventh, 140, 141, 144 Choryā-tarāi, tank, 37 ninth, 124, 135, 136, 143, 146 Chyavanāšvara, bathing ghāt, 94 celeventh, 612, 137	cholika,	third . 126, 127, 129, 142
Chorayya-Nolamba, (Nolamba) Pallava prince,  Choryā-tarāi, tank,  Choryā-tarāi, tank,  Chudāsamā, family,  Chyavanēšvara, bathing ghāt,  concb,  133, 140  140, 141, 144  144, 141, 144  157, 65, 39, 76, 130, 135, 137,  140, 141, 144  188  198  199  191  194  195  197  197  198  198  198  198  198  198	Chora, s. a. Chola,	fonrth
Chorsyya-Nolamba, (Nolamba) Pallava prince,  60n seventh, Chudāsamā, family, Chyavanēšvara, bathing ghāt, concb,  60n seventh, 78n tenth, 61, 65, 69, 76, 130, 135,137, 140, 141, 144  184 tenth, 61, 65, 69, 76, 130, 135,137, 140, 141, 144  185 tenth, 61, 62, 63, 76, 130, 135,137, 140, 141, 144  186 tenth, 61, 62, 63, 63, 76, 130, 135,137, 140, 141, 144  187 tenth, 61, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 62, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 140, 141, 144  188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 63, 76, 130, 135,137, 188 tenth, 61, 63, 63, 63, 63, 63, 63, 63, 63, 63, 63	Chora, Nolamba (Pallava) ch. (?).	199 140
Chorya-tarai, tank,  Chudasama, family,  Chyavanèsvara, bathing ghat,  concb,  37  ninth,  tenth,  tenth,  cleventh,  24  twelfth  124, 135, 136, 143, 146  cleventh,  137	Chorsyya-Nolamba, (Nolamba) Pallava prince,	• 67, 65, 69, 76, 130, 135,137,
Chorya-tarai, tank,  Chudasama, family,  Chyavanèsvara, bathing ghat,  concb,  37  ninth,  tenth,  tenth,  cleventh,  24  twelfth  124, 135, 136, 143, 146  cleventh,  137	60n	
Chadasams, James,	. 3/	ni-st
Chyavanesvara, bathing ghât,		tenth 124, 135, 136, 143, 146
94 twelfth . 137		
40, 127, 142		twelfth 137
	The second secon	40, 127, 142

-			_	_					77			
				-	GE				145		PA	GB
thirteenth, .		. 19, 52, 54	4, 80,	81, 1	123	Dēvadīkshita, m.,	*	(8):				17
fourteenth, .				30, 1	131	dēvadroņī, .		12.		*		71
fifteenth,		. 73, 76				Dēva-nāyaka, m.,						42
		130,				Dēvapattana, vi.,				-		77
full-moon,	24		. 94,	101,	105	Devaputra, sur. of				113 a		
dark fortnight,						Dēvarāya I, Vijaya	La control Lond				4000	63n
first, .			124,			Dhamaśiri, f., .			•	15		118
second, .			64n,			Dhamavadhaka, m.						119
third, .		. 64n,	134,			Dhanamitra, f., .			7	*		120
fifth, .				122,	0.335	Dhanamjaya, s. a.			J. Commission		1000	13
sixth, .					134	Dhanamjaya or I						15
seventh, .					122	m.,						15 94
eighth, .					45	Dhanamwakra, vi.,					***	, 79
tenth, .		40	, 42,			Dhanāra, s. a. Dan				119		
eleventh, .					123	Dhañāsirī, J. nun, Dhañāvala, J. mon				112		
thirteenth, .			123,			The Control of the Co						naa.
fourteenth,					126	Dhānyaghaṭa or D						44
fifteenth, .						vati,				. T	91	44
new-moon, .	*1		81,	137,	141	Dhāraṇa-Mahādēvi	, queen	of So	mesva	ra 1,	33	, 34
days, solar :-						Dharapivarāha, Ch	üdäsar	nā ch		200		78n
second, .					146	Dharanivaraha, Pe						78n
third, .	**				144	Dharasêna IV, Va						47n
sixth, .	*				189	Dhar[#]val#, f., .				116		add.
eleventh				100	147	Dhārāvarsha, Nāg						25
twelfth, .					141	Dhārāvarsha, sur.					8	1, 84
fourteenth, .			:		147	dharma, a doctrine						152n
eighteenth, .	1		:		147n	dharma-chakra, .	_					152n
nineteenth, .					0, 51	dbarmamaharajadh						n, 68
twentieth, .					,	Dharmapuri, vi.,			n, 58,	61, 63	3, 64	, 148
days of the week :-		. 19, 7	8 94	190	194	Dharmarajah, ch.,						
Sunday, .	PO 16	22, 123, 127,				Dharmaraja-mand		ve tem	ple,		2,	5, 10
Monday, .	76, 1	33, 134, 135	196	149		Dharmaraja-ratha,					2	, 3, 5
131	, 132, 1	33, 134, 130	, 100,	143	146	Dharmmavarma, n						118
mana	1	01, 132, 133	197		- 17.5	Dharmmavolal, vi						64n
Tuesday, .	AE 15	22, 123, 130	135	137		Dhasan, ri.,						46n
Wednesday, .	40, 1	140	141	143	, 146	Dhathi, m.,						34
m	57	64n, 65, 68				Dhavala, Rāshtro	kūţa e	A., .			18, 1	19, 78
Thursday, .	01,	135, 136	138	139	. 140	Dhruva, Dhruva			ruvarāj	adéva		
P.13	1	25, 126, 129				Rāshtrakūţo						33, 84
Friday, .		38, 40, 65,				Dhruvamitra, m.,						108
Saturday, .	1	24, 126, 127	198	129		Dhujhaśiri, f.,						112
		pa, 120, 151	130	134	, 144	Dhujhavala, m.,						112
Date			100,							81,	82,	83, 84
Dēdu, m., Deogarh, vi., .		0 (82)	S		46n	Dhūrjati, s. a. Šir	m, .					10
The state of the s		- N. Die		63	n, 77							1, 112
Dēoli, vi., Dēva, m.,					34	Digambara, sect o	f Jain	as, .				1, 115
The state of the s	1		11	1 and	d add		nba (F	Pallavo	a) ch.,	190		. 58
Devā, J. nun, dēvadāya,	(0.5)			7,500	33	n						62
devadaya,		1 12 1	VVIS.		1	ALCOHOL THE	676					

Diparamas. quoted, Dirghabcharya. m., Dirghabcharya. m., To, 70 Polalchòra, Divialbabasamudra, tank, Osayya. m., Osaya. m., Os	PAGE	Page
Dirabbarsai or Divalabbarsai, queen of Follabbra, funds, 61,62n   Divalabbra, funds, 62   Divalabbra, funds, 62   Divalabbra, funds, 62   Divalabbra, funds, 62   Divalabbra, funds, 63   62   Divalabbra, funds, 63   63   63   63   64   64   64   64	Dipavamsa, quoted 43n	2.717
Divalabbarasi or Divalabbarasi, queen of Polalchèra, 61,62n   61,62n   62   Divalabbaranudra, tank, 62   Divalabbaranudra, tank, 62   Dontayò, m., 34   Gadinjura, s. a. Divabbarasi, 61,62   Dontayò, m., 70   Grag, 89   Gadinjura, s. a. Divabbarasi, 75   Gadinjura, s. a. Divabbarasi, 91   94,43   Gadindavala, family, 94,95   Gadinjura, s. a. Vishnu, 33n   Galandavala, family, 94,95   Gadinjura, s. a. Kanauj, 95   Gadinamira, 95   Gadinjura, s. a. Kanauj, 95   Galandaval, 95   Ga		
Divalanbāsamudra, tank, 62 Divalanbā, s. a. Divabbarasi, 61, 62 Dotayō, m., 34 Dōsaya, m., 70 drag, 89 drāhgita, 75 drabga, 80, 81 drōna, grain measure, 19, 46, 47 Duthabiaris, chāhamāna prince, 18 dūta or dītaka, 48, 54, 76, 78, 85 Duthe East India Company, 102 drai, abbresiton for Dvivēlin, 45n Dvivēdin, title, 76, 77, 78, 79 eclipse, solar, 41, 81 Endere relies, 89, 90 cras:— Chalakya-Vikrama, 82 Gupta or Gupta-sainvat, 49, 50, 51, 71 Hijra, 27 ndd, 145 Diahi, 500 Kalachari or Chēdi, 52, 33, 73, 74 Kushapa, 109, 113, 115 Lōkya (Laukika-sainvat), 80, 81 Saka or Sāka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 69, 60n, 61, 62, 63, 68, 77, 78, 79, 94 Ereyappa, W. Ganga k., 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 69, 60n, 61, 62, 63, 68, 77, 78, 79, 94 Ereyappa, W. Ganga k., 70, 94n fish, symbol on coin, 70, 94n gadyanaka, coin, 37, 38n 34, 34 Gāahadvala, family, Gadese, 37, 38, 39, 40, 45 Gāahadvala, family, 30, 49, 49 Gāahadvala, family, 31, 30, 44 Gāahadvala, family, 32, 44 Gāahadvala, 60, 42, 43, 45, 45, 78, 85 Ganga, Ilala, family, 32, 44 Gāahadvala, 60, 42, 44 Gāahadvala, 60, 42, 44 Gāahādvala, 60, 42, 44 Gāahādvala, 60, 42, 44 Gāahādvala, family, 32, 44 Gāahādvala, 60, 42, 43, 44 Gāahādvala, family, 32, 44 Gāahādvala, 60, 42, 44 Gāahādvala, family, 32, 44 Gāahādvala, 60, 42, 43, 44 Gāahādvala, 60, 42, 44 Gāahādvala, 60, 44	Divabbarasi or Divalabbarasi, queen of	G
Divalanbās amudra, tarak, 62   Gadval, wi, 100   Divalanbā, a. a. Dīvabbarasi, 61, 62   Gadval, wi, 37, 38n   Dosayya, m., 70   Gragor argain measure, 111   Gargahara (Gadahara), s. a. Vishpu, 33n   Gahbacharya, m., 111   Gajādhara (Gadahara), s. a. Vishpu, 33n   Gahbacharya, m., 111   Gajādhara (Gadahara), s. a. Vishpu, 33n   Gahbacharya, m., 111   Gajādhara (Gadahara), s. a. Vishpu, 33n   Gahbacharya, m., 111   Gajādhara (Gadahara), s. a. Vishpu, 33n   Gahbacharya, m., 111   Gapāda Trinetra, Vaidumba k., 64   Ganga Lakahmi, goddess, 13   Ganga Trinetra, Vaidumba k., 65   Ganga Ke Grangers, 16, 20, 33, 34, 94   Ganga Ke Grangers, 16, 20, 34, 34, 34, 34, 34, 34, 34, 34, 34, 34		Gadhipura, s. a. Kanauj, 95
Divalambi, s. a. Divabbarnsi, 61, 62 Dontayō, m., 34 Dōsayya, m., 70 drag, 89 drängika, 75 dranga, 89 dröna, grain measure, 19, 46, 47 Dudhai, vi. 46 Durga, goddess, 27 Durlabharsia, Chāhamdas prince, 18 duta or ditaka, 48, 54, 76, 78, 79 Durlabharsia, Chāhamdas prince, 18 duta or ditaka, 48, 54, 76, 78, 85 Dutch East India Company, 102 dvi, abbreviation for Dvivēdin, 45n Dvivēdin, title, 46  E  eclipse, lunar, 6, 76, 77, 78, 79 eclipse, solar, 41, 81 Endere relies, 89, 90 eras :— Chalukya-Vikrama, 82 Gupta or Gupta-sanivat, 49, 50, 51, 71 Hijra. 27 add, 145 Ilāhi, 52, 53, 73, 74 Kushapa. 109, 113, 115 Jōkya (Laukita-sanivat), 80, 81 Saka or Saka, 14, 15, 16, 32, 87, 38, 38, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikrama ditya, 18, 19, 10, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikrama or Vikrama ditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Gańga k., 50, 60, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikrama ditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 68, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 60, 61, 62, 63, 68, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 68, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 60, 61, 62, 63, 68, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 60, 61, 62, 63, 68, 61, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 60, 61, 62, 63, 68, 61, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 60, 61, 62, 63, 68, 61, 62, 63, 68, 61, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63, 60, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 63, 68, 61, 62, 61, 62, 63, 68, 61, 62, 61, 62, 61, 62, 61, 62, 61, 62, 61, 62, 61,		
Dotsayya, m.,	Divaļāmbā, s. a. Divabbarasi, 61, 62	gadyānaka, coin 37. 38n
Dösayya, m.,   70   70   70   70   70   70   70   7	Dontayo, m.,	Gahadavala, family,
drangika, 89 drangika, 75 dranga, 89, 80, 81 drōua, grain measure, 19, 46, 47 Dudhai, ei., 46n Durga, goddess, 27 Durlabhachārya, m., 78, 79 Durlabhachārya, m., 78, 79 Durlabhachārya, m., 78, 79 Durlabhachārya, m., 102 dvi, abbreviation for Dvivēdin, 45n Dvivēdin, title, 45  E  eclipse, lunar, 76, 77, 78, 79 eclipse, solar, 41, 81 Endere relies, 89, 90 eras:— Chalukya-Vikrama, 82 Gupta or Gupta-sanivat, 49, 50, 51, 71 Hijra, 27 add, 145 Ilahi, 52, 33, 73, 74 Kushapa, 109, 113, 115 Okalachuri or Chēdi, 52, 33, 73, 74 Kushapa, 109, 113, 115 Lökya (Laukika-sanivat), 80, 81 Saka or Sāka, 14, 24, 35, 56, 58, 59, 00, 61, 62, 63, 68, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63  F  Fairsbād, ei., 70, 91, 70, 91, 70, 70, 91, 70, 70, 71, 70, 70, 70, 70, 70, 70, 70, 70, 70, 70	Dösayya, m., 70	0.1
drahgia, drahga, 80,81 drons, grain measure, 19,46,47 Dudhai, ei., 46n Durga, goddess, 27 Durlabhachārya, m., 78,79 Durlabharāja, Chāhamāna prince, 48,54,76,78,85 Duthe Eat India Company, 415, 16, 26, 33, 34, 94 Duthe Eat India Company, 45n Dvivēdin, title, 45  Eeclipse, lunar, 6clipse, solar, 41, 81 Endere relies, 89,90 eras: Chalukya-Vikrama, 82 Gupta or Gupta-sanvat, 49, 50, 51, 71 Hijra, 27 add., 145 Ilahi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushaya, 109, 113, 115 Lokya (Laukika-sanvat), 80, 81 Saka or Saka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 45 Ereyappa, W. Gadga k., 70, 94n fish, symbol on coin,	drag, 89	
### ### ### ### ### ### ### ### ### ##	drāmgika,	Gaja-Lakshmi, goddess
dröon. grain measure.         19, 46, 47           Dudhai, vi.         46n           Durga, goddess.         27           Durlabhachärya. m.         78, 79           Durlabhachärya. m.         78, 79           Durlabhachärya. m.         78, 79           Durlabhachärya. m.         48, 54, 76, 78, 85           Duthe East India Company.         102           dvi. abbreviation for Dvivedin.         45n           Dvivedin, title.         45           E         64n           eclipse, lunar.         76, 77, 78, 79           eclipse, lunar.         76, 77, 78, 79           eras:-         Chalukya-Vikrama.         89, 90           eras:-         Chalukya-Vikrama.         82           Gupta or Gupta-sanvat,         49, 50, 51, 71           Hijra.         27 add., 145           Jaksa or Saka.         109, 113, 115           Jakya (Laukika-samvat).         80, 81           Sar, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n.         61, 62, 63, 68, 77, 78, 89, 94           Feryappa, W. Gasga k.         61, 62, 63           Feizsbad, et.         70, 94n           flah, symbol on coin.         70, 94n           flah, symbol on coin.         70, 94n           flah, sym	dranga, 80, 81	gapa, demigods,
Dudhai, vi., 46n Durga, goddess, 27 Durlabhachārya, m., 78, 79 Durlabharāja, Chāhamāna prince, 48, 54, 76, 78, 86 Dutch East India Company, 102 dvi, abbreviation for Dvivēdin; 45n Dvivēdin, title, 45 eelipse, lunar, 76, 77, 78, 79 eelipse, solar, 41, 81 Endere relies, 89, 90 eras: Chālukya-Vikrama, 82 Gupta or Gupta-samvat, 49, 60, 51, 71 Hijra. 27 add., 145 Ilahi, 500 Kalachuri or Chēdi, 52, 53, 73, 74 Kushana, 109, 113, 115 Lokya (Laukika-samvat), 80, 81 Saka or Saka, 14, 15, 16, 32, 27, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 78, 79, 94 Ereyappa, W. Ganga k., 61, 62, 63  F Faizsbād, vi., 70, 94n fāh, symbol on coin, 75	drona. grain measure, 19, 46, 47	Ganda-Trinetra, Vaidumba k
Durgal godders	Dudhai, vi., 46n	Ganēśa temple, monolith, 2 5 8 10
Durlabharāja, Chāhamdna prince, 18 dita or dītaka. 48, 54, 76, 78, 85 dita or dītaka. 48, 54, 76, 78, 85 duta or dītaka. 48, 54, 78, 85 duta or dītaka. 41, 41 duta dītaka. 41, 42 duta dītaka. 41, 42 duta dītaka. 41, 41 duta dītaka. 42, 43, 66, 58, 59, 600, 45, 46, 47, 76, 77, 78, 79, 94 dītaka. 41, 41, 42, 43, 64, 54, 76, 77, 78, 79, 94 dītaka. 41, 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 46, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 46, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 46, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 46, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 64, 64, 47, 76, 77, 78, 79, 94 dītaka. 41, 42, 43, 44, 44, 44, 44, 44, 44, 44, 44, 44	Durga, goddess, 27	Ganga, the Ganges, 16, 20, 33, 34, 94
Durlabharāja, Chāhamāna prince, dūta or dītaka.  48, 54, 76, 78, 85 Dutch East India Company, dvi, abbreviation for Dvivēdin, be eclipse, lunar, eclipse, lunar, chair and the eclipse, solar, eclipse, solar, chair and the eclipse, solar, day, di. dayadhara, di. dayadhara, di. dayadhara, di. dayadhara, m. dayadhara, di. dayadara, madayadi. dayaddara dayadayadi. dayadara, madayadi. dayaddara, mad	Dutlabhāchārya, m., 78,79	Ganga, Western, dy., . 59, 61, 62, 63, 69n, 150
Dutch East India Company, divided in in the East India Company, divided in title,	Durlabharaja, Chāhamāna prince, 18	Gangadasa, author
Dutch East India Company,	dūta or dūtaka, 48, 54, 76, 78, 85	Gangadevi, queen,
Ganga-Mahādēvī, queen of Vikramādītya I.   102, 105	Dutch East India Company, 102	Gat gadikara, sub-sect of Wokkaligas. 61n
E  celipse, lunar, 76, 77, 78, 79 celipse, solar, 41, 81 Endere relies, 89, 90 cras:  Châlukya-Vikrama, 82 Gupta or Gupta-sainvat, 49, 50, 51, 71 Hijra, 27 add, 145 Lōkya (Laukika-sainvat), 109, 113, 115 Lōkya (Laukika-sainvat), 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 46 Ereyappa, W. Ganga k., 70, 94n  fâh, symbol on coin, 55  Caigaga-nāḍu, di., 63n Ganga-nāḍu, di., 63n Ganga-pal'ava, dy., 60n Ganga-pal'ava, dy., 62n Ganga-pal'ava,	dvi, abbreviation for Dvivedin; 45n	Ganga-Mahadevi, queen of Vikramaditya I
E  eclipse, lunar, 76, 77, 78, 79 eclipse, solar, 41, 81 Endere relics, 89, 90 eras: —	Dvivēdin, title, 45	
E  eclipse, lunar, 76, 77, 78, 79 eclipse, solar, 41, 81 Endere relics, 89, 90 eras:  Châlukya-Vikrama, 82 Gupta or Gupta-samvat, 49, 50, 51, 71 Hijra, 27 add., 145 Ilāhi, 50, Kalachuri or Chēdi, 52, 53, 73, 74 Kushaņa, 109, 113, 115 Lōkya (Laukika-samvat), 80, 81 Saka or Sāka, 14, 15, 16, 32, 87, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramādītiya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Ganga k., 70, 94n fāh, symbol on coin, 5  Fairsbūd, vi., 70, 94n fāh, symbol on coin, 5  Eachige, lunar, dy., 60 Gangarusāsira, di., 59n, 60n, 61 Gangarusāsira, di., 59n, 61 Gangarusāsira, di., 51 Gangarusāsira, di., 61 Gangarusāsira, di., 51 Gangarusāsira, di., 51 Gangarusāsira, di., 51 Gangarusāsira, di., 51 Gangarusāsa, volamba (Palluva) 28, 10, 11 132, 133, 134, 135, 136, 139, 141, 141, 141, 141, 141, 141, 141, 14		0
E  celipse, lunar, 76, 77, 78, 79 eclipse, solar, 41, 81 Endere relics, 89, 90 cras:—  Chālukya-Vikrama, 82 Gupta or Gupta-samvat, 49, 50, 51, 71 Hijra, 27 add., 145 Ilāhi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushaņa, 109, 113, 115 Lōkya (Laukika-samvat), 80, 81 Śaka or Śaka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 63, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 10, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Ganga k., 61, 62, 63  Faizsbād, vi., 70, 94n fāh, symbol on coin, 5		Cohmonall and Cohmon
E celipse, lunar, 76, 77, 78, 79 celipse, lunar, 41, 81 Endere relics, 89, 90 cras:—  Chālukya-Vikrama, 82 Gupta or Gupta-samvat, 49, 50, 51, 71 Hijra. 27 add., 145 Ilāhi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushana, 109, 113, 115 J.ökya (Laukika-samvat), 80, 81 Šaka or Šāka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Ganga k., 61, 62, 63  F Faizībād, vi., 70, 94n fish, symbol on coin, 55  Gangarusāsira, di., 59n, 60n, 61 Gangavādi-vishaya 96000, di., 61 Gangarusā, Nolambo (Pallava) ch., 61 Gangarusā, Nolambo (Pallava) ch., 63n Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 63 Garga, 122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135,		Coton Dallana A
eclipse, lunar, 76, 77, 78, 79 eclipse, solar, 41, 81 Endere relics, 89, 90 eras:—  Chālukya-Vikrama, 82 Gupta or Gupta-samvat, 49, 50, 51, 71 Hijra. 27 add., 145 Ilāhi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushaṇa, 109, 113, 115 Saka or Śāka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Gaṅga k., 61, 62, 63  F Faixēbād, vi., 70, 94n fāsh, symbol on coin, 55  Gaigavādi or Gaṅgavādi-vishaya 98000, di., 61 Gannarasa, Nolambo (Pallava) ch., 63n Garga, 122, 124, 126, 127, 128, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141,  Garda, crest, 62, 32, 4i., 50 Gayādhara (Gaṅgādhara), m., 33n Gayādhara, m., 65hlöt, tribe, 18 Ghāghalikūpa, well, 79 ghata (ghadā), oil measure, 19 and add. Ghòkaur, Rājā of, 45n Gidavarī, ri., 26 Godāvarī, ri., 26 Godāvarī, ri., 26 Godavarī, ri., 27 Gopi's churn, 3, 8 gorava, a faiva priest, 63 Gödis, m., 120 göshthi, 19	The state of the s	Gangarusāsira di. 50m com co
Gannarasa   Nolamba   Pallava   Ch.   Ganarasa   Nolamba   Pallava   Ch.   Garga   122, 124, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 141, 132, 133, 134, 135, 136, 136, 139, 140, 1		Gangavadi or Gangavadi-vishava 98000 J. 61
Endere relics, 89, 90 eras:  Châlukya-Vikrama, 82 Gupta or Gupta-samvat, 49, 50, 51, 71 Hijra, 27 add., 145 Ilāhi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushaṇa, 109, 113, 115 Lēkya (Laukika-samvat), 80, 81 Śaka or Śāka, 14, 15, 16, 32, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Gaāga k., 61, 62, 63  Faizsbād, vi., 6photo on coin, 5		Gannarasa, Nolamba (Pallana) el
Chālukya-Vikrama, Chālukya-Vikrama, Gupta or Gupta-samvat, Hijra.  27 add., 145 Hahi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushaṇa, 109, 113, 115 Lōkya (Laukika-samvat), 50, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Gaṅga k.  F Faixsbād, vi., fish, rymbol on coin,		Garga, 122 124, 126, 127, 128, 199, 190, 191
Chalukya-Vikrama, 82 Gupta or Gupta-samvat, 49, 50, 51, 71 Hijra. 27 add., 145 Ilāhi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushaṇa, 109, 113, 115 Lōkya (Laukika-samvat), 80, 81 Śaka or Śāka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 10, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Gańga k., 61, 62, 63  Faizsbād, vi., 70, 94n fish, symbol on coin, 70, 94n fish, symbol on coin, 70, 94n fish, symbol on coin, 70, 94n		132, 133, 134, 135, 138, 130, 140, 141
Gupta or Gupta-samvat, 49, 50, 51, 71  Hijra. 27 add., 145  Ilähi, 50  Kalachuri or Chēdi, 52, 53, 73, 74  Kushaṇa, 109, 113, 115  Lōkya (Laukika-samvat), 80, 81  Saka or Sāka, 14, 15, 16, 32,  37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150  Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94  Ereyappa, W. Ganga k., 61, 62, 63  F  Faizsbād, vi., 70, 94n fish, symbol on coin, 5		
Hijra. 27 add., 145 Ilāhi, 50 Kalachuri or Chēdi, 52, 53, 73, 74 Kushaṇa. 109, 113, 115 Lōkya (Laukika-samvat), 80, 81 Saka or Sāka, 14, 15, 16, 32, 91, 33, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Gaāga k., 61, 62, 63 F Faizsbād, vi., 70, 94n fah. symbol on coin, 70, 94n fah. symbol on c		Garuda, crest.
Tight		Gava di
Kalachuri or Chēdi, 52, 53, 73, 74 Kushana, 109, 113, 115 Lōkya (Laukika-samvat), 80, 81 Šaka or Šāka, 14, 15, 16, 32, 9haţa (ghaḍā), oil measure, 19 and add-Ghīka Sēṭhi, m., 42 Ghīka Sēṭhi, m., 121 and add-Ghīka Sēṭhi, m., 122 and add-Ghīka Sēṭhi, m., 123 and add-Ghīka Sēṭhi, m., 124 and add-Ghīka Sēṭhi, m., 125 and add-Ghīka Sēṭhi, m., 125 and add-Ghīka Sēṭhi, m., 126 and add-Ghīka Sēṭhi,		Contidion (Con with
Kushana, 109, 113, 115 Lökya (Laukika-samvat), 80, 81 Šaka or Šāka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Ganga k., 61, 62, 63  F  Fairsbūd, vi., 6, 6, 6, 6, 6, 6, 6, 6, 6, 6, 6, 6, 6,		Gavadhara en
Lökya (Laukika-samvat), 80, 81 Saka or Saka, 14, 15, 16, 32, 37, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 10, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Ganga k., 61, 62, 63  F  Fairsbūd, vi., 70, 94n Sah, symbol on coin, 70, 94n Sah, symbol on coin, 75, 76, 77, 78, 79, 94  Ghāghalīkūpa, weill, 79 Shāta, ueill,		Gëhlot tribe
Saka or Sāka, 14, 15, 16, 32, 27, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150  Vikrama or Vikramāditya, 18, 19, 10, 45, 46, 47, 76, 77, 78, 79, 94  Ereyappa, W. Ganga k., 61, 62, 63  F  Fairsbūd, vi., 6, 70, 94n fah, symbol on coin, 75, 100, 119  Saka or Sāka, 14, 15, 16, 32, 19, 16, 32, 19  Ghļķā Sēthi, m., 121 and add. Gidhaur, Rājā of, 45n Giti, metre, 121 and add. Gidhaur, Rājā of, 63dāvarī, ri., 26  Godāvarī, ri., 26  Gondau, vi., 78  Gopādhya, m., 76  Göpi's churn, 3, 8  gorava, a faiva priest, 63  Göśtia, m., 20  Schthī, 120  Schthī, 19	Kushana, 109, 113, 115	Ghachalthan
97, 38, 39, 40, 41, 42, 43, 56, 58, 59, 60n, 61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150  Vikrama or Vikramāditya, 18, 19, 10, 45, 46, 47, 76, 77, 78, 79, 94  Ereyappa, W. Ganga k., 61, 62, 63  F  Faizsbād, vi., 70, 94n fah, symbol on coin, 70, 94n fah, symbol on coin, 75, 60, 60, 60, 60, 60, 60, 60, 60, 60, 60		chata (chada) cil manuni
61, 62, 63, 68, 77, 78, 81, 83, 84, 101, 105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramādītya, 18, 19, 20, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Ganga k., 61, 62, 63  F  Fairsbūd, vi., 70, 94n fah, symbol on coin, 75	Saka or Sāka, 14, 15, 16, 32,	thing Sath; an
105, 107, 111, 127, 128, 136, 137, 138, 150 Vikrama or Vikramāditya, 18, 19, 10, 45, 46, 47, 76, 77, 78, 79, 94 Ereyappa, W. Ganga k., 61, 62, 63  Fairsbūd, vi., fah, symbol on coin,  6idhaur, Rajā of, Giti, metre, Gödāvarī, ri., Godāvarī, ri., Gödāvarī, ri., Gödāvarī, ri., Gödāvarī, ri., Gödāvarī, ri., Godāvarī, ri., G		FGM-3-it-down Ash
Vikrama or Vikramāditya, 18, 19, 10, 10, 45, 46, 47, 76, 77, 78, 79, 94  Ereyappa, W. Ganga k., 61, 62, 63  Gond, tribe, 27, 28  Gondau, vi., 78  Göpādhya, m., 76  Göpi's churn, 3, 8  gorava, a šaiva priest, 63  Göštia, m., 120  göshthī, 62, 63  Gosti (Gond), 19, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10		Gidhana Data of
45, 46, 47, 76, 77, 78, 79, 94  Ereyappa, W. Ganga k., 61, 62, 63  Godavari, ri., 26  Gond, tribe, 27, 28  Gondau, vi., 78  Göpädhya, m., 76  Göpi's churn, 3, 8  gorava, a saiva priest, 63  Göśtia, m., 120  göshthi, 63  Gośtia, m., 120	105, 107, 111, 127, 128, 136, 137, 138, 150	Citi meter
Ereyappa, W. Ganga k., 61, 62, 63  Gond, tribe, 27, 28  Gondau, vi., 78  Göpüdhya, m., 76  Göpü s churn, 3, 8  gorava, a faira priest, 63  Göśtia, m., 120  göshthī, 65  Goti (Gontil) c. 19		Cadamat at
Gondau, vi.,		Cond tuit.
Göpüdhya, m.,	Ereyappa, W. Ganga k., 61, 62, 63	Condan at
Göpi's churn,	THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER.	Gönzillan - 10
F gorava, a faiva priest,	The state of the s	Cănife alema
Faizsbūd, vi.,		more un a faire autait
fish, symbol on coin,	P	Cafeia -
fish, symbol on coin,	Faizsbad, vi.,	atchile
. doi: (daupti), J.,	fish swahol on coin	Get (Country o
		· · · · · · · 118

## INDEX.

PAGE	PAGE
159n	Hara, s. a. Siva,
gotra,	Hārāvali, quoted,
gótras:	Hari, s. a. Vishnu,
Asva, .	Heribar ei 15
Dilatauraja or Dilatauraja,	Harischandra, mythical k., 87
HE HE	Harischandra or Harischandradeva, Kanauj
Chhandogi,	k., 94, 95, 99h
Gālava,	Harischandra or Harischandradeva, Naga-
Gargya,	parhšī (?) k.,
Kapya,	Haritamālakadha (Haritamālagadhī), J. šākkā, 114
Kasyapa or Kasyapa, : 25, 33, 35, 36, 45, 94	Haritiputra
Lauhayana,	Harivamsa, J. work, 83
Laukākshi (Laugākshi)	Hariyarman (Hariyarma), Rāshtrakūta ch.,
Manavya,	18, 19, 23n
Paundri (?),	Harsha, Aill, 18, 19n, 77
Sandilya,	Harshavardhana (Harsha), Kanauj k., 15, 105
Vaiin	Hastikundi or Hastikundika, s. a. Hathundi,
Vatan	18, 19, 78
Caninda I Pashtrakutaku 85	Hastisēna, f., · · · · · · 111
Garinda II. do 81, 83, 84	Hathundi, ri.,
Govinda III., do., 59, 83, 84n	Hatti-Mattir vi
Gövindachandra, Kanauj k., . 91n, 96	Hatti-Mattür, vi., 55n
Cashamitra as	Hazārā, di.,
Grahavala f 110 and add.	Hēmachandra, author,
Carladial &	R4n
Carbavila J. aun 116 and add.	
Cube a a Shanda	Hemadean' m.'.
Conincit co	Hēmasēna, J. teacher, Hēmāvati, vi., . 57, 58, 59, 60, 61, 62n and add-
Gunabhajana, sur. of Paramesvaravarman I., 9	Heinavati, etc., 57, 50, 50, 50, 50, 50, 50, 50, 50, 50, 50
Gunabhara, sur. of Mahendravarman I., . 9n	Henjeru, s. s. Hemavau, 94n
Curaco sur of Vijavaditva III.,	Hihiyaka, m., 28, 102 Hiuen-Tsiang, Chinese pilgrim, . 28, 102
S -1 - of Narasimhavarman II.,	Hinen-Tsiang, Carnese purgram,
Wannada Doel	Humcha, **
149, 100, 100	Huskura, vi., Huvaksha, Huveksha or Huveshka, Kushana
Gunda-Mahādēvi, queen of Dhārāvarsha, 29, 31	
Candraka a a Gondau.	. 92
Gupta, dy.,	Hvangte, Chinese k.,
guravadigal	
Gürjara, co.,	I
Gurjara, family, Gwalior, vi., 47n	
Gwallor, ot.,	Ichchhawar, vi.,
	Iggali, vi.,
	Them Coulon 129, 130, 131, 132, 133 and add.
H	Immadi (Irmadi)-Nolambadhiraja or Nolam-
111	adhirain, Nolamba (Pallava) ch.,
Haginadi (Bhaganandi r), m.,	Indian Museum,
Haidarabad, vi.,	Indra, god,
Haihaya, Jamuy,	Indea II Rashtrakuta ka
Hammirs, k.,	148 149 156
hana, s. a. papa,	I Iumin 12-19

PAGE	
T T TUT De 1. 12. 1	Jatavarman Vira-Pandya, Pāndya k., 139
7 1 3 1 4 40 12 - 7 1	Control of the contro
Indranadi; s. a. Indravati,	
* * * * * * * * * * * * * * * * * * *	Jayachchandra or Jayachchandradeva, Kananj
Indrasthana, s. a. Delhi,	k.,
Indrayudha, k.,	Jayadāsi, f.,
	Jayantachandra, s. a. Jayachchandra, 95n
	Jayantasimha, Chaulukya k., 77, 79n
	Jayasakti, Chandella k.,
Īśāna, s. a. Šiva,	Jayasimha (II.), W. Chālukya k., 82
	Jayasimha (II.), W. Chālukya k., 82
Tévara, m.,	Jayasımnadeva, Nagavamsı k., 35.36
Iśvara, s. a. Śiva,	Jējā, s. a. Jayasakti,
Iśwara or Iśwarapotaraja, s. s. Parameśwara-	Jējābhukti or Jējābhuktika, s. a. Bundelkhand,
varman I., 4, 101, 105	Jhansi, vi.,
Īśvara-Shadangavid, m., 105	ATT. Carried
Īśvara-vainśa, family	
I-tsing, Chinese pilgrim, 102	Jina, god, . 18, 20, 109, 110, 111, 112, 115,
	Jinadāsi Rudradēvā, f
1	Tinameters of
	Timester - 47
Jäabbe or Jäyabbe, queen of Nolambadhiraja,	
56, 59, 68	Jinendra, s. a. Jina,
Jagaděkabhūshana, biruda of Narasimhaděva,	Jivaširi, m.,
40, 42	jnanavaraniya, 152n
Jagattunga, sur. of Gövinda II., . 83, 84	Jumna, ri.,
Jagattunga, sur. of Gövinda III., 59	Jupiter, planet,
Jagdalpur, ei 31	The state of the s
Jaina, 17, 18, 19, 34n, 57, 63, 64, 69n, 109,	The latest the second s
111, 112, 114, 116, 118, 119, 121, 147,	Colored Miles Bally and American
149, 150, 152n	K
Jainism,	Kadabattur, vi.,
Jajahuti or Jajabôti, s. a. Jējabhukti, 45	
Jājalladēva, Ratnapura ch., 26, 28	Ballampart atoms of a
Jalla, vi., 14, 17	Kadi, vi.,
Jalla, vi.,	
Jambūsara, vi.,	
Jambūsaraḥ-sthāna, vi.,	Kailasa, 180.,
Jāmusāhu, m.,	Kailasanatha te
Janardana, s. a. Vishņu, 10	Kaira, wi.
Janghai, vi.,	Kakatika school of D - 1 m
Janojanita, m.,	Najabbra co
jat-karman, birth ceremony, 95	Kalachuri du
Jatak Raya, cA., 27n	Kalakala ove of Non-3:
Jatanpāl, vi., 40, 42 and add.	Kalala m
Jatara, et.,	Kalamba, mi
Jatavarman Sandara-Pandya I., Pandya k.,	Kalamkam Narayana te
139, 142, 143, 146	Kalamukha seet of the
Jatavarman Sundara-Pandya II., do.,	Kalaniara e a Kali-i
142, 143, 144, 145	Kalémya (Kalamba)
	(Amainos), vi., 34

INDEX. 163

PAGE	Page
Kales Dewar, s. s. Māravarman Kulašēkhara I., 145	Karahāṭa-nagara, vi., 16a
	Karamdāmdā, vi.,
	Kargawan, vi.,
Rail, G Burrior, 1	Karhād, vi.,
The state of the s	Karigavā-vishaya, di.,
Kati-Chotcavata, vo.,	Karikāla, Chōla k.,
Wallanes wes	Karka I., Rāshtrakūta k.,
	Karkarāja, Rāshtrakūṭa ch., 81, 82, 83
Kalinjar or Kalinjar, vi., 45, 46	karma, the eight-fold (ashtavidha), 152
Kalivallabha, sug. of Dhruva, 84	
Kalladakurichehi, vi., 138, 141	
Kallam, vi.,	Tristing and
Kaidelidinosiju, or.,	
Kalyanakataka, vi. (?),	marana con (1)
Kamalabhadra, J. teacher, 69n	Kārttikēya, s. a. Skanda,
Kamalalita, sur. of Narasimhavarman I., . 6, 10n	Karuvūr, ei., 130, 131, 132, 183
Kama Nayaka, m.,	Kāśākudi, vi.,
Kamaraga, sur. of Nandivarman, 12, 13	Kashmir, co., 80
Kamaraga, sur. of Paramesvaravarman I., 8, 10, 12	Kāśi, s. a. Benares, 94, 95
Kāmarāja temple, s. a. Gaņēša temple, . 10n	Katachehuri, s. a. Kalachuri, 73, 74
Kamauli, vi.,	Katak (Cuttack), vi., 44n
Kamavilasa, sur. of Narasimhavarman II., . 10n	Kavēra, co.,
Kamēśvara, te., 31, 33, 34	Kāvēri, ri., 101, 102, 105, 139n
Kana, m.,	Kāvi, vi., 82
Kanakasēnabhattāraka, sur. of Vādirāja, . 69n	Kavichakravarti, sur. of Ranna, . 149n
Kanakasēnasiddhāntada-Bhaṭārs, J.	Kavirājahamsa, sur. of Nāgavarma, . 148n, 149n
teacher,	Kavirājamārga, name of a Kanarese work, 149
Kanauj, et., 45n, 77, 94, 95	Kaviratna, sur. of Ranna, 149n
Kanchana, ss.,	Kaviśvara, sur. of Śrivijaya, 149
Kanchi or Kanchipura, s. a. Conjeeveram, 2,	Kavitāguņārņava, sur. of Pampa, 149a
3, 4, 5, 6n, 7n, 9n, 10n, 12, 13n,	Kavyadaréa, name of a work, 50n
15, 16, 44, 58n, 59n, 64, 85, 101, 105	kāyastha, 46n, 48, 78, 79
Kanda, metre, 148n	Kendatti-Madivala, vi., 59n
Kandavāra, vi., 59n	Kēndūr, vi., 14, 15, 16n
Kanharadēva, Nāgapamšī k., 25, 26	Kēraļa, co., 15, 85, 105n
Kanhasarman, m., 105	Kēšavadēvasūri, J. teacher, 20
Kanheri, vi.,	Kēsavašarman, m., 45
Kanippakkam, vi., 127	Khairai (Khairā), vi., 94
Kanishka, Kushana k.,	Khajurahō, vi., 45n
Kaniyas-Tadākāsārikā, vi., 52, 53, 54	Khāndava, forest, 26
Kankali Tila, mound, 112, 116, 119	khanduga, grain measure, 105
Kanthadurga, s. s. Kanthköt, 77	Khariar, vi., 44n
Kanthköt, vi.,	Khōmāṇa, k.,
Kanyakubja or Kanyakubja, s. a. Kanauj, 78,	Khottiga, Rāshtrakūta k., 149
79, 95n	Khri btsong lde btsan, Tibetan k., 89, 92
Kapālika, vi.,	Kilēri, tank, 69 and add.
Kapura, vi.,	Kinsaris, vi., 18
Kāpura, s. a. Kapura,	Kirtiraja, Chaulukya (or Chalukya ) ch., . 77
Kāpur-āhāra, di.,	Kirtivarman I., W. Chalukya k., . 15, 101, 105
Karabāta, di., 14 and add., 16	Kirtivarman II., do., . 3, 14, 33n
	12

PAGE	PAGE
kiruvați, plant (?), 70n	Kurnool, vi., 100
Kodumbāļūr, vi., 64n, 139	Kurtaköti, vi., 101
Kölähala, mythical Ganga k., 61n	kuruki (gurchi or gurige), plant, 69n and add.
Kölähalapura, s. a. Kölär, 61n	Kuruspāl, vi., 25, 28, 31, 32, 37, 39
Kölar, vi., 61n	Kushana, dy., 107, 108, 109, 120
Koleya, J. gana, 110 and add., 111 and add.,	Kuśika, s. o. Kanauj,
112 and add., 117 and add., 118 and add.	Kuth-ud-din Aibak, Slave king of Delhi, . 46
Konganam, co.,	Kuttālam, vi., . 122, 123, 124, 129, 130, 133, 135
Konganivarman, sur. of W. Ganga kings, 56n, 68	kutumbin, 48
Konnasarman, 11	Kuvalāļa, Kuvaļāla or Kovalāla, s. a. Kölār, 56n, 68
korada or korada (kodrava), millet, 47	Kuvēra, god, 10
Köri, m.,	
Korumelli, vi., 43	
Kösala or Mahū-Kösala, s. a. Dakshina-Kösala,	L
26, 28	Taddiana at
Kôtwa, vi.,	Laddigam, vi., 61
Kövanakere, tank, 70	Laghudējrāra-khētaka, vi.,
Köyatür, s. a. Laddigam, 61	Lakshmans, Chahamana king of Naddūla, . 18
Koyilēri, tank,	Lakshmēśvara, vi.,
Krishpā, ri.,	Lagras, sur. of Marasimnavarman I
Krishna or Krishnarāja I., Rāshtrakūta k., 82,	Lalitankura, sur. of Mahendravarman I., . 7n
83, 84, 86	languages :-
Krishna or Krishnataja III., do., . 63n, 77,	Chinese, 89
78, 148, 149	Kanarese (Kannada), 56, 57, 66n, 148
Krishnapura, s. a. Kuruspāl, 31	Pāli,
	Pali,
	Sanskrit, 2, 18, 25, 32, 35, 37, 39, 41,
Krita age, 84 Kshatrapa, dy.,	45, 49, 52, 56, 66n, 73, 76.
	80, 81, 93, 101, 107, 109, 148, 149
Kshatriya, caste, 57n	Tamil 27, 56, 63n, 64n, 109
Kublai Khān, Mongol emperor, 145	1elugu, 37, 40, 58n, 64n, 101
kulaputraka,	rioceal,
Kulöttunga or Kulottunga-Chöla I., Chöla	Lanji or Lanjika, co.,
k.,	Tata en
Kulöttunga or Kulöttunga-Chola II, do., 43,	Lauva, s. a. Lewa,
125, 126, 128, 138	Astralia, co.,
Kulöttunga-Chöda II., s. a. Kulöttunga-Chöla II.,	Leiden (Leyden) plates,
125, 196, 137, 138	Lemna, s. a. Lavana,
Kulöttunga-Chöla III., Chöla k., 125, 127,	Lewa, vi.,
1:8, 129, 130, 131, 132, 133	Lhasa, ei.,
Kumaragupta I., Gupta k	Lilagrama, s. a. Nilagavnana. 91 c. or
kumārāmātya,	linga,
Kumāranārāyana, sur. of Somēsvara I., 29	Lokaditya, sur. of Paramasayayayayaya
Kumārasambhava, quoted, 83n	Lokamahadevi, queen of Javasimhadaea
Kumāraširī, f., 111 and add,	Lokayya, m.,
Kumbhakônam. vi.,	Lôkē, r. a. Lôkyn-[Samvat].
Kundasvāmin, m	Lokesvara, te.,
Kūram, vi., 2	Lucknow Museum, 44, 70, 93, 94n, 106,
Kuramāravyabhatta, m., 71,72	107, 109, 110, 111, 112, 117, 110, 110, 100, 100
kurchi, tree,	Lūla, m.,

PAGE	Page
	Mahārāja-Dēvaputra-vihāra, te., 113
	mahārājādhirāja, 15, 16, 25, 32, 33, 34, 45, 72,
M	76, 77, 79, 84, 94, 105
Maabar, Maparh, Ma'bar or Malabar, co., . 145	mahāsāmanta,
Machhlishahr, vi., 93, 94n	mahāsan hivigrahādhikrita, 85
Madaksira, vi., 57	mahāsāndhivigrahika, 106
Madanābhirāma, sur. of Narasimhavarman I., 6, 10n	Mahashtami day
Madanapala, Kanauj k., 96	M-basim mettals Ji 94n
Madanavarmadeva, Chandella k., . 44, 45, 47	Mahā-Sudēvarāja, ch.,
Madanpur, vi.,	mahattama,
Madanū, m.,	mahattara, 48
Madhawa au	Mahāvali-Bāņarasa, title of Bāṇa kings, . 60
Malbana Muttarasar W. Ganga ch Oln	Mahavansa, quoted, 145n
	Mahāvira, J. saint,
Madhura, demon (1),	Mahēndra, Chāhamāna k. of Naddūla, . 18
Madhurantaka or Madhurantakadéva, Naga-	Mahēndra, Mahēndra-Nolamba, Mahēndrādhi-
vamii k.,	rāja or Mahēndrādhirāja-Nolamba, Nolamba
Madiregonda Parakesariyarman, sur. of Paran-	(Pallava) ch., . 56, 57, 58, 59, 60, 61,
taka I, 63n and add.	62, 63, 64n, 68, 70
	Mahendra or Mahendravarman II., Pallava
Madras,	k., 4, 101, 105
Madura, co.,	Mahēndravādi, vi., 2
Madura, vi., 64n	Mahendravarman I. Pallava k., . 2, 4, 9n
Madurai or Marudai, s. o. Madura, 121, 120,	Mahēndravarman III, do., 2, 3, 4
190 130, 131, 132, 133	Manendravak man 111, 60, 60
Magadha, s. a. Bihar, 27, 50 mahābalādhikrita, 1, 56, 60 add., 68 Mahābali, demon, 60	Mahēndravikrama, ch., 60 Mahēsvara, s. a. Siva,
mahahaladhikrita	Mahichandra, k.,
Mahahali, demon 1, 56, 60 add., 68	Mahisarasvāmin, m., 106
as Labeli Vanaravar. S. G. Manavan Dauminon,	25 1 ch
2. 1-11 w- in	Mahratha or Maratha, co.,
Maha-Bhavagupta I., Trikalinga k.,	Maidhara, m.,
Mahadaya s. q. Siya	Malik Kafur,
of Pachamalla-Vermani, 00, 00	Maliyapūndi, vi., 43, 62n
Mahacoahtha via	Mallayashtikā, vi.,
managosujus, 34	Mallikarjuna, Kalamukha teacher, 64r
Mahāgoshtha, vi., 34 mahājaus, 44n Mahā-Jayarāja, ch., 44n	Mallikārjuna, te 54, 63, 64n
THE RESERVE THE PROPERTY OF TH	Mallikārjuna, te., Mallikārjuna, te., 69n, 83, 150
	Mainsucha, o. commit
	Mālwā, co.,
ar in the sur of Narasimhavarman L., 1, 102,	Mammata, Rāshtrakūta ch., 18, 19, 20
t was a de lagrara.	Mana or Mani, tribe,
at Lausha Davadisa, Mu	mānaka, grain measure, 19
Makanda m	Manapara, legend on coin, 5
to therished	mandalika,
	Mandara, mo.,
	Mandara, mo.,
05 96 40, 41, 42, 00, 02, 02,	Mandar, te., Mangala-Nombādhirāja, Nolamba (Pallaca)
60 and add., 73, 74, 75, 104, 100	
title of Kushana kings,	ch., Mangalēśa, W. Chalukya k.,
Maharaja (Maharaja), 112, 113 and add., 116, 117	Mangaress

Page	PAG
Mangi, Nolamba (Pallava) ch., 62n	Mitra, f.,
Manikanthēśvara, te.,	Mitradeva, m.,
Manikgarh, vi.,	Mitraśiri, f.,
Māṇikyadēvī, goddess, 27	môhanīya,
Manikyaděvi, f.,	months, lunar:
Mänkeshwaree, s. a. Mänikyadevi, 27n	Āshādha, 20, 57, 65, 69, 137, 13
Manne, vi., 84	Bhadrapada, 64n, 7
Mantrawadi, vi.,	Chaitra, 40, 132, 13
mantrin,	Jyēstha 40, 41, 4
Mārasimha II., W. Ganga k., . 78, 148, 150	Karttika, . 45, 71, 72, 73, 75n, 76, 80, 8
Māravarman Kulaśēkhara I., Pāndya k., 139,	Magha, 19, 20, 76, 79, 12
140, 141, 145, 146, 147	Mārga (Mārgaśiras), 50 and add., 5
Maravarman Kulaśekhara II., do., 140, 141,	Pausha, 9
146, 147	Phälguna,
Maravarman Sundara-Pandya I., do., 138, 143	Śrāvana,
Māravarman Sundara-Pāṇḍya Köṇērmai-	Vaišūkha, 52, 54, 101, 10
kondan, do.,	months, solar :-
Marco Polo,	Āṇi,
	Mosini, ri., 8
Marivasati, vi.,	***
Marudanêri, tank (P), 63	Wath Make the Zame
Marattuvakkudi, ei.,	37 1 1 107
Marwar, co	Muhammadan,
Mathanadêva, Gurjarapratîhara ch., 19n	Mukkanti-Kaduvetti, s. a. Trinayana-Pallava, 58
Mathurs, vi., 106, 107, 109, 110, 111, 112, 113,	ar ar ar D. H.
114, 115, 116, 117, 118, 119, 120	11.2.1
Mattapramatta, sur. of Narasimhavarman II., 7n	Mat tax /
Mattavikūra, do.,	
Mauranipur, vi.,	
Maurya, dy.,	Mülapalli, s. a. Mülaküdu, 57, 64, 6 Mülarāja or Mülarājadēva I., Chaulukya k., 18,
Mavalivaram or Mahabalipuram, vi., 1, 5, 8,	The state of the s
10,11, 12	Mula, J. sashgha,
Mayachara, sur. of Narasimhavarman II. 9n	4.6-4
Mayavaram, ei., 130, 131, 132, 134	Mulutuistiva di
Mayindadi or Mayindadiya, ch., . 60n, 61	
Mayuranathasvamin, te.,	Mummadi-Chōla, s. a. Rājarāja I.,
Mědaní Păṇdě, m., 42	35 %: -i- D
Mědapäta, s. a. Mewär, 18	
Mēdinī, quoted, 84n	
Mēlagāņi, vi., 60n	
Mēlayēri, tank, 69	Mysore, co., 63
Mēņţōju, m.,	The state of the s
Mětravála, s. a. Mirpur, 78,79	
Mewar, co.,	N
mēya,	
Minamjane, pond, 69	
Mindhöls, 71.,	
Minirava, m., 115 and add.	nādu, 67, 3

PAGE	PAGE
Naga, Nagavamsa or Nagavamsi, family, 25,	Nannasvāmin, m.,
27, 32, 33, 35, 36, 37, 39, 41	Nannēśvara, te., 64
Nagapatana, s. a. Negapatam, 102	Nanniga or Nanniga, sur. of Ayyapa, . 58. 62
Nagspattanam, do., 102	Nannivāls, vi.,
nagapattanam, legend on coin, 102	Nārada, sage,
Nagaséna, m.,	Naradapancharatra, name of a work, 43n
Năgatidêva, Năgavamsi k., 25n	Naraks, demon,
Nagavarma, Kannada author, . 148n, 149n	патабазава,
Nāgēśvara, te.,	Narasimha or Narasimhavarman I., Pallava k.,
Nageśvaramudaiyar, te.,	2, 4, 5, 6, 9n, 10n, 101, 105
Naik-Brühmanas,	Narasimhadēva or Narasimhadēvarāva, Nāga-
Naishadhiyacharita, poem, 95n	vamsi k.,
nakara,	Narasimhapotavarman, s. a. Narasimhavarman
nakshatras :	П., 4
Anurādhā, 124, 128	Narasimhavarman II., Pallava k., . 2, 3, 4
Ārdrs, 123	Naresimhavishņu, s. a. Naresimhavarman II., 2, 4
Āślēshā,	Nārāyaņa, s. a. Vishņu, 15, 26, 37
Aśvini 64n, 129	Nārāyanapura, s. a. Nārāyanpāl, 31, 32, 34
Bharapi,	Narayanpal, vi., 25, 26, 31, 32, 35
Dhanistha or Sravishtha, 126, 127, 135,136, 138	Naregal, vi.,
Hasta, 122, 123	Narendra, sur. of Indra III., 148, 149
Krittika,	Narmadā (Narbadā), ri.,
Magha 65	Nāsik, vi.,
Mrigaširsha, . 129, 134, 135, 141, 144	Nathēra, m.,
Mula,	natti (naptri),
Punarvasu, 130, 131, 140, 142, 143	Nausāri, vi.,
Pürva-Bhadrapadā,	navadēvatas,
Purva-Phalguni,	navagrahas,
Pushya, 19, 127, 128, 135, 143	Navagrāma. vi.,
Rēvatī, 64n, 140	Mar and the man James
Röhini, 130, 134, 135, 144	nāyaka,
Satabhishaj, . 123, 124, 138, 139, 142	Nayanamanonara, sur. oj Marasimiavatata 2, o, 7 Nayankura (Navankura), do.,
Śravaņa, 125, 126, 138, 146	Nayankura (Navankura), ao., Nayanusarin, sur. of Narasimhavarman II., . 7n
Svāti, 37, 38, 132, 134, 147	Nayapāla, Pāla k., 50
Uttara-Bhadrapada, 128n, 132	Negaltegoja, sur. of Nagavarma, 149n
Uttara-Phalguni, 122, 129, 130, 147	Negapatam, vi., 102
Nalayiraprabandham, name of a Tamil work, In	Něminātha, J. saint,
nāma,	Nerür, vi.,
namakarana, name-giving ceremony,	Nidagundi, vi.,
Nandagiri, mo., 56n, 64, 68 and add.	Nidhiyanna, m., 57, 63, 64, 69, 70
Nandalur, vi., 58n, 125, 126, 129, 131, 134, 142, 143, 144	Nidugal, vi., 60
10 70	Nikama, s. a. Negapatam, 102
Nandana, ch.,	Nilagavhāņa, vi., 85
Nandappotayaneti, same,	Nilonnd, vi
Nandi (Nandin), may	Niravadva, biruda of Vijayaditya, . 15, 16
Nandi of Duoga Limin, or,	Nirayadya or Nirayadya-Punyayallabha, m., 15, 17
Nandipotavarinali, a. u. Italiativarinali,	Nirconda, three-hundred, di., 59
Nandivarman or Nandivarman Pallavamalla, Pallava k 3, 4, 9n	Nirihullaka, ch.,
Pallava k.,	

Page	PAGE
Nirūlana (?), vi., 14, 17	padivāla
Nir. pana, sur. of Dhrava, 84	Pahlav Das, m.,
Niruttara, sur. of Narasimhavarman I 7	Paithan, vi., 82
Niruttara, sur. of Paramésvaravarman I., . 9	pala, weight,
nirvāna,	Palavā Bhoi, m.,
Nitimärga or Nitimärga-Permādi, W. Ganga	Pālhaṇa, m.,
k., 59, 61n	pālidhvaja, 16, 86
Nitimarga or Nitimarga-Permanadi, sur. of	Pallava coins, 5
Ranavikrama,	Pallava, dy., . 2. 3, 4, 5, 7n, 9n, 10, 11, 15,
Nityavarsha, sur. of Indra III., 149	43, 44, 56, 57, 58n, 59n, 60, 63n, 68,
M.t. washe our of Khottiga	101, 102, 105, 106
nivartana, land measure, . 102, 105, 106	Pallavadhiraja, s. a. Charuponners, 56, 58,
Nodambarāshtra, s. a. Nolambavādi, 62n	59, 68, 84n
Nolamba (Pallava), family, 54n, 57, 58, 59n,	Pallavakula-tilaka, title, 56
60, 61, 62n, 63, 64n, 69 and add., 84n, 148	Pallavēśvara, te., 64
Nolambadhiraja, Nolamba (Pallava) ch., 50n, 63n	pain, abbreviation for pandita, 45n
Nolambādhirāja, s. a. Polalchora, 56, 58, 59,	Pamahai (Pamahā), s. a. Pohā, 94, 99n
60n, 61n, 62, 63, 68	Pampa, Kannada poet, 149n
Nolambadhirāja-Chōrayya, Nolamba (Palla-	раџа,
va) ch., 60n, 63n	panatihari or panatidhari (prajnaptidhari),
Nolambaku'antaka, sur. of Marasimha II., . 150	J. functionary, f., 111 add., 116 and add.
Nelambalge, one thousand, di., 57, 59	Pañchāla, co., 107, 108
Nolamba-Narayana, sur. of Mahendra, 62	pañehamahāśabda,
Nolamba-Nārāyaņēšvara, te., 62	Pañchanadēśvara, te., 130, 131, 133
Nolambapattana, vi.,	p-nehapradhāna,
Nolambasamudrs, tank, 70	Panchavan Brahmadhirayan, ch., 63n
Nolambavadi, thirty-two thousand, di., 57, 62n	pandita (pandit),
Nolipayya, Nulipayya or Nolambadhiraja-	Pandya, co., . 15, 85, 102, 105n, 128, 129,
Nolipsyya, Nolamba (Pallava) ch., 62	180, 181, 132, 133, 138, 145
Nolombi, the Nolamba king, 60	Panini, quoted,
Nonaba, sub-sect of Wokkaligas, 57n	раправа,
Nonavinkere (Nonambankere), vi., 57n	Pāpāngulam, vi.,
Nripatunga or Nripatungavikramavarman,	Parakësarivarman, sur. of Chôla kings, . 127
Ganga-Pallava k., 57n, 60	paramabhattāraka,
Nripatunga, sur. of Amoghavarsha I., . 149, 150	Parama-Mahadevi, Nolamba queen, 64n
Nujambapādi, s. a. Nojambavādi, 63n	Paramara, dy.,
	Paramardideva, Chandella k., . 44, 45, 46, 47
	paramēšvara, . 15, 16, 25, 45, 79, 84, 86, 94, 105
0	Paramēšvara or Paramēšvaravarman I., Palla-
Ömkäréśvara, te., 129, 130, 133	va k., 2, 4, 5, 8, 9, 10, 11, 12, 101
onge, tree,	Paramēśvaravarman II., do., 2, 3, 4
Orissa, co.,	Parantaka I., Chôla k., 63n
THE PARTY NAMED IN COLUMN TWO IS NOT THE OWNER.	Parapara or Paravara, sur. of Narasimhavar-
Management of the second	man I
P	Parapara, sur. of Narasimhavarman II 5 5m
Pachanāgarī (Uchchānāgarī), J. śākhā, 112 and add.	Parasika, the Persians,
Pachar, vi., 44, 46	Pardi ei
	1 51, 52, 53, 73n, 74
padadhakkā, · · · · 16	Parsvanatha, J. saint, 112, 117

PAGE	PAGE
Paśupati, s. a. Śiva,	Prithvidhara, m.,
pātaka, a hamlet,	Prithvirāja, Chāhamāna k.,
patala, the lower region, 9,20	Prithvivarmadēva, Chandēlla k., 45
Pattadakal, vi.,	Ptolemy,
Pattidamanēri, tank,	Pudgalā, vi., 50
Pauthier, author,	Pulakēšin I., W. Chalukya k., . 15, 101, 104
pedda (?), 19	Pulakēšin II., do., 2, 4, 101, 105n
Pedda-Tippasamudram, vi., 60	Puli-nādu, di 60, 61
Peggu-ūr, vi.,	Puliyūr, s. a. Chidambaram,
Peking, 89	Pulyama Nayaka, m.,
pellaka-pellaka (?),	Punganur, vi., 60, 61
Pendrai (Pendra), vi., 94	Punyavallabha, family name, 15
Pennar, ri.,	pura, gum-resin,
Permanadi or Permanadi, title of Sripurusha	Purananuru, Tamil poem, 64n
Muttarasa, 59n, 61	Purari, s. a. Śiva,
Pěrôha, ví.,	Puriyēri, tank, 69
Perumbānappādi, di., 61	Purna, ri.,
Peshawar Museum,	purôhita,
[Pětivā]mika (Praitivarmika), J. kula, . 120 add.	Purūravas, mythical k.,
Pimpari, vi., 81	Puśabala, f., 119 and add.
Pippala, well,	Puśila, J. teacher,
Pirabandi (Vira Pandi ?), s. a. Vira-Pandya, . 145	Pavalaikkudi, vi.,
Pithāpuram, vi.,	
Pogariya, J. gana, 57, 69	
Pohā, vi.,	
	R
Polalakana an Polalahana Nomba Nolamba	A
Polalchora or Polalchora-Nomba, Nolamba	
(Pallava) ch., 58, 59, 61, 62n	ra, abbreviation for ravuta, 45, 94n
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,       .	rā, abbreviation for rāvuta, 45, 94n Rāchamalla, Rājamalla or Rāchamalla-Vermādi,  W. Gańga k., 53, 59, 60, 61, 63, 68 Rāchamalla II., do., 150 Rāchamalla III., do., 69n Rācheya-Gaṅga, ch., 61 Raghuvaṁśa, quoted, 82, 83n, 102 Rāhappa, k., 86 Rāhihiyaka, m., 94 Rābīla Pāṇdē, m., 41, 43
(Pallava) ch.,       58, 59, 61, 62n         Polalchöramangala, sur. of Avani,       62         Ponněra-goravar, Saiva teacher,       63, 64         pôta or pallava, a sprout,       7n         Prabhäta, Marāthi magazine,       81         Prabhūtavarsha, sur. of Gövinda III.,       83, 84         Prabhūtavarsha, sur. of Gövinda III.,       59         pradôshaka,       123n         Pragidā Kāmathi, m.,       34         Prajāpatišarma, m.,       75         prašasti,       18, 19, 77, 83, 84	rā, abbreviation for rāvuta,
(Pallava) ch.,       .	rā, abbreviation for rāvuta,
(Pallava) ch.,       58, 59, 61, 62n         Polalchöramangala, sur. of Ävani,       62         Ponněga-goravar, Šaiva teacher,       63, 64         pöta or pallava, a sprout,       7n         Prabhūta, Marāthi magazine,       81         Prabhūtavarsha, sur. of Gövinda III.,       59         pradöshaka,       123n         Pragidā Kāmathi, m.,       34         Prajāpatišarma, m.,       75         prašasti,       18, 19, 77, 83, 84         prastha, grain measure,       47         Pratāpāvalöka, sur. of Gövinda II.,       83, 84	rā, abbreviation for rāvuta, 45, 94n Rāchamalla, Rājamalla or Rāchamalla-Vermādi, W. Gaṅga k., 53, 59, 60, 61, 63, 68 Rāchamalla II., do., 150 Rāchamalla III., do., 69n Rācheya-Gaṅga, ch., 61 Raghuvaṁśa, quoted, 82, 83n, 102 Rāhappa, k., 86 Rāhihiyaka, m., 94 Rābīla Pāṇdē, m., 41, 43 rainy season, 109, 111, 112, 115 Rājabhūshaṇa, title of Sōmēśvara I., 29, 33, 34 rājādhirāja, 35, 36, 86
(Pallava) ch.,       58, 59, 61, 62n         Polalchöramangala, sur. of Ävani,       62         Ponněga-goravar, Šaiva teacher,       63, 64         pöta or pallava, a sprout,       7n         Prabhūta, Marāthi magazine,       81         Prabhūtavarsha, sur. of Gövinda III.,       59         pradöshaka,       123n         Pragidā Kāmathi, m.,       34         Prajāpatišarma, m.,       75         prašasti,       18, 19, 77, 83, 84         prastha, grain measure,       47         Pratāpāvalöka, sur. of Gövinda II.,       83, 84         Pratigandabhairava, biruda of Sömēšvara I.,       29, 37	rā, abbreviation for rāvuta,
(Pallava) ch.,       .	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta,
(Pallava) ch.,	rā, abbreviation for rāvuta, 45, 94n Rāchamalla, Rājamalla or Rāchamalla-Vermādi, W. Gaṅga k., 53, 59, 60, 61, 63, 68 Rāchamalla II., do., 150 Rāchamalla III., do., 69n Rācheya-Gaṅga, ch., 61 Raghuvaṅśa, quoted, 82, 83n, 102 Rāhappa, k., 86 Rāhihiyaka, m., 94 Rāhila Pāṇdē, m., 41, 42 rainy season, 109, 111, 112, 115 Rājabhūshaṇa, title of Sōmēśvara I., 29, 33, 34 rājādhirāja I., Chōļa k., 122 Rājadhirāja II., do., 126, 127 Rājakēsarin, sur. of Chōļa kings, 122 Rājamalla, sur. of Vikramāditya I., 101, 105 Rajapāla, m., 45, 46
(Pallava) ch.,       58, 59, 61, 62n         Polalchöramangala, sur. of Avani,       62         Ponněra-goravar, Saiva teacher,       63, 64         pöta or pallava, a sprout,       7n         Prabhūta, Marāthi magazine,       81         Prabhūtavarsha, sur. of Gövinda III.,       83, 84         Prabhūtavarsha, sur. of Gövinda III.,       59         pradöshaka,       123n         Pragidā Kāmathi, m.,       34         Prajāpatišarma, m.,       75         prašasti,       18, 19, 77, 83, 84         prastha, grain measure,       47         Pratāpāvalöka, sur. of Gövinda II.,       83, 84         Pratigandabhairava, biruda of Sömēšvara I.,       29, 37         pravaras:—       Avatsāra,       45         Kašyapa,       45         Naidhruva,       45	rā, abbreviation for rāvuta, 45, 94n Rāchamalla, Rājamalla or Rāchamalla-Vermādi, W. Gaṅga k., 53, 59, 60, 61, 63, 68 Rāchamalla II., do., 150 Rāchamalla III., do., 69n Rācheya-Gaṅga, ch., 61 Raghuvaṁśa, quoted, 82, 83n, 102 Rāhappa, k., 86 Rāhīhīyaka, m., 94 Rābīla Pāṇdē, m., 41, 42 rainy season, 109, 111, 112, 115 Rājabhūshaṇa, title of Sōmēśvara I., 29, 33, 34 rājādhirāja I., Chōļa k., 122 Rājadhirāja II., do., 128, 127 Rājakēsarin, sur. of Chōļa kings, 122 Rājamalla, sur. of Vikramāditya I., 101, 105 Rajapāla, m., 45, 46 Rājapura, vi., 26, 37
(Pallava) ch.,	rā, abbreviation for rāvuta, 45, 94n Rāchamalla, Rājamalla or Rāchamalla-Vermādi, W. Ganga k., 53, 59, 60, 61, 63, 68 Rāchamalla II., do., 150 Rāchamalla III., do., 69n Rācheya-Ganga, ch., 61 Raghuvamsa, quoted, 82, 83n, 102 Rāhappa, k., 86 Rāhīhīyaka, m., 94 Rābīla Pāṇdē, m., 41, 43 rainy season, 109, 111, 112, 115 Rājabhūshaṇa, title of Sōmēśvara I., 29, 33, 34 rājādhirāja I., Chōļa k., 122 Rājadhirāja II., do., 126, 127 Rājakēsarin, sur. of Chōļa kings, 122 Rājamalla, sur. of Vikramāditya I., 101, 105 Rajapāla, m., 45, 46 Rājapura, vi., 26, 37 rājapurusha,
Polalehöramangala, sur. of Āvani,	rā, abbreviation for rāvuta,  Rāchamalla, Rājamalla or Rāchamalla-Vermādi,  W. Gaṅga k.,  53, 59, 60, 61, 63, 68  Rāchamalla II., do.,  Rāchamalla III., do.,  Rācheya-Gaṅga, ch.,  61  Raghuvaṁśa, quoted,  Rāhappa, k.,  86  Rāhīhīyaka, m.,  94  Rābīla Pāṇdē, m.,  41, 43  rainy season,  109, 111, 112, 115  Rājabhūshaṇa, title of Sōmēśvara I.,  29, 33, 34  rājādhirāja I., Chōla k.,  122  Rājadhirāja II., do.,  126, 127  Rājakēsarin, sur. of Chōla kings,  122  Rājamalla, sur. of Vikramāditya I.,  101, 105  Rajapāla, m.,  45, 46  Rājapura, vi.,  79  Rājarāja, sur. of Paramēšvaravarman I.,  10
(Pallava) ch.,	rā, abbreviation for rāvuta, 45, 94n Rāchamalla, Rājamalla or Rāchamalla-Vermādi, W. Gaṅga k., 53, 59, 60, 61, 63, 68 Rāchamalla II., do., 150 Rāchamalla III., do., 69n Rācheya-Gaṅga, ch., 61 Raghuvaṁśa, quoted, 82, 83n, 102 Rāhappa, k., 86 Rāhihiyaka, m., 94 Rābīla Pāṇḍē, m., 41, 42 rainy season, 109, 111, 112, 115 Rājabhūshaṇa, title of Sōmēśvara I., 29, 33, 34 rājādhirāja I., Chōla k., 122 Rājadhirāja II., do., 126, 127 Rājakēsarin, sur. of Chōla kings, 122 Rājamalla, sur. of Vikramāditya I., 101, 105 Rajapūla, m., 45, 46 Rājapura, vi., 26, 37 rājapurusha, 79 Rājarāja, sur. of Paramēśvaravarman I., 10

Page	PAGE
Rajaraja III., Chōla k., 134, 135	Rudragana, misreading for Dahrasena, 52n
Rājarāja I., E. Chālukya k.,	Rudrātman, title of Somēšvara I., 29
Rajasimha, s. a. Narasimhavarman II., 2, 3, 4,	rūpakāra,
	rupuanta,
5, 10n, 12, 13n Rājasimhēšvara, te.,	
Rājasimhēšvara, te., 140, 141, 144	
rājasthāniya,	8
Rējatarangiņī, quoted, 80n	
rājāvalī, 79	sādhu, 34
Rajēndra-Chōļa I., Chōļa k., 136	Sādhu Sōmā, m., 34
Rajendra-Chola (II.), s. a. Kulöttunga-Chola I.,	Sagara, mythical k., 17
27, 135	Sahadéva, m.,
Rajēndra-Chōļa III., Chōļa k., 135, 136	Sailēsvara or Sailēsvarasvāmi, te.,
Rājēndradēva, do., 122, 136	Sairaharāja-rājya, di., 39
Raji, Chaulukya k.,	Saiva, 63, 64
Rājor, vi.,	Sakalakalyans, sur. of Narasimhavarman I., 6
Rakkasa or Rakkasa-Ganga, W. Ganga k., . 150	Sakambhari, vi.,
rālaka,	Šakkarakkottam, s. a. Chakrakūta, 27
Rama, saint,	Šakyamuni, Buddha, 113
Rāmānuja-mandapa, cave temple, 2, 11	salage (salaga), grain measure, 106
Rämnsgar, et., . 106, 107 and add., 111, 115, 120	Saluvangannam ni
Rapadhavala, m.,	Saluvanguppam, et.,
Ranadhira, sur. of Narasimhavarman II, . 13n	Samuella
Ranajaya, sur. of Nandivarman, 4, 12, 13	Samaradhanamjaya, sur. of Nandivarman, 12, 13
Ranajaya, sur. of Narasimhavarman II., . 4	Samastabhuvanāśraya, biruda, 16
Ranajaya, sur. of Paramesvaravarman I., 4, 5, 8, 10	Samstiamana, m.,
Raparasika, sur. of Vikramaditya I., 2, 4, 101, 105	samaya, a religious system, 63
Ranastipūndi, vi 43, 56n	samayin,
Rapavikrama, W. Ganga k., 59n	Sambhava or Sambhavanātha, J. saint, . 112
Draf Mani dank	Sambhu, s. a. Siva,
Rani Tarai, tank,	Samgamasiha (Samgamasimha), ch. 72 74 75
	Samghadasa, m.,
Rashid-ud-din, author, 145	Samghanadhi, m.,
Rashtrakuta, dy., 18, 19, 57, 58, 59, 61, 62n,	Samgramadhira, sur. of Nandivarman 19 19
63n, 77, 78, 81, 149, 150	Samkara, s. a. Siva,
Ratanpur (Ratnapur), et., 26, 28	Samkaragana, Kalachuri k., 74
Ratnapura, s. a. Ratanpur, 26	Samkrantis:-
Rāvaṇa, giant, 9	Kanya-samkranti, 64n
Ravisvāmin, m., 50	
rāvuta or rāuta, 94n	ESTITUTE CO.
Rayagad, vi., 14	Samueles
Raypur, vi., 44n	Samuelan Cont. C
rēpha,	0.7A: _:
Rāvādhyaka, m.,	Sanchor mi
Rishabhanātha, J. saint, 19, 112	endhisional the
Rishiyar, vi	satisfie
Ruchi, wife of Harivarman, 18	Sancharababita
Rudra, s. a. Šiva,	Rahlhavinamber at
Rudradatā, f.,	Stollhale of
Rudraděvä (?), f.,	Sankienaka matas
Rudradevasamini, f., 111 and add.	Santihhaden T danst
	Santibhadra, J. teacher, 19

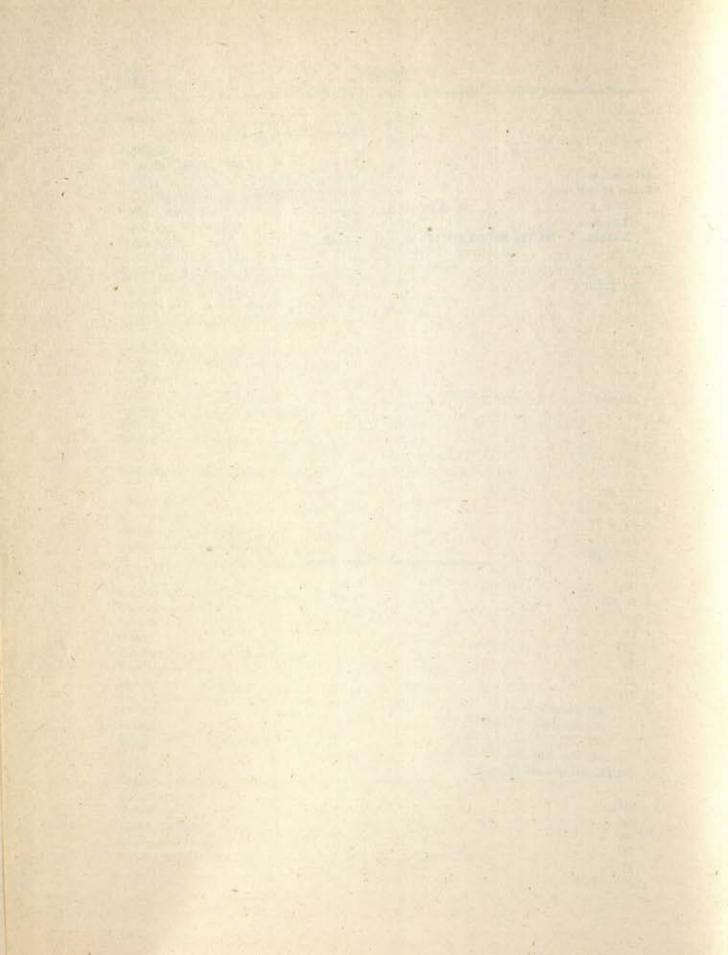
Page	PAGE
Santideva, J. teacher, 69n	Sirighana or Sirighana (Śrighana), s. a.
Sārasvata-maṇḍala, co.,	Buddha,
Sarasvatī, ri.,	
Sarnath, vi 80, 109	Siva, god, . 8, 9, 10, 11, 12, 13, 31, 58n, 71,
Sarsavoi, vi.,	72, 75n, 79, 140 Sivadēva, m.,
Sarvatöbhadra, sur. of Narasimhavarman I., 5, 7	Sivadēva, m.,
Sarvatobhadra, sur. of Narasimhavarman II., 5	Sivarāja, m.,
sarvayādi-nāyaka,	Sivarātri or Mahā-Sivarātri, festival, . 125, 126
Sarvavikramatunga, sur. of Srivijaya, 148, 149, 153	Šīvašīri, m.,
Sasana, a doctrine,	Śivaskandavarman, Pallava k., 44
Sasanaděvi (Somaladěvi), queen of Jayasimha-	Šivayoganāthasvāmin, te.,
dēva,	Siyadoni, vi.,
Satayōgēśvara, m., 20	Siyamangalam, vi., 2, 5n
satī-stone, 39, 46n	Si-yu-ki, quoted, 102n
Satrap, Western, dy.,	Skanda, god,
Satyaparākrama, sur. of Narasimhavarman I., 7	Skanda, Bāṇa ch., 60
Satyapura, s. a. Sānchōr, 78	snake, banner, 25
Satyapura-mandala, di.,	Šodāsa, Kshatrapa k.,
Satyāśraya, s. s. Polakēśin II., . 15, 101, 105	Šõlam, s. a. Chõla, 101n
Satyaśraya, sur. of W. Chalukya kings, 16, 105	Soliyar, the inhabitants of Solam, 101n
Satyavākya, sur. of W. Ganga kings, 56n, 59,	Sôma, m.,
61n, 68, 150	Somai, m.,
Saumyanäthasvämin, te., 125, 126, 129, 131,	Somalamahādēvi, queen of Somēsvara I., . 33
134, 142, 143, 144	Sōmaṇa, m.,
Saura, a sun worshipper, 50n	Somarāja, ch.,
Śavatrātā, f.,	Somesvara or Somesvaradeva I., Nagavamsi
Scythian, 106, 108, 112, 113, 115	k.,
Sembalattūru, s. a. Semmanahalli, . 64, 69	Someśwara II., do., 27n
Semmanahalli, vi., 64	Son, ri.,
Semra, vi., 44, 45n, 46n	Soņavvā, vi.,
sēnabova, a clerk, 149, 150, 153	Sonder Bandi, s. a. Jatavarman Sundara-
Sēna, J. anvaya,	Pāṇḍya II., 145
sēnāpati,	sone, a pond, 70
sēthī (sēth),	Soremați, vi., 60, 61
Seven Pagodas, s. c. Māvalivaram, 1, 2, 3, 4, 5, 101	sovanika, a goldsmith,
Shāhganj, vi	sone, a pond,       .       <
Shihab-ud-din, Ghöri k., 95	Śrāvastī, vi., 109, 118 and add.
Shore temple, 1	Sribhara, sur. of Nandivarman, . 4, 5, 12, 13
Siddhajnaneśvara, te.,	Śribhara, sur. of Narasimhavarman I., 4, 5
Sikharasyāmin, m., 71,72	Sribhara, sur. of Navasimhavarman II., . 4
Silappadigaram, Tamil poem, 26	Śribhara, sur. of Paramēśvaravarman I., 4, 5, 8,
Šimgali Kargi, m., 80, 81	10, 12
Singha, m., 34	śribharah, legend on coin, 5
Simhala, Ceylon, 16	Śrighana, s. a. Buddha, 43
Simhapota, Nolamba (Pallava) ch., 58, 59n, 84n	Śriharsha, k.,
Simhavarman, Pallava k., 43	Śri-Harsha, poet,
Simhavishnu, do., 4	śrīmāda, a palace,
Sinda, family, 32, 39	- Śri-Māndalla, m.,
Sinnamanur, vi., 140, 141, 144, 145	Śrīmangala, vi., 57, 69
	z 2

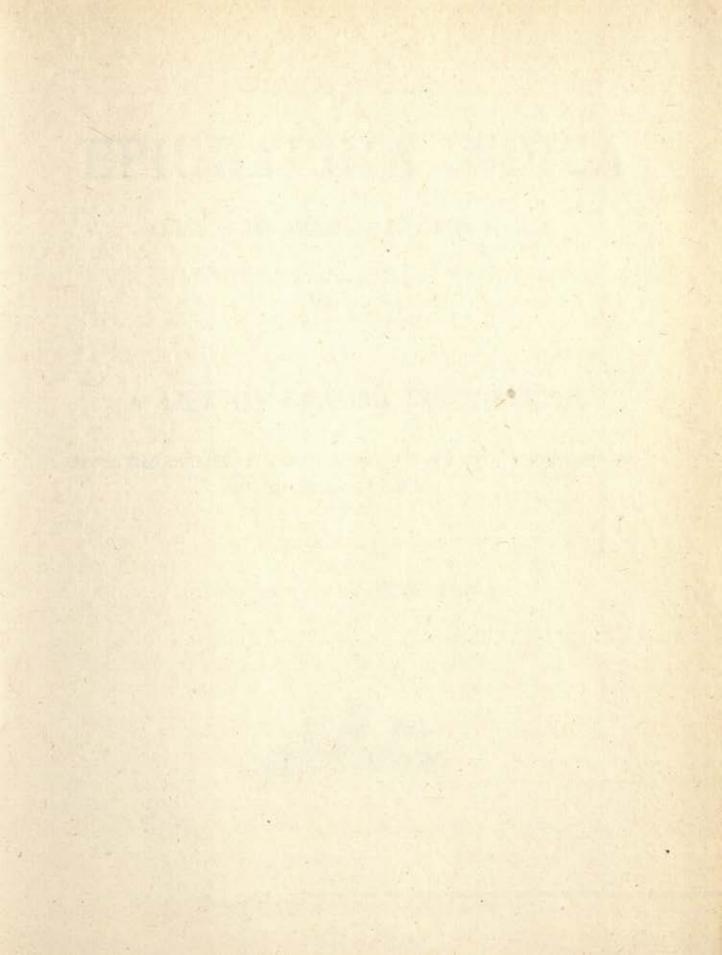
The second secon	PAGE
PAGE	
śrimata-Hariśchandradevasya, legend on seal, 94	Svāmichandašarman, st., 105
Srimekha, sur. of Narasimbavarman I., . 5, 6	Svastha, sur. of Paraměšvaravarman I., . 9, 10
Śrimegha, sur. of Narasimhavarman II., . 5	symbols, numerical,
4rinidhi. Legend on coin, 5	
Scioidhi, sur. of Nandivarman, 4, 5, 12, 13	
Samidhi sur, of Narasimhavarman I, . 4, 5, 7	
Srinidhi, sur. of Paraméévaravarman I., 4, 5, 8,	T
	Ta-chao-ssu, te.,
Srippithvivallabha or Srippithivivallabha,	Tadākāsārikā, s. a. Tarsari, 53
himuda	Tadiyapādi, di., 63n
Sripurusha or Sripurusha-Muttarasa, W. Ganga	Tagadur or Tagaduru, s. a. Dharmapuri, 56, 57,
k	63, 64, 69
Śri-Rama or Śri-Rama-Punyavallabha, m., . 15	63, 64, 69 Tagadūr-nādu, di.,
Seignallabha sur, of Dhruva 84	Tailapa (II), W. Chālukya k.,
Śrivallabha, sur. of Gövinda II., 83, 84	Talāpātaka vi
Srivallabha, sur. of Govinda III., 83	Talāpāṭaka, vi.,
Śrivallabha, sur. of Vikramāditya I., . 101, 105	talandāle plant
Śrivijaya, Kannada author, 149, 150	talundale, plant,
Śrivijaya, ch., 148, 149, 150, 153	Tanti ei . 73a
Śrivijaya, Jaina teacher, 69n, 150	Tapti, ri.,
star, symbol on coin, 5	Tarsari (Tarsari), vi.,
Sthann s a Siva	Tarupānkura, sur. of Paramēśvaravarman I.,
Sthāņu, s. a. Šiva	
Sthirabhakti, sur. of Narasimhavarman I., . 6	7n, 8, 10 Tütammasvämin, ss.,
Stea shang cheg. vi	
Stse zhung cheg, vi.,	Tattisi tank
Subhatunga, sur. of Krishpa I., 86	Tatteri, tank,
Sudra, caste, 51n, 57n	Tāyalūr, et.,
Śudraka, m.,	Teki, vi.,
Suki Nāyaka Kānama, m., 34	Telugu road (Vaduga-vali) 60
Sukritasamkirtana, poem,	Tėmarā, vi.,
Sultan,	
Sultan Muhammad Shah II., Bahmani k., . 27n	Thaniya (Sthāniya), J. kula,
summer, 114, 116, 118	Tibet, co.,
San te	tions count 95 on 95 90 97
Sunão Khurad, vi.,	tiger, crest,
Sunarpal (Suvarpapura), vi.,	Tikama, 01-,
Sundara-Pāṇḍya III., Pāṇḍya k., 145	Tilles we are
Sundar Bandi, s. a. Sundara-Pandya III., . 145	Timescalle of
Sundar Pandi, s. a. Jatavarman Sundara-Pandya	Tirabhukti, s. a. Tirbut,
II., 145	
Sunev Kulla (Sunão Kala), vi., 72, 74	
Suradē, m., 80,81	Ti-11-11 11: 15 15 16; 111; 110; 111
Surat, di.,	The same and
stri,	
Surya, god, 50n	m
Süryacharya, m.,	m
Surya-siddhanta,	m-
sutradhara,	
	Traikūtaks, family, 52, 53, 54, 74

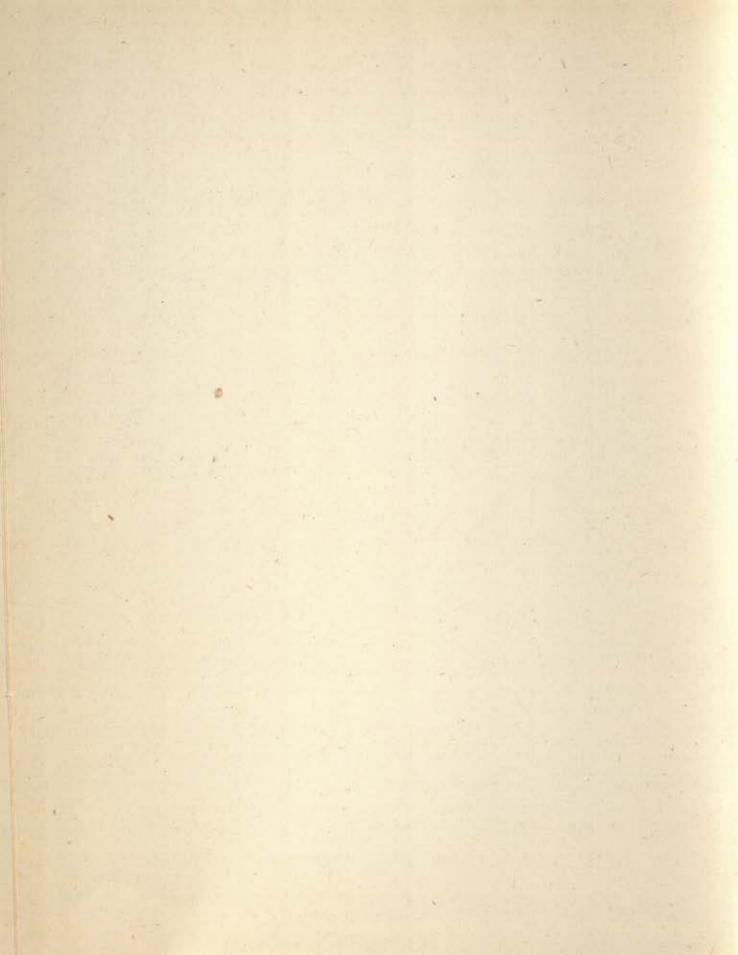
PAGE	PAGH
Trailokyavardhana, sur. of Narasimhavarman I., 6	Väillabhattasvämin, te 47n
trairājya,	Vairāgara, s. a. Wairāgarh, 26n, 28n
Tribhuvanapāla, Chaulukya k.,	Vaira (Vajrā), J. fākhā, 110, 118
Tribhuvanaviraděva, s. a. Kulöttunga-Chöla	vaiśvadeva,
III 132, 133	Vaisya, caste, 57n
Trichinopoly, vi., 20, 102	Vajan[ā]karī, J. śākhā, 116 and add.
Trichinopoly, vi.,	Vajra, s. a. Wairāgarh, 26, 27, 28
Twibanitaseana, granten,	Vajrahasta III., E. Gariga k., 25
Trilochana or Trilochana-Pallava, s. a. Trina-	Vajranāgarī, J. tākhā, 120 add.
was a ballawa	Vajrata, k.,
Trilochanapaia, Cadulusya (or Cade as y	Vakkalêri, vi.,
Tripayana-Pallava, myenicae I desard ad	Vakpati[rāja II], s. a. Muñjarāja, 18
Triplicane, vi.,	Valabhi, vi.,
Tripurasura, demon,	
Triratna, symbol,	
Tsandavôlu, vi.,	
tulyamēya,	Vallabha, sur. of W. Chalukya kings, 15, 88, 104
Tumbēpādi, vi., 62	Vams, sur. of Narasimhavarman I., . 6, 7
	Vamadāsī, f., 111 and add.
σ	Vāmātikuša, sur. of Nandivarman, 8
	Vanaviisi (Benaviisi), co., 15, 105
Uchenagari (Uchenanagari), o. salara,	Vāṇhaḍaka, m., 80, 81
Udaipur, vi.,	Vani, vi.,
Udayeadiram, vi.,	Varaņa (Vāraņa), J. gaņa, 116
Udra, s. a. Orissa,	Varaņakagrāma, vi., 78, 79
ndranga.	Vāstavya, family, 45
Ugradaņķa, sur. oj Latamestan	Väsudéva, J. teacher 18, 19
ulindike, plant,	Vāsudēva, Kushaņa k., 113, 117
as in cen-centare.	Vaţanagarikā, s. a. Vanī, 85
upadhmānīya,	Vatanagarikā, eighty-four, di., 84
upadhyāya,	Vatésvara, m.,
uparika,	Vatsaraja, mythical k., 16
The state of the s	vaugē (vapagatyā), grain sown broadenst, . 47
Upayanipuna, sur. of Narasimhavarman II., 6n	Vayirāgaram, s. a. Wairāgarh, 25, 27
Uragapara, s. a. Negapatam, . 101, 102, 103	vēdanīya,
Uraiyūr, vi.,	Vēdas and šākhās :
Hebaradata ch	Rich,
	Bahvricha, 75
Uttara-Kosala, s. a. Ayodhya, 96	Saman,
Https://patha.	Chhandoga, 71, 72, 75
Uttaravēdišvara, te., . 122, 123, 124, 135	Yajus,
Uyabhatta, m.,	Adhvaryu, 75
	Карув, 85
V	Vajasanēya, 45, 50 add. 85a
con	Vēg dēša, s. a. Vēbgi, 30
Vadiraja, J. teacher,	Vēngi, co
Vadnapar m.	vernal couinox (Chaitra-vishuva),
Vadya-Vidyadhara, sur. of Narasimhavarman	Vibhranta, sur. of Narasimhavarman I., . 7
11., 60, 61	Vidagdha or Vidagdha-raja, Rashtrakiita ch., 18,
Vaidumba, family, 48	19, 20
vaidys,	

PAGE	PAGE
Vidderāši (Vidyārāši), Śaiva teacher, 64	Vyārā, vi.,
Vidhi, sur. of Narasimhavarman I 6.7	Vyšas, sage, 17, 54, 73, 76, 79, 106
vidyādhana, 20	3., 3.,
Vighna Bhoi, m., 34	
Vigrahapāla, Chāhamāna king of Naddūla, - 18	
Vigraharāja, Chāhamāna king of Śākambharī,	W
18, 19n, 77	Waira or Vairāba, k. (?),
vihāra,	Wairagadh e a Wairagash
Vijā, m.,	997 N
Vijayachandra, Kanauj k., 98	Want 47
Vijayāditya, Chalukya k., 58n	minton
Vijayaditya, W. Chalukya k., 14, 15, 16	winter,
Vijayāditya III., E. Chalukya k., 62n	Workings, sect, 61n
Vijayādityan Vīrachūļāmaņi Prabhumēru,	Wu-hing, m., 102
Bāṇa k., 61	Control Service Control of the Contr
Vijayanagara, vi., 63n	
Vijaya-Narasimhavikramavarman, Ganga-	Y
Pallava k., 60	Yajñavalkya-amriti, quoted, 36n, 38n
Vijayarāja, Gujarāt Chalukya ch., 85n	Yakshanzla Z
Vijayarājēndradēva, s. s. Rājādhirāja I., 122	Vament
Vijayaśakti, Chandella k.,	Vota P
Vikrama or Vikrama-Chôla, Chôla k., 43,	Vasioriseaha E
122, 123, 124, 125, 126	years of the cycle : 95
Vikramāditya I., W. Chalukya k., . 2, 4, 16,	D. J. H.
101, 102, 105, 106n	Hamalanta 100, 101
Vikramāditya II., do., . 3, 4, 15, 101n	There is any the total
Vilāsapura, vi.,	Nandana
at a female and a second and the second	Davidtant.
Vinsopaka, vimsopaka or visovaka, coin, 19	Paingala,
Vinā-Nārada. sur. of Narasimhavarman II., . 13n Vinayāditya, W. Chalukya k., 15, 16	Raktāksba,
Vinayasenasiddbantada-Bhatara, J. teacher, 57, 69	Saumya,
Visither spirit and Jane	Sukla, 32, 33
Vira-Chōda, E. Chālukya k., 25, 38	Vibrain . 132
	Vibrama 134
Winson binder a a Chalabar Die	Vilanti - 02n
Vira-Nonamba, title,	Wilson
Vira-Pandya Pandya k	Vvara
Vîra-Pandya, Pandya k.,	Venrs of the min
Chola II.,	years of the reign, . 14, 16, 63n, 101, 105,
visarga, 108 110	107, 108, 122, 123, 124, 125, 126,
Vishnu, god, 10, 15, 33n, 40n and add., 53, 80,	127, 128, 129, 130, 131, 132, 133,
81, 104	134, 135, 136, 137, 138, 139, 140,
Vishnu, fe., 54n	yōgas : 141, 142, 143, 144, 145, 146, 147
Vishpupalitabhatta, m., 71 70	Dhruva,
Vishnushena, m.,	Śiva,
Visuva, m.,	Vriddhi,
Vodna. s. d. Dedan,	Vyatipāta, 64n
wyagaragana, tegend on coin,	Yugapajaka, m.,
Vyaghrasēna, Traikūṭaka ch., 52, 53, 74	yavaraja,
	35, 59n, 61n

						1	PAGE							1	PAGE
								Makara, 1	22, 1	24, 126,	127,	129, 1	30, 1	31,	
			Z											135,	144
			7					Mins, .			129,	130,	133,	143,	144
Zafarābād, vi.,							95	Mithuna,				-			141
Zodiac, signs of	th	e :-					- 1	Rishabha	(Vris	habha).	14		129,		
Dhanus,					57, 65	, 69,	147	Simha.	100		100	123,			
Karkataka,							127	Tulā			134	135,			
Kumbha,		125,	126, 128,	134	, 138,			Vrišchika,						140.	







## APPENDIX

TO

# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

Vol. X.

## A LIST OF BRAHMI INSCRIPTIONS

FROM THE EARLIEST TIMES TO ABOUT A.D. 400 WITH THE EXCEPTION OF THOSE OF ASOKA.

PROFESSOR H. LÜDERS: BERLIN.



CALCUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA

# ACHURILA IN DICA

WHAT TO THE WANTED WATER AND THE SECOND

X Jav

CHARLEST IN THE THIRD TO

AND DESCRIPTION OF THE PARTY OF

ards Art of Art Jack Broken A

### APPENDIX.

### A LIST OF

## BRÄHMĪ INSCRIPTIONS FROM THE EARLIEST TIMES TO ABOUT A.D. 400

WITH THE EXCEPTION OF THOSE OF ASOKA.

BY PROFESSOR H. LÜDERS; ROSTOCK.

The following list of early Brāhmī inscriptions has been prepared as a supplement to the excellent lists of inscriptions of Northern and Southern India published by the late Professor Kielhorn. It is intended to give all Brāhmī inscriptions from the earliest times to about the end of the fourth century A.D. found in the periodicals and Government publications accessible to me, with the exception of the Aśōka inscriptions, the bibliography of which would require a different form. I have included also a few inscriptions which, though probably being of a somewhat later date, in form and tenor agree with the earlier inscriptions. But I have as a rule excluded such inscriptions as appear in Professor Kielhorn's lists, even if they show the characteristic features of the earlier inscriptions and in a definite collection therefore would probably have to be classed with them. I have excluded on purpose also all seal inscriptions.

The principles according to which the list has been compiled are the same as those adopted by Professor Kielhorn, with one exception. When an inscription has been edited several times, Professor Kielhorn generally states only where it has been published last. In the case of the earlier inscriptions, the reading and interpretation of which is often much disputed, it appeared to me impracticable to follow that course, and I have on this account endeavoured to give a complete bibliography of every inscription. Of mere references, however, I have quoted only such as bear on the reading or interpretation of the text of the records. It would have been useless to notice all passages where an inscription has been made use of for general historical purposes. In the statements of the contents of the inscriptions I have quoted every proper name mentioned in the text, in the case of Prakrit names adding, if possible, the Sanskrit equivalent, and I have given also the original term for all words denoting a vocation, profession, etc., as a perfectly accurate translation of these terms is often difficult or even impossible. In accordance with Professor Kielhorn's lists I have also tried to indicate where an inscription is at the present time. For a few references I am indebted to the list of Brāhmī inscriptions given by Professor O. Franke in his work Pāli und Sanskrit, pp. 10 and ff.

The arrangement of the inscriptions is made from a geographical point of view. As the greater part of the inscriptions are private records and not dated, any other arrangement is hardly practicable.

A look at the bibliography of these inscriptions will show how much labour has already been spent on them, and yet it cannot be denied that much still remains to be done. The band of real scholars that have worked at them has been comparatively small. To a great extent this is undoubtedly due to the difficulty of taking in at a glance the widely scattered materials. If in spite of its imperfections, which are well known to me, the present lists should contribute towards the removing of this obstacle, I shall deem to have accomplished my object.

### I.-NORTHERN INSCRIPTIONS.

- Jerruck stone inscription.—1854 noticed by Frere—Cole, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 357, and Plate V, 3.
   Not read.
- Shakori Buddhist rock inscription.<sup>1</sup>—1896 Bühler, Ep. Ind. Vol. IV. p. 134, No. A. Sanskrit version of a verse in Mahaparinibbanasutta VI. 16.
- Shakori Buddhist rock inscription.—1896 Bühler, Ep. Ind. Vol. IV. p. 135, No. B. Sanskrit version of Dhammapada 183.
- Shakori Buddhist rock inscription.—1896 Bühler, Ep. Ind. Vol. IV. p. 135, No. C. Sanskrit version of Dhammapada 281.
- Kura (now Lahore Museum) Buddhist stone-slab inscription of the time of rājātirāja mahārāja Toramāna Shāhi Jaūvla.—1889 mentioned by Burgess, Academy, Vol. XXXV. p. 29; 1890 Bühler, Ep. Ind. Vol. I. p. 238 f., and Plate; 1896 correction by Senart, Journ. As. Ser. IX. Vol. VII, p. 10.

  - Mixed dialect. Erection of a vihāra for the congregation of the monks (bhikshusam-gha) of bhagavat Buddha by the lord of the vihāra (vihārasvāmin) Roṭa-Siddha-vriddhi, the son of Roṭṭa-Jayavrddhi, the lord of many vihāras (anēkavihāra-svāmin), whose name was honoured by the lord (pati) of Naśchira, for the benefit of the relatives of the donor and the queens, princes and princesses of mahārāja Tōramāṇa Shāha Jaūvla, for the acceptance of the teachers (āchāryas), the Mahīsāsakas. Mentions besides the son of Sāddhaka.
- 6. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad—Bendall, Journ. Beng. As. Soc. Vol. LVI. Part I. p. 77 ff., No. 1, and Plate Va. Mixed dialect. Fragment. Erection of a pājā stone wall (tilāprākāra) at the Nārāyanavāṭa by . . . Gājāyana (?), the son of a Pārāśarī, . . . for bhagavat Samkarshana and Vāsudēva.
- Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad, Journ. Beng.
   As. Soc. Vol. LVI. Part I. p. 78 f., No. 2, and Plate V<sup>a</sup>.

   Mixed dialect. Fragment. No name is preserved.
- Kanhiara rock inscription.—1854 Bayley, Journ. Beng. As. Soc. Vol. XXIII. p. 57 ff., and Plate I; 1855 Weber, Zeitschr. Deutsch. Morgenl. Ges. Vol. IX. p. 630 f., and Plate; 1858 Thomas, Essays on Ind. Ant. Vol. I. p. 159 ff., and Plate IX, 2; 1863 Dowson, Journ. Roy. As. Soc. Vol. XX. p. 254, and Plate IX, 2; 1875 Cunningham, p. 116 ff., and Plate.
   P. 116 ff., and Plate.

Brāhmi and Kharoshthi. Mixed dialect and Prakrit. The garden (ārāma) of Krishamyaśa or Krishnayaśa (Krishnayaśas), the Mādamgi.

9. Pathyar rock inscription.—1902 Vogel, Ep. Ind. Vol. VII. p. 116f., and Plate.

<sup>1</sup> The cloth-impression of the inscription published by Professor Rapson, Journ. Roy. As. Soc. 1901, p. 292 f. and read by me, ibid. p. 575 f., was apparently fabricated after this inscription.

- Brahmi and Kharoshthi. Prakrit. The pond (pukarini) of Vayala or Vayula, the Rathitara (Rathitara).
- Ichchhäwar (Dhanësar Khërā) Buddhist statuette inscription.—1895 Smith-Hoey, Journ, Beng. As. Soc. Vol. LXIV. Part I. p. 160, and Plates VIII and IX. Sanskrit. Gift of the female lay-worshipper (upāsikā) Bēdikā.
- Ichchhäwar (Dhanësar Khërä) Buddhist statuette inscription.—1895 Smith-Hoey, Journ.
   Beng. As. Soc. Vol. LXIV. Part I. p. 161 f., and Plates IX and X.
   Sanskrit. Gift of Mahädēvī, queen (rajñī) of Haridāsa, sprung from the Gupta race.
- S. 74.—Kāman Buddhist image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 212, No. 42, and Plate.

-sam 70 4 gri 1 di 10 5 asmi kshunë.

- Mixed dialect. An image of bhagavat Śakyamuni (Śākyamuni) in the Mihiravihāra, the gift of the monk (bhikshu) Nandika, for the acceptance of the Sarvvastivādi (Sarvāstivādin) teachers (achāryyas).
- 13. Anyor (now Mathurā Museum) Buddhist image inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 49, and Plate V, 5.
  Mixed dialect. An image of Budha (Buddha) at the vihāra of Uttara Hārusha, the gift of the lay-worshipper (upāsaka) Susha Hārusha, together with his parents.
- 14. Möra (now Mathura Museum) stone-slab inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 48 f., and Plate V, 4; 1907 correction by Fleet, Journ. Roy. As. Soc. 1907, p. 1024.
  Mixed dialect. Fragment. Mentions the son of the mahakshatrapa (mahākshatrapa)

Rājūvula. The rest is unintelligible.

- Köta (now Mathurā Museum) statue inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. Plate V, 2 (Plate only).
   Sanskrit. Fragment. By Ghösha, the son of Jayadeva.
- S. 4.—Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 11, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 33, No. 1.

  —sa 4 gri 1 di 20.
  - Mixed dialect. Fragment. Gift of . . . . , together with Grahachëta and Grahadasa, at the request of (?) . . . the female companion (salhachari) of Sihamitra (Simhamitra), the female pupil (sisini) of Sathisihä (Shashthisimhä?), female pupil (sisini) of Pusyamitra (Pushyamitra), . . . out of the Varana gana, the Arya-Hattakiya (Ārya-Hāttakiya) kula, the Vajanagari (Vārjanagari) sākhā.
- 17. S. 5.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 12, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 33 f., No. 2.

   . . . pchamē 5 gri 4 di 5.

  Mixed dialect. Fragment. Mentions the preacher (vāchaka) Aryya- . . . . . . (Ārya- . . . ) out of the Koṭṭiya (Kauṭṭika) [gana].
- S. 5.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription of the time of devaputra Kanishka.—1891 Bühler, Ep. Ind. Vol. I. p. 381 f., No. 1, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 34 f., No. 4.

- Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1 ētasya pūrvv[ā]yam.
- S. 5.—Mathurā (Kahkāli Tilā, now Mathurā Museum) Jaina image inscription.—1873
   Cunningham, Arch. Surv. Rep. Vol. III. p. 30, No. 2, and Plate XIII; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266,f.; 1887 correction by Bühler, Vienna Orient. Journ. Vol. I. p. 176, No. 5; 1890 correction by Bühler, Vienna Orient. Journ. Vol. IV. p. 171; 1904
   Lüders, Ind. Ant. Vol. XXXIII. p. 36 f., No. 5.

-sa 5 ht 1 di 10 2 asya purvvayain.

- Mixed dialect. Fragment. Dedication at the request of (?)
  out of the Kottiya (Kauttika) gana, the Brahmadāsika [kula], the Uchēnakāri
  (Uchchairnāgari) šākhā, the Srigriha (Śrīgriha) sambhōga.
- S. 5.—Mathurā (Kankāli Tilā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 31, No. 3, and Plate XIII; 1900 Boyer, Journ. As. Ser. IX, Vol. XV. p. 573 f.

Sam 5 hē 4 di 20 asyā purvayam.

- Mixed dialect. Fragment. Dedication [at the request of] Aryya-Kshēraka (Ārya-Kshēraka), pupil (śishya) of . . . Mihila, out of the Ko[ttiya] (Kauṭṭika) [gaṇa], the Uchēnagari (Uchchairnāgari) śākhā, the Bramhadāsika (Brahmadāsika) kula. Compare Nos. 121 and 122.
- S. 7.—Mathurā (Kańkāli Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra Shāhi Kaņishka.—1888 Bühler, Vienna Orient. Journ. Vol. II. p. 141 f., and Plate; 1891 Bühler, Ep. Ind. Vol. I. p. 391, No. 19, and Plate.

—mahārājasya rājātirā[ja\*]sya dēvaputrasya Shāhi-Kaṇishkasya sam 7 hē 1 di 10 5

Mixed dialect. Fragment. Mentions Aryya-Jayā (Ārya-Jayā), sister of the preacher (vāchaka) Aryya-Sandhika (Ārya-Sandhika), the pupil (śishya) of the gaṇin Aryya-Buddhaśiri (Ārya-Buddhaśrī), out of the Aryy-Oděhikiya (Ārya-Udděhikiya)<sup>2</sup> gaṇa, the Aryya-Nāgabhīutikiya (Ārya-Nāgabhūtikiya) kula, and Aryya-Gōshtha (Ārya-Gōshtha).

22. S. 9.—Mathurā (Kankāli Ţilā) Jaina image inscription of the time of mahīrāja Kaņishka.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 31, No. 4, and Plate XIII; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 173 f., No. 2; 1904 corrections by Lüders, Ind. Ant. Vol. XXXIII. p. 37, No. 6.
—mahārājasya Kanishkasya rājyasamvatsarē navamē [9 vāsa]māsē pratha 1 divasē 5 a[syām] purvv[ā]vē.

Mixed dialect. Fragment. Dedication of an image by Vikață, wife of Bhattimita (Bhattimitra) and [daughter of] Brahma . . . , at the request of

the preacher (vāchaka) Nāganamdi (Nāganandin) out of the Koṭiya (Kauṭṭika) gana, the Sthaniya (Sthaniya) kula, the Vairi (Vajri) śākhā.

 S. 10.—British Museum inscription on sculptured slab. 1—1908 Lüders, Ep. Ind. Vol. IX. p. 239-241, and Plate.

-maharājasya dēva[putrasya] Kānishkasya savatsarē [10] gri 2 di 9 ētayē purvay[e].

Mixed dialect. Gift of a temple (hārmya) in the northern navamikā (?) to the goddess of the village.

24. S. 15.—Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription .- 1891 Bühler, Ep. Ind. Vol. I. p. 382, No. 2, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 46, and Plate XC, 1.

-sam 10 5 gri 3 di 1 asyā pūrvv[ā]ya.

Mixed dialect. Dedication of a fourfold (savvatobhadrika) image of Bhagavat by Kumāramitā (Kumāramitrā), daughter of . . . la, daughter-in-law of . . . , first wife of the banker (śrēshfin) Vēņi, mother of Bhattisēna, at the request of Aryya-Vasulā (Ārya-Vasulā), the female pupil (siśīnī) of Aryya-Sangamikā (Ārya-Sangamikā), the female pupil (sisini) of Aryya-Jayabhūti (Ārya-Jayabhūti), out of the [Mē]hika (Maighika) kula. Compare No. 70.

25. S. 18.—Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 178; 1892 Büller, Ep. Ind. Vol. II. p. 202, No. 13, and Plate.

-sa 10 8 gri 4 di 3 [csyā pu . . ya].

Mixed dialect. Fragment. Dedication of a fourfold (sarvvatobhadrika) image by Māsigī (?), mother (?) of Jaya, [at the request of] . . . . . , a ganin out of the [Kotti]ya (Kauffika) gana, the . . . sambhoga. the Vachchhaliya (Vātsaliya) kula.

26. S. 18 .- Mathura (Kankali Tila, now Lucknow Provincial Museum) Jaina image inscription.-1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 62; 1892 Bühler, Ep. Ind. Vol. II. p. 202, No. 14, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 33 f., No. 3.

- . . . . sa(?) 10 [8] va 2 di 10'1.

Mixed dialect. Fragment. Records the setting up of an image of bhagarat Arishtanëmi (Arishtanëmi) by Mitaśiri (? Mitraśri).

27. S. 19.-Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.-1891 Bühler, Ep. Ind. Vol. 1. p. 382 f., No. 3, and Plate.

-sam 10 9 va 4 di 10 asyām purvvāyam.

Mixed dialect. Fragment. Dedication of an image of bhagavat Sa[ntinatha] (Sintinatha) by Le . . . , the first wife of [Su]chila (Suchila), out of the Kottiya (Kauffika) gana, the Thaniya (Sthaniya) kula, the Srīgriba sambhoga, the Aryya-Véri (Ārya-Vajrī) śākhā,2 at the request of the preacher (vāchaka)

<sup>1</sup> The find-place of this inscription is unknown. It has been inserted here on account of its general similarity to the Mathura inscriptions. The same remark applies to No. 43 below.

Perhaps the statement of the gana, kula .sambhoga and śakhā really refers to Baladina.

Aryya-Mātridina (Ārya-Matridatta), the pupil (fishya) of the preacher (vāchaka) Aryya-Baladina (Arya-Baladatta). Compare No. 30.

28. S. 20.—Mathurā (Kankālī Tīlā) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 31, No. 6, and Plate XIII; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 170 ff., No. 1; 1889 correction by Bühler, Vienna Orient, Journ. Vol. III. p. 235; 1891 Bühler, Ep. Ind. Vol. I. p. 395, No. 28, and Plate.

—sa [20] gri mā 1 di 10 5.

Mixed dialect. Dedication of an image of Varddhamana by the female lay-worshipper (śrāvikā) Dinā (Dattā), [daughter of] Dātila, wife of Matila, mother of Jayavāla (Jayapāla), Dēvadāsa, Nāgadina (Nāgadatta) and Nāgadinā (Nāgadattā), at the request of the preacher (vāchaka) Aryya-Sanghasiha (Ārya-Sanghasihha) out of the Kottiya (Kauffika) gana, the Thaniya (Sthaniya) kula, the Vēri (Vajrī) śākhā, the Śirika (Śrika) [sambhō]ga.

29. S. 20.—Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.-1891 Bühler, Ep. Ind. Vol. I. p. 383 f., No. 4, and Plate.

-[sam 20 gṛi 3] di [10] 7 [ēta]sya pūrvvāya.

Mixed dialect. Fragment. Dedication by Mittra (Mitra), first wife of Haggudeva (Phalgudeva), daughter-in-law of the ironmonger (lohavāṇiya) Vādhara . . , daughter of the Khottamitta (?), the mānikara . . . Jayabhatti (?), at the request of the preacher (vachaka) Aryya-Siha (Ārya-Simha), the pupil (fishya) of the preacher (vāchaka) Aryya-Datta (Ārya-Datta), who was the companion (śraddhachara) of the ganin Aryya-Pāla (Ārya-Pāla), who was the pupil (fishya) of Aryya-Ogha (? Arya-Ogha), who was [the pupil] of the great preacher (brihamtavachaka) and ganin Ja . . mitra (?) out of the Kottiya (Kauttika) gana, the Brahmadāsiya (Brahmadāsika) kula, the Uchchēnāgari (Uchchairnagari) śakha, the Śrigriha sambhoga. Mentions besides the Kākatēyas (?). The figures of the dates of the year and of the month are doubtful; the

30. S. 22.—Mathura (Kankali Tila) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 32, No. 7, and Plate XIII; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 230; 1891 Bühler, Ep. Ind. Vel. I. p. 395, No. 29, and Plate. —sava 20 2 gri 1 di . . [a]sya purvvayam

Mixed dialect. Dedication by Dharmmasoma, the wife of a caravan-leader (sarttavāhini) at the request of the preacher (vāchaka) Aryya-Mātridina (Ārya-Matridatta). The inscription is to be read from below. Compare No. 27.

31. S. 22.—Mathura (Kaakali Tila, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, Academy, Vol. XXXV. p. 381; 1889 Bühler, Vienna Orient. Journ. Vol. III. p. 235; 238, No. 1; 1891 Bühler, Ep. Ind. Vol. I. p.

-sam 20 [2] gri 2 di 7.

Mixed dialect. Fragment. Dedication of an image of Vardhamana. Mentions the Vărana gana and Pētivāmika (Praitivarmika) [kula]. The figures of the date

- S. 25.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 384, No. 5, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 37 f., No. 7.
  - savatsarē pachaviśē hēmamtama[sē] tritiyē divasē vīśē asmi kshuņē.
  - Mixed dialect. Dedication by Vusu (?), the wife of a dyer (rayaginī), daughter of Nādi (Nandin), daughter-in-law of Jabhaka, wife of Jayabhatta, at the request of Graha. i . . , the female pupil (śishinī) of Sadhi (Sandhi), pupil (śisha) of Aya-Balatrata (Ārya-Balatrāta) out of the Koṭṭiya (Kauṭṭika) gaṇa, the Brahmadāsika kula, the Uchēnāgarī (Uchchairnāgarī) śākhā. Compare No. 119.
- 33. S. 28.—Mathurā (Jail Mound, now Mathurā Museum) Buddhist image inscription of the time of . . . . . shka.—1874 Growse, Mathurá, Part II. p. 173; 1877 Growse, Ind. Ant. Vol. VI. p. 217, No. 1, and Plate; 1880 Growse, Mathurá,<sup>2</sup> p. 106, and Plate<sup>1</sup>; 1903 correction by Fleet, Journ. Roy. As. Soc. 1903, p. 330 f.; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 38 f., No. 8; 1905 referred to by Fleet, Journ. Roy. As. Soc. 1905, p. 358.
  . . . . . shkasya rājya-samvatsarē 20 8 hēmanta 3 di . . . .
  - Mixed dialect. Fragment. Nothing beyond the date has been preserved.
- 34. S. 29.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja . . . . shka.—1891 Bühler, Ep. Ind. Vol. I. p. 385, No. 6, and Plate; 1903 referred to by Fleet, Journ. Roy. As. Soc. 1903, p. 331 f.

  Mahārāja . . . . . shkasa sam 20 9 hē 2 di 30 asma kshunē.

  Mixed dialect. Dedication of an image of bhagavat Vardhamāna by the married lady (kuţumbinī) Bödhinadi (Bödhinandī ?), daughter of Grahahathi (Grahahastin), at the request of Gahaprakiva (?), pupil (śishya) of Arya-Data (Ārya-Datta), a ganin in the Vārana gana, the Pusyamitrīya (Pushyamitrīya) kula.
- 35. S. 29.—Mathurā (Kaňkāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja dēvaputra Huksha.—1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 62; 1892 Bühler, Ep. Ind. Vol. II. p. 206, No. 26, and Plate; 1903 correction by Fleet, Journ. Roy. As. Soc. 1903, p. 332 f.; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 38.

— ma . . ra . . sya dēva[pu]trasya [Hu]kshasya . . . . ēkunatī[ša] . . .

Mixed dialect. Fragment. Mentions a pupil (sisha) of Nagadata (Nagadatta). The reading of the date is very doubtful.

- S. 31.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 202 f., No. 15, and Plate.
   sa 30 1 va 1 di 10 asma kshunē.
  - Mixed dialect. Fragment. Dedication by Grahasiri (? Grahasiri), daughter of Buddhi and wife of Dēvila, at the request of . . . . Arya-[Gō]dāsa (? Ārya-Gōdāsa) out of the [Koṭṭi]ya (Kauṭṭika) gaṇa, the Aryya-Vērī (Ārya-Vajrī) šākhā, the [Thā]niya (Sthānīya) kula.
- S. 32.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 203, No. 16, and Plate.
   — sava[tsa]rē 30 2 hēmantamāsē 4 divasē 2.

<sup>1</sup> The third edition of this work was not accessible to me.

- Mixed dialect. Fragment. Dedication of a fourfold (surveatobhadriki) image of the Arhat by Jitamitra, daughter of Ritunandi (? Ritunandia), wife of the pra[ta]rika (?) Buddhi and mother of the perfumer (gandhika) . . . , at the request of the [ga]nin Arya-Nandika (Ārya-Nandika) Vāraņa gana, the . . . . . . . ya ku[la].
- 38. S. 33.-Mathurā (Chaubārā Mound, now Lucknow Provincial Museum) Buddhist image inscription of the time of mahīrāja dēvaputra Huvishka.—1874 Growse, Mathurá, Part I. p. 105; Part II. p. 172; 1877 Growse, Ind. Ant. Vol. VI. p. 217. No. 2, and Plate; 1880 Growse, Mathurá, p. 114, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 39 f., No. 9; 1906 Bloch, Ep. Ind. Vol. VIII. p. 181 f., and Plate. Mahārajasya dēvaputrasya Huv[i]shkasya sam 30 3 gri 1 di 8.
  - Mixed dialect. Setting up of a Bodhisatva at Madhuravanaka by the nun (bhikshuni) Dhanavati, the sister's daughter of the nun (bhikshuni) Buddhamitra, who knows the Tripitaka (trēpitika), the female pupil (antēvāsini) of the monk (bhikshu) Bala, who knows the Tripitaka (trēpitaka).
- 39. S. 35.—Mathurā (Kankālī Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 385, No. 7, and Plate.

— sam 30 [5] va 3 di 10 asy[ām] pūrvvāyām.

- Mixed dialect. Dedication of an image of Vardhamana by the perfumer (gaindhika) Kum[ā]rabhati, son of Kumaramitā (Kumāramitrā), the female pupil (śiśini) of Aryya-Baladina (Arya-Baladatta) out of the Kottiya (Kauttika) gana, the Sthāniya (Sthīniya) kula, the Vaīrā (Vajrī) śākhā, the Śirika (Śrīka) sambhōka (sambhōga), at the request of Aryya-Kumāramitrā (Ārya-Kumāramitrā).
- 40. S. 35.—Mathura (now Indian Museum, Calcutta) Buddbist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 127, No. 3, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 185,

- sam pachatrīšasya (?)

- Mixed dialect. Fragment. Dedication of the monk (bhikshu) Buddhadasa to some vihāra. The date is quite uncertain.
- 41. S. 38.—Mathurā (Katikāli Ţīlā) Jaina elephant capital inscription of the time of mahārāja dēvaputra Huvishka.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 32 f. No. 9, and Plates V and XIV; 1874 Growse, Mathurá, Part II. p. 172; 1898 Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 276, note 2; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 40 f., No. 10.
  - [Ma]h[ā]r[ā]jasya dēvaputrasya Huvishka ya sam 30 8 hē 3 di 10 1 ētāyē purvāyē. Mixed dialect. Setting up of (the elephant) Namdivisala by the banker (śrēshthin) Aryya Rudradāsa (Ārya Rudradāsa), the son of the banker (śrēshthin) Śivadāsa for the worship of the Arahamtas (Arhats).
- 42. S. 44.—Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja Huviksha.—1891 Bühler, Ep. Ind. Vol. I. p. 387. No. 9, and Plate (for the second half see also Plate, No. 32); 1892 correction by Bühler, Ep. Ind. Vol. II. p. 212, note 37.
  - śara[sa]tama-maharajasya Huvikshasya sava[tsa]rē 40 4 hana gr[sya]masa 3

- Mixed dialect. Fragment. Dedication at the request of Nagasena (Nagasena), pupil (sisa) of Haginamdi (Bhaganandin?), a preacher (vāchaka) in the [Vāraņa] gang, in the Aryachētiya (Āryachētika) kula, in the Haritamālakadhi (Haritamālagadhī) šākhā.
- 43. S. 45.—Bombay University Library Buddhist image inscription of the time of mahārāja devaputra Hüvishkal .- 1901 D. R. Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XX. p. 269 f.

[mahārājasya] Hūvishkasya dēvaputrasya sa 40 5 va 3 di 10 5 ētasya purv[a]ya. Mixed dialect. Installation of an image of bhagavat Sakyamuni (Sākyamuni) in the Rošikavihāra at Alikā by the female lay-worshipper (upāsikā) Khvasichā for the welfare of herself, her parents, her bhafārikā, the mother of Samanikā (Śramanikā), Samanika (Śramanika), Jivaka, the mother of Jivaka, and all creatures.

- 44. S. 45.-Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription .- 1891 Bühler, Ep. Ind. Vol. I. p. 387, No. 10, and Plate. sam 40 5 va [3] di 10 [7] ētasya purvv[ā]ya. Mixed dialect. Fragment. Mentions the daughter-in-law of Buddhi, the . . of Dharmmavriddhi. The bracketed signs of the date are doubtful.
- 45. S. 47.—Mathurā (Kankāli Tilā) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III, p. 33, No. 10, and Plate XIV; 1887 correction by Bühler. Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 268; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 176 f., No. 6; 1891 Bühler, Ep. Ind. Vol. I. p. 396, No. 30, and Plate. Sa 40 7 gri 2 di 20 ētasya purvayam. . , daughter-in-law of Mixed dialect. Fragment. Dedication by . . the lay-hearer (savaka) Pusha (Pushya), wife of Giba . . . , mother of Pushadina (Pushyadatta), at the request of Sēna, pupil (sisa) of Ohanadi (Oghanandin) and preacher (vāchaka) in the V[ā]rapa gaņa and the Pētivamika
- 46. S. 48 .- Mathura (Kankali Tila) Jaina stone inscription of the time of maharaja Huvishka.-1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 15, and Plate XIV; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 103, No. 14. Mahārājasya Huvishkasya sa 40 8 hē 4 di 5. Mixed dialect. Fragment. Mentions the Bramadasiya (Brahmadasika) kula, the Uchenāgarī (Uchchairnāgarī) śākhā.
- 47. S. 49 .- Mathura (Kankali Tila, now Lucknow Provincial Museum) Jaina image inscription.-1891 Bühler, Academy, Vol. XXXIX. p. 141 f.; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 59 ff.; 1892 Bühler, Ep. Ind. Vol. II. p. 204, No. 20, and Plate; 1894 Bühler, Ep. Ind. Vol. II. p. 321, and Plate; 1901 Bühler-Smith, Arch, Surv. Ind. New Imp. Ser. Vol. XX. p. 12, and Plate VI; 1903 referred to by Fleet, Journ. Roy. As. Soc. 1903, p. 327; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 244 f.

sain 40 9 rea 4 di 20 étasyain purvvayain.

(Praitivarmika) kula. Compare No. 81.

Mixed dialect. Fragment. Dedication of an image of the Arhat Nandiavarta (Nandyavaria) at the Vodva (?) thupa(stupa) by the female lay-worshipper (śrāvikā) Dinā(Dattā), wife of . . . , at the request of Aya-Vridhahasti (Arya-Vriddhahastin), a preacher (vāchaka) in the Kottiya (Kauttika) gana, the Vaira (Vajri) śākhā. Compare No. 56.

- 48. S. 4 . . Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription .- 1891 mentioned by Bühler, Academy, Vol. XXXIX, p. 142; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 63; 1891 Bühler, Ep. Ind. Vol. I. p. 387 f., No. 11, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 103 f., No. 15; 1908 referred to by Lüders, Ep. Ind. Vol. IX. p. 244 f. . . . . 40 . hē . di 10 ē[ta]sya pū[rovā]ya.
  - Mixed dialect. Fragment. Dedication (of the image) by . . . . . [mother] of Sihadata (Simhadatta), first wife of the village headman (grāmika) Jayanāga, daughter-in-law of the village headman (gramika) Jayadeva, daughter of . . . . . , at the request of Akakā(?), the female pupil (sisint) of Nandā(?) and of Balavarma (?), the female companion (sadhachari) of Mahanandi (Mahanandin) and pupil (sisini) of Dati (Dantin) out of the Varana (Varana) gana, the Aryya-Hattakiya (Ārya-Hāttakiya) kula, the Vajanagari (Vārjanāgari) śākhā, the Siriya (Śrika) [sambho]ga. The unit of the date is illegible.
- 49. S. 50.-Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.-1892 Bühler, Ep. Ind. Vol. II. p. 203, No. 17, and Plate. Pana 50 hēmamtamāsē pa . . Mixed dialect. Fragment. Mentions Aryya-Chera(?), Yudhadina (Yuddhadatta), Pūshabudhi (Pushyabuddhi).
- 50. S. 50.—Mathurā (Kańkālī Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.-1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 179; 1892 Bühler, Ep. Ind. Vol. II. p. 209, No. 36, and Plate.

. . . [50] hē 2 di 1 asya purvvaya.

- Mixed dialect. Fragment. Dedication of an image of Vadha[mana] (Vardhamana) by Vijayaśiri (Vijayaśri), daughter of Bubu, first wife of Rajyavasu (Rajyavasu), mother of [Dē]vila and paternal grandmother of Vishnubhava, who obeys the command (panatihara) of . . . ghakaraba(?), the female pupil (sisini) obeying the command (panatidharita) of Ayya-Jinadasi (Arya-Jinadasi), who was the female pupil (fifini) of Samadi . . . va Dinara, the great preacher (baha[t] vachaka) and ganin of the Varana (Vārana) gana, the Ayyabhyista1(?) kula, the Sa[mkasiyā] (Samkāsikā) śakhā (śākhā), the Śirigriha (Śrigriha) sa[m]bhōga. The first figure of the date may possibly be 7.
- 51. S. 50.—Mathura (now Mathura Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huvishka.—1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 11, and Plate; 1880 Growse, Mathurá<sup>2</sup>, p. 154 and Plate. Mahārājasya dēvaputrasya Huvishkasya rajyasam 50 hē 3 di [2]. Mixed dialect. Nothing beyond the date has been made out. The last sign of the
- 52. S. 51.—Mathura (Jail Mound, now Lucknow Provincial Museum) Buddhist image inscription.—1878 Growse, Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 130; 1880 Growse, Mathurá<sup>3</sup>, p. 107. Mahārājasya dēvaputrasya Huvishkasya samvatsarē 50 1 hēmamtamasa 1 div Mixed dialect. Nothing beyond the date has been read.

<sup>1</sup> Perhaps Ayyanyi+takulatö=Ayyaniyasatö kulatö=Ārya-Kaniyasatah kulatah.

53. S. 52,-Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.-1892 Bühler, Ep. Ind. Vol. II. p. 203 f., No. 18, and Plate; 1904 corrections by Lüders, Ind. Ant. Vol. XXXIII. p. 104 f., No. 16. -sainvatsara dvāpanā 50 2 hēmanta[mā]sa pratha . . . divasa pamchaviše 20

5 asma kehunë.

- Mixed dialect. Dedication (of the image) by the worker in metal (lohikakaraka) Sura, the member of the committee (goffika), the son of Sramanaka, at the request of the preacher (vāchaka) Aryya-Dēva (Ārya-Dēva), the companion (shadhachara) of the ganin Aryva-Mainguhasti (Arya-Maghahastin), the pupil (sishya) of the preacher (vāchaka) Aryya-Ghastuhasti (Ārya-Hastahastin), of the Koţţiya (Kauttika) gana, the Vera (Vajri) s[a\*]khā, the Stanikiya (Sthānikiya) kula, the Śrigriha sambhoga. Compare No. 54.
- 54. S. 54. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription .- 1889 noticed by Bühler, Academy, Vol. XXXV. p. 381 f.; 1889 Bühler, Vienna Orient. Journ. Vol. III. p. 235; 237; 239, No. 2; 1891 Bühler, Ep. Ind. Vol. I. p. 391, No. 21, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 56 f., and Plate XCIX; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 104 f., No. 17.

-sava 50 4 hēmaintamīsē chaturtthē 4 divasē 10 asya purvvāyām.

- Mixed dialect. Dedication of an image of Sarasvati by the worker in metal (löhikakāruka) Gova (Gōpa), the son of Siha (Simha), at the request of the preacher (vāchaka) Aryya-Dēva (Ārya-Dēva), the companion (śraddhachara) of the ganin Aryya-Maghahasti (Arya-Maghahastin), the pupil (sishya) of the preacher (vāchaka) Aryya-Hastahasti (Ārya-Hastahastin), out of the Kottiya (Kauttika) gona, the Sthāniya (Sthānīya) kula, the Vairā (Vajrī) śākhā, the Śrigriha sambhoga. Compare No. 53.
- 55. S. 57.-Mathura (Sitalghati Mound, now Mathura Museum) Jaina image inscription.-1877 Growse, Ind. Ant. Vol. VI. p. 218, No. 5, and Plate; 1880 Growse, Mathurá, p. 128 f., and Plate; 1885 mentioned by Cunningham, Arch. Surv. Rep. Vol. XX. p. 36; 1892, Bühler Ep. Ind. Vol. II. p. 210, No. 38, and Plate. Samvatsarē saptapanchāsē 50 7 hēmantratritīyē divasē trayēdasē syc p[ū]rveāyām. Mixed dialect. Fragment. Only the date is preserved.
- 56. S. 60.-Mathura (Kankali Tila, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra Huvashka.—1891 Bühler, Ep. Ind. Vol. I. p. 386, No. 8, and Plate; 1892 correction by Bühler, Ep. Ind. Vol. II. p. 204, note 61; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII, p. 105. No. 18.

—ma[hā]rā[ja]sya r[ājā]tirājasya dēvaputrasya Huvashkasya sain 60 hēmantamāsē 4 di 10 étasyām pūrevāyām.

- Mixed dialect. Fragment. Dedication of an image of Rishabha by Datta, wife of Ka . . . pasaka, [at the request of] . . . the ganin Aryya-Kharnna (?), pupil (śishya) of Āryya-Vriddhahasti (Ārya-Vriddhahastin), a preacher (vāchaka) in the Kottiya (Kauftika) gana, the Sthanikiya kula, the śākhā of the Aryya-Vēriyas (ārya-Vajrīyas). Compare No. 47.
- 57. S. 62.—Mathurā (now Indian Museum, Calcutta) Jaina image inscription.—1885 Cun ningham, Arch Surv Rep. Vol. XX. p. 37, and Plate V, 6; 1887 Bühler, Vienna

- Orient. Journ. Vol. I. p. 172 f.; 1891 correction by Bühler, Academy, Vol. XXXIX. p. 142; 1891 correction by Bühler, Vienna Orient. Journ. Vol. V. p. 63; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 105 f., No. 19.

  —sain 60 2 gri 3 di 5 stave purvave.
- Mixed dialect. Records, after an invocation of the Arahamtas (Arhats) and Siddhas, the gift (of the image) to the community of the four orders (chatwarna saingha) by Vaihikā (?), at the request of the ātapika Grahabala, pupil (šishya) of the preacher (vāchaka) Arya-Kakasaghasta (Ārya-Karkašahasta). Compare No. 58.
- 58. S. 62.—Mathurā (Katikālī Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 204, No. 19, and Plate. —sa 60 2 va 2 di 5 ētasya puvaya.
  - Mixed dialect. Fragment. Dedication at the request of the ātapīka Grahabala, the pupil (śisha) of the preacher (vāchaka) Āya-Karkuhastha (Ārya-Karkaśahasta) of the Vāraņa gaņa. Compare No. 57.
- 59. S. 72.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab of the time of svāmin mahākshatrapa Śōdāsa.—1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 177 f.; 1891 correction by Cunningham, Academy, Vol. XXXIX. p. 397; 1892 Bühler Ep. Ind. Vol. II. p. 199, No. 2, and Plate; 1895 correction by Bühler, Ep. Ind. Vol. IV. p. 55, note 2; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 21, and Plate XIV.
  - —sv[ā]misa mahakshattrapasa Šūdāsasa savatsarē 70 2 hēmamtamāsē 2 divasē 9.

    Mixed dialect. Records, after an invocation of the Arahat (Arhat) Vardhamāna, the setting up of an Āryavatī by Amōhinī, the Kochhī (Kautsī), a female laydisciple of the ascetics (sama[na\*]sāvikā), together with her sons Pālaghōsha, Poṭbaghōsha (Prōshṭhaghōsha), Dhanaghōsha, for the worship of the Arahats (Arhats).
- 60. S. 74.—Mathurā (Jail Mound) stone-slab inscription of the time of mahārāja rājātirāja dēvaputra Vāsu . . . —1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 15, and Plate VI; 1870 Dowson, Journ. Roy. As. Soc. III. p. 32, No. V. p. 183, No. 4, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 32, No. 8, and Plate XV; 1891 correction by Bühler, Ep. Ind. Vol. I. p. 373, note 7; 1892 correction by Cunningham, Numism. Chron. Ser. III. Vol. XII. p. 50, Lūders, Ep. Ind. Vol. IX. p. 241-246, and Plate.

  Mahārājasya r[ā] . . . . sya dēvaputrasya Vāsu . . . . savatsarē 70 4 Mixed dialect. Fragment. Mentions the great general (mahadāndanāyaka) Vālina at Talakiya (or Talakī?).
- 61. S. 77.—Mathură (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 17, and Plate VI; 1870 Dowson, Journ. Roy. As. Soc. New. Ser. Vol. V. p. 183, No. 5, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 33, tion by Lüders, Ep. Ind. Vol. IX. p. 243 ff.

  Samvatsarë 70 7 gri 3 divas[ē] 5 asya purvvayē.

  Mixed dialect. Dedication (of the pillar) by the monk (bhikshu) Dharmmadēva.

62. S. 77 .- Mathura (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar .- 1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 127, No. 1, and Plate IV; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 182 f., No. 1, and Plate; 1870 correction by Cunningham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 195; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 33, No. 12, and Plate XIV; 1874 Rajendralala Mitra-Growse, Mathura, Part I. p. 74, note; Part II. p. 172; 1878 correction by Rajendralala Mitra, Buddha Gayá, p. 187, note \*; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 101, No. 11; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 243 ff. Sam 70 7 gri 4 di 4.

Mixed dialect. Dedication of base of pillar (kumbhaka) 25 to the vihāra of the mahārāja rājātirāja dēvaputra Hūvishka by the monk (bhikshu) Jīvaka, the Odiyanaka (inhabitant of Uddiyana).

63. S. 77 .- Mathura (Jail Mound, now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 127, No. 2, and Plate IV; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 183, No. 2, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III, p. 34, No. 13, and Plate XIV; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 102, No. 13; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 243 ff.

- sam 70 7 gri 4 divase 20 [9].

Mixed dialect. Dedication (of the pillar) by Devila, the servant or priest at the temple of Dadhikarna (Dadhikarna-devikulika). The last figure of the date is uncertain.

64. S. 77 .- Mathura (now Indian Museum, Calcutta) Buddhist inscription on base of pillar. -1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX, Part L p 130, No. 18, and Plate VII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 101 f., No. 12; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 243 ff. Samvatsarê 70 7 va divasê 5 asya purvvayê. Mixed dialect. Dedication (of the pillar) by the monk (bhikshu) Dharmmadeva. Perhaps this inscription is identical with No. 61.

65. S. 77 .- Mathura (Jail Mound, now Mathura Museum) inscription on base of pillar .-1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 184, No. 7, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 14, and Plate XIV; 1908 correction by Lüders. Ep. Ind. Vol. IX, p. 243 ff. - sain 70 7 va 1 di 10 1.

Mixed dialect. Fragment (?). Records the gift of pillar 126.

66. S. 80.-Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja Vasudēva.—1891 Bühler, Ep. Ind. Vol. I. p. 392, No. 24, and Plate.

— maharajasya Vāsudēvasya sam 80 hana va 1 di 10 2 ētasa pūrvvāyām.

Mixed dialect. Fragment. Mentions the daughter of . . . , the daughter-in-law of Samghanadhi (?), the . . . of Bala . . .

67. S. 81.-Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.-1892 Bühler, Ep. Ind. Vol. II. p. 204 f., No. 21, and Plate. Sa 80 1 va 1 di 6 ētasya puvīya.

Mixed dialect. Fragment. Dedication at the request of Data (Datta), the female

- pupil (aintēvāsikinī) of Ayikā Jīvā (Āryā Jīvā). Mentions besides Grahaširi (Grahašrī).
- 68. S. 83.—Mathurā (Kankāli Ţilā, now Mathurā Museum) Jaina image inscription of the time of mahārāja Vāsudēva.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 184, No. 6, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 16, and Plate XV; 1890 correction by Bühler, Vienna Orient. Journ. Vol. IV. p. 324; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 107, No. 21.

— mahārājasya Vāsudēvasya sam 80 3 gri 2 di 10 6 ētasya pūrvvayē.
Mixed dialect. Dedication of the image by Jinadāsi, daughter of Sēna, daughter-in-law of Datta, wife of the perfumer (gandhika) Vya . . cha . . .

- 69. S. 83.—Mathurā (Jail Mound, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 17, and Plate XV. Sain 80 3 gri 2 di 20 5 ētayē purvvayē. Mixed dialect. Fragment. Only the date has been preserved.
- 70. S. 86.—Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 388, No. 12, and Plate. Sam 80 6 hē 1 di 10 2.

  Mixed dialect. Fragment. Dedication by some woman, the daughter of Dasa (Dāsa), wife of Priva (Priva), at the request of Ava Vasulā (Java Vasulā).
  - wife of Priya (Priya), at the request of Aya-Vasulā (Ārya-Vasulā), female pupil (śiśinī) of Aya-Saṅgamikā (Ārya-Saṅgamikā), out of the [Mēhi]ka (Maighika) kula. Compare No. 24 and Bühler, Vienna Orient. Journ. Vol. IV. p. 323,
- 71. S. 87 (?).—Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 388 f., No. 13, and Plate. [Sain 80 7] gri 1 di [20] a[smi] kshunē.
  Mixed dialect. Fragment. Mentions Mittra (Mitra), the pupil (śishya) of Āryya-Kumāranandi (Ārya-Kumāranandin), the Uchchēnāgara (of the Uchchairnāgarī śākhā). The figures of the dates of the year and the day are doubtful.
- S. 87.—Mathurā (Kankāli Tilā) Jaina image inscription of the time of mahārāja rājātirāja Shāhi Vāsudēva.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 35, No. 18, and Plate XV; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 108, No. 22.
  - mahārājasya rājātirājasya Shāhir-Vvāsudēvasya sam 807 hē 2 di 30 ētasyā purvāyā. Mixed dialect. Fragment. Nothing beyond the date has been made out.
- 73. S. 90.—Mathurā (Kankāli Tilā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 35, No. 19, and Plate XV; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 175 f., No. 3; 1892 Bühler, Ep. Ind. Vol. II. p. 205, No. 22, and Plate.
  sa[m]va[tsarē 90] va

Mixed dialect. Fragment. Dedication by the wife of . . . , the daughter-in-law of Dina (Datta), [at the request of (?)] . . . Bhatibalā . . . out of the K[ottiya] (Kauttika) gana, the P[r]a[śna]v[ā]ha[na]ka kula, the Majhamā (Madhyamā) śākhā.

74 S. 93.—Mathurā (Kahkāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 205, No. 23, and Plate.
— sam 90 3 [va]

- Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvīra), the setting up of an image of bhagavat Varddhamāna by . . . . . the daughter of the treasurer (hairanyaka) Dēva, at the request of the ganin Nandi (Nandin).
- 75. S. 95.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina panel inscription.—1889 noticed by Bühler, Academy, Vol. XXXV. p. 381; 1889 Bühler, Vienna Orient. Journ. Vol. III. p. 234; 240, No. 3; 1890 Bühler, Vienna Orient. Journ. Vol. IV. p. 327, note 3; 1892 Bühler, Ep. Ind. Vol. I. p. 392, No. 22, and Plate; 1901 Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 24, and Plate XVII, 2. sam 90 5 gri 2 di 10 8.
  - Mixed dialect. Fragment. Dedication of an image by . . . . the daughter of Grahadata (Grahadatta), [the wife] of Dhanahathi (Dhanahastin), at the request of Dhāmathā (?), the female pupil (śiśini) of Aryya-Araba . . . (Ārya-Arhad . . .) ont of the Koṭṭiya (Kauṭṭika) gaṇa, the Thāniya (Sthānīya) kula, the Vaïrā (Vajrī) śākhā. The panel besides contains the name of the ascetic (śramaṇa) Kaṇa or Kaṇha (Krishṇa) and a lady's name probably to be read Anaghaśrēshṭhivijā. The first two signs of the date are uncertain.
- 76. S. 98.—Mathurā (Kankālī Ţilā) Jaina image inscription of the time of rājan Vāsudēva.
  —1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 35 f., No. 20, and Plate XV; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 267 f.; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 177 ff., No. 8; 1888 correction by Bühler, Vienna Orient. Journ. Vol. II. p. 144; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 108, No. 23.
  - rājāa Vāsudēvasya samvatsarē 90 8 varshamāsē 4 divasē 10 1 ētasyā purvvāyē.

    Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvēra), the dedication by some woman, the . . . of Aryya-Ksbēma (Ārya-Kshēma), . . . . the daughter of Pravaraka, the daughter-in-law of the perfumer (gandhika) Varuņa, . . . [at the request] of . . . the ganin Aryya-Dēvadata (Ārya-Dēvadata), out of the Aryy-Odēhikiya! (Ārya-Uddēhikēya) gana, the Paridhāsika kula, the Pētaputrikā (Paitāputrikā!) śākhā.
- 77. S. 98.—Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 205, No. 24, and Plate.

  Sa 90 8 hē 1 di 5 asma kshuņē.
  - Mixed dialect. Fragment. Mentions the Kottiya (Kauttika) gana, the Uchanaga[ri] (Uchchānāgarī) [śākhā].
- 78. S. 299.—Mathurā (Kahkāli Tilā, now Lucknow Provincial Museum) Jaina stone inscription of the time of some mahārāja rājātirāja.—1896 Bühler, Academy, Vol. XLIX. p. 367=Journ. Roy. As. Soc. 1896, p. 578 f.=Vienna Orient. Journ. Vol. X. p. 171 f.; 1908 Banerji, Ind. Ant. Vol. XXXVII. p. 33 ff., and Plate III.
  —mahārājasya rājatirājasya svarvachchharasvatē . . . . . 200 90 9 hamatamāsē 2 divasē 1.
  - Mixed dialect. Fragment. Records, after an invocation of all Sidhas (Siddhas)

    Ārahātas (Arhats), the setting up of an image of the Ārahat (Arhat) Mahāvira

    (Mahāvīra) in the temple of the Ārhats (ārāhātāyatāna) and of a shrine (dēvakula)

    by Ujhatikā, daughter of . . . [and] of Okhārikā, by the lay-sister (savāsikā
    bhagīnī) Okhā, . . . . of . . . śīrika and Šīvadina (Šīvadatta).

- 79. Mathurā (Kankālī Tīlā) image inscription of the time of mahārājātirāja Kanishka.-1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 16. and Plate VI; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 31, No. 5, and Plate XIII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 149 f., No. 25.
  - . . [ma]h[ā]rājātir[ā]jasya Kanishkasya sainvatsa[rē]. Mixed dialect. Fragment. Nothing beyond the date has been made out.
- 80. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of devaputra Huvishka.-1892 Bühler, Ep. Ind. Vol. II. p. 206, No. 25, and Plate.
  - . . [va] putrasya Huvishkasya sa . . . . Mixed dialect. Fragment. Only the date has been preserved.
- 81. Mathurā (Kankālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of some mahārāja rājātirāja.—1892 Bühler, Ep. Ind. Vol. II. p. 206, No. 27, and Plate.

— mahārājasya rājātirājasya

Mixed dialect. Fragment. Mentions Se[na], pupil (sishya) of Ohanandi (Oghanandin). Compare No. 45.

- 82. Mathura (Jail Mound) stone-slab inscription of the time of svamin mahakshatrapa Somdasa.-1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188 f., No. 29, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 30, No. 1, and Plate XIII; 1874 Growse, Mathurá, Part II. p. 172; 1891 correction by Bühler, Academy, Vol. XXXIX. p. 374; 1891 correction by Bühler, Vienna Orient. Journ. Vol. V. p. 177; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 149, No. 24; 1908 Lüders, Ep. Ind. Vol. IX. p. 246-248.
  - Mixed dialect. A tank (pushkarani), the western tank of the twin tanks, a reservoir (udapāna), a garden (ārāma), a pillar (stambha) and a stone-slab (silāpatta), by the treasurer (gamjavara) of svāmin mahākshatrapa Somdāsa, a brāhmaņa of the Segrava (Saigrava) gotra.
- 83. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of p. 199, No. 3, and Plate.

-mahārāja-mahākshatrapa-Ma . .

- Sanskrit (?). Fragment. Only an invocation of the Arhats and the words given above are preserved. The statue bearing this inscription has been cut out of the back of the panel bearing inscription No. 104.
- 84. Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 389, No. 15, and Plate; 1904 Lüders, Ind. Ant.

. . . 10 7 ēta[syām] pūrvvāyām.

Mixed dialect. Fragment. Mentions the Kottiya (Kauffika) gana.

85. Mathura (Jail Mound, now Lucknow Provincial Museum) stone inscription.—1878 Growse, Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 130, and Plate XXI; 1880 Growse, Mathurá<sup>2</sup>, p. 108, and Plate; 1891 Bühler, Ep. Ind. Vol. I. p. 390, No. 18, and Plate.

- [sam] . . . . [di] 5 ētasyam pū[rvvāyam].

Mixed dialect. Dedication of a stone alab (silapatta) in the temple (stana) of the divine lord of serpents (bhagavat nāgēndra) Dadhikarnna by the sons of the actors

(śailālakas), the Māthuras (of Mathura), who are praised as the Chāndaka brothers, chief among whom was Nandibala.

86. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 396, No. 31, and Plate.

. . . 5 asmi kshunë.

Mixed dialect. Fragment. Mentions a female pupil (sishinë) of Arya-Sukara, and Aryya-Nāgadattā (Ārya-Nāgadattā).

87. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.-1891 Bühler, Ep. Ind. Vol. I. p. 392 f., No. 25, and Plate. - . . rehamīsē 1 divasē 30 asmi kshu . . .

Mixed dialect. Fragment. Only the words given above have been preserved.

88. Mathurā Buddhist image inscription .-- 1874 Growse, Mathurá, Part I. p. 78; Part II. p. 175; 1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 9, and Plate; 1880 Growse, Mathurá,<sup>2</sup> p. 106, and Plate. - . varshamāsē 2 divasē 6.

Mixed dialect(?). Fragment. Nothing beyond the date can be made out.

- 89. Mathurā (now Indian Museum, Calcutta) Buddhist stone inscription.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 14, and Plate VI; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 183, No. 3, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 150, No. 26. Sam . . . divase 10 asyā pūrvvaye. Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddhanandi (Buddhanandin).
- 90. Mathurā (now Mathurā Museum) rail inscription.—1870 Cunningham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 194, No. 30, and Plate. Only the figures 100 10 8. Compare No. 91.
- 91. Mathura (now Lucknow Provincial Museum) rail inscription.-1870 Cunningham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 194, No. 31, and Plate. Only the figures 100 20 7. Compare No. 90.
- 92. Mathurā (Arjunpura Mahalla Mound) pillar inscription.-1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 36, and Plate V, I. Prakrit. Gift of Amogharakhita (Amogharakshita).
- 93. Mathurā (Kańkālī Tīlā, now Lucknow Provincial Museum) Jaina stone inscription.— 1891 Bühler, Academy, Vol. XXXIX. p. 373; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 175 f.; 1892 Bühler, Ep. Ind. Vol. II. p. 198 f., No. 1, and Plate. Prakrit, Dedication of an arch for the temple (pāsīdōtōrana) by the lay-hearer (sāvaka) Utaradāsaka (Uttaradāsaka), son of a Vachhi (Vātsī) and disciple (āmtēvāsi) of the ascetic (samana) Maharakhita (Māgharakshita).
- 94. Mathura (Kankall Tila, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab,-1892 Bühler, Ep. Ind. Vol. I. p. 396, No. 33, and Plate: 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 20, and Plate XIII; 1905 Fleet Journ. Roy. As. Soc. 1905, p. 635-655; 1908 referred to by Banerji, Ind. Ant. Vol. XXXVII. p. 49.

Mixed dialect. Fragment. Records, after invocation of Arahat (Arhat) Vardhamāna. the setting up of a tablet of homage (ayagapata) by Simitra (Sivamitra ?), the

- Kēšiki (Kaušiki), [wife] of Gotiputra (Gauptiputra), a black serpent to the Pothayas (Proshfhakas) and Sakas.
- Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina inscription on carved panel.—1891 Bühler, Ep. Ind. Vol. I. p. 397, No. 35, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 150 f., No. 27.
- 96. Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.— 1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 9, and Plate. Mixed dialect. Fragment. Dedication of an image by (?) Idrapāla (Indrapāla), the son of a Goti (Gaupti), for the worship of the Arahats (Arhats). Perhaps this inscription is to be read from below.
- 97. Mathurā (Kankāli Ţilā, now Mathurā Museum) stone inscription.—1874 mentioned by Growse, Mathurā, Part II. p. 174; 1877 Growse, Ind. Ant. Vol. VI. p. 218, No. 4, and Plate; 1880 Growse, Mathurá,<sup>2</sup> p. 109, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 151, No. 28.
  - Prakrit. Fragment. Dedication by Pūsā (Pushyā), the wife of Puphaka (? Pushpaka), the son of a Mogali (Mandgali).
- 98. Mathurā (Chaubārā Mound, now Mathurā Museum) Buddhist rail inscription.—1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 6, and Plate; 1878 Growse, Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 118, and Plate XVIII; 1880 Growse, Mathurá, p. 117, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 152, No. 29. Mixed dialect. Gift of the servant of the interior (abhyamtarōpasthāyakā) Kaṭhika.
- Mathură (Kańkāli Ţilā, now Lucknow Provincial Museum) Jaina inscription on sculptured törana.—1891 Bühler, Academy, Vol. XXXIX. p. 373 f.; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 176; 1892 Bühler, Ep. Ind. Vol. II. p. 199, No. 4, and Plate.
  - Mixed dialect. A temple (pāsāda), the gift of Dhāmaghōshā (Dharmaghōshā), the female disciple (āmtēvāsinī) of bhadata (bhadanta) Jayasēna.
- 100. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina tablet inscription.— 1892 Bühler, Ep. Ind. Vol. II. p. 200, No. 5, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 19, and Plate XII. Prakrit. Fragment. Setting up of a tablet of homage (āyāgapaṭa) for the worship of the Arahatas (Arhats) by Sivayaśā (Sivayaśas), . . . wife of the dancer (nataka) Phaguyaśa (Phalguyaśas).
- 101. Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina frieze inscription.— 1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 179; 1892 Bühler, Ep. Ind. Vol. II. p. 200, No. 6, and Plate; 1894 Bühler, Ep. Ind. Vol. II. p. 314 ff., and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 25, and Plate XVIII. Prakrit. Fragment. The name of bhagavat Nemēsa is preserved.
- 102. Mathurā (now Mathurā Museum) Jaina inscription on sculptured slab.—1885 Bhagvanlal Indraji, Actes du sizième Congrès International des Orientalistes à Leide, Part III. p. 142 ff., and Plate; 1901 noticed by Smith. Arch. Surv. Ind. New Imp. Ser. Vol.

XX. p. 61. and Piate CIII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 152 f., No. 30; 1904 note (wrong) by Lüders, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVIII. p. 868. Mixed dialect. Records, after an invocation of the Ārahat (Arhat) Vardhamāna the setting up of a shrine (dēvikula) of the Ārahat (Arhat), an āyāgasabhā, a reservoir (prapā), and stone slabs (śilāpaṭa) in the Arhat temple (Arahatāyatana) of the Nigathas (Nirgranthas) by the lay-disciple of the ascetics (śamanasāvikā), the Nādā courtezan (gānikā) Vāsū, daughter of the Ādā courtezan (ganikā) Lōṇašōbhikā (Lavaṇasōbhikā), together with some of her relatives for the worship of the Arahatas (Arhats).

- 103. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, Ep. Ind. Vol. II. p. 200, No. 8, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 15.

  Prakrit. Fragment. Records, after an invocation of the Arabat (Arhat) Mahāvira (Mahāvīra), the gift of a tablet of homage (āyāgapata) by . . . . itā, wife of . . . lavāḍa (?), the Māthuraka (inhabitant of Mathurā).
- 104. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 10, and Plata, Prakrit. Fragment. Mentions Jivanādā (Jivanandā). Compare No. 83.
- 105. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, Ep. Ind. Vol. II. p. 207, No. 30, and Plate; 1894 referred to by Bühler, Ep. Ind. Vol. II. p. 311, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 14, and Plate VII.

  Mixed dialect. Records, after an invocation of the Arahamtas (Arhats), the setting up of a tablet of homage (āyāgapāṭa) by Sihanādika (Simhanandika), son of the vānika Sihaka (Simhaka) and son of a Kośiki (Kauśiki), for the worship of the Ārahamtas (Arhats).
- 106. Mathurā (Kańkāli Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1892 Bühler, Ep. Ind. Vol. II. p. 207. No. 31, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 17, and Plate X. Mixed dialect. Fragment. Mentions, after an invocation of the Arahamtas (Arhats), the wife of Śivaghoshaka.
- 108. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured pillar.—1891 Bühler, Ep. Ind. Vol. I. p. 390, No. 17, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 29, and Plate XXVIII; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 153 f., No. 31.

  Mixed dialect. Records, after an invocation of the A[ra\*]hachtas (Arhats), the dedication of an arch (tōraṇa) by the lay-pupil of the ascetics (śramaṇaśrāvikā)

  . lahastinī, together with some of her relatives.

- 109. Mathura (now Lucknow Provincial Museum) inscription on waistband of statue.-1901 Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 56, and Plate XCIX. Mixed dialect (?). The reading is quite uncertain.
- 110. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription .-1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 179; 1892 Bühler, Ep. Ind. Vol. II. p. 207, No. 29, and Plate.
  - Mixed dialect. Fragment. Dedication of an image of the Arhat (Arhat) Pariva (Pāriva). Mentions the prescher (vāchaka) Ghoshaka, pupil (sisha) of Uggahini, a gani (ganin) in the Sthanikiya (Sthanikiya) kula.
- 111. Mathura (Kankali Tila, now Lucknow Provincial Museum) stone inscription.—1891 Bübler, Ep. Ind. Vol. II. p. 200, No. 7, and Plate. Sanskrit. Fragment of some prasasti.
- 112. Mathurā (Kankālī Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.-1891 Bühler, Ep. Ind. Vol. I. p. 389 f., No. 16, and Plate. Mixed dialect. Fragment. Dedication of [an image] of the Arahamta (Arhat) Vadhamana (Vardhamana) by . . . the daughter of Kala, the sister (?) of Sinavishu, at the request of . . . . Sati (?).
- 113. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.— 1889 noticed by Bühler, Academy, Vol. XXXV. p. 381; 1889 Bühler, Vienna Orient. Journ. Vol. III. p. 236; 240, No. 4; 1891 Bühler, Ep. Ind. Vol. I. p. 392,
  - Mixed dialect. Fragment. Mentions the Várana gana, the Arya-Kaniyasika (Arya-Kaniyasika) kula, the Od . . . [iākhā ?].
- 114. Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 393, No. 26, and Plate. Mixed dialect. Dedication [of an image] by Chiri, the son of Dasa.
- 115. Mathurā (Kankālī Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 393, No. 27, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 35, note 10.
  - Mixed dialect. Fragment. Setting up of an image of Vadhamana (Vardhamana). Mentions the Thaniya (Sthaniya) [kula].
- 116. Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 397, No. 34, and Plate.
  - Mixed dialect. Fragment. Mentions, after an invocation of the Arahamtas (Arhats) and [Si]ddhas, the Varana gana, the Aya-Hāṭṭiya (Ārya-Hāṭṭiya) kula, the Vajanagari (Varjanagari) sākhā, the Arya-Sirikiya (Ārya-Srīkiya)
- 117. Mathura (Kankali Țilă, now Lucknow Provincial Museum) Jaina image inscription.— 1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 178 f.; 1892 Bühler, Ep. Ind. Vol. II.
  - Prakrit. Fragment. Records, after an invocation of bhagavat Usabha (Rishabha), some gift at the request of Sadita, female pupil (sisini) of . . . dhuka, a

preacher (vāyaka) in the Vāraņa gaņa, Nāḍika (or Nādika) kula and . . . . . . śākhā.

118. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.— 1892 Bāhler, Ep. Ind. Vol. II. p. 208, No. 33, and Plate. Mixed dialect. Fragment. Dedication of an image of Vardhamāna by Dinā (Datta), daughter of Vajaranadya (Vajranandin?), [daughter-in-law] of Vādhišiva (Vrildhišiva?), wife of . . . i. Mentions besides Badimašī.

119. Mathurā (Kańkālī Ţilā, now Lucknow Provincial Museum) Jaina inscription on large slab.—1892 Bühler, Ep. Ind. Vol. II. p. 208, No. 34, and Plate.

Mixed dialect. Fragment. Dedication of an image of [Vardha]māna by Jāyā, daughter of Navahasti (Navahastin), daughter-iu-law of Grahasēna, . . . . . . . . mother of the brothers Śivasēna, Dēvasēna and Śivadēva, for the acceptance of Aryya-Sandhi (Ārya-Sandhi), pupil (śishya) of Aryya-Balattrata (Ārya-Balatrāta), [at the request of] Aryya-Bahma . . . (Ārya-Brahma . . . ), the female pupil (śisini) of Aryya Balattrata (Ārya-Balatrāta) out of the Uchēnagarī (Uchchairnāgarī) ś[ā\*]khā. Compare No. 32.

120. Mathurā (Kankālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
1892 Bühler, Ep. Ind. Vol. II. p. 208, No. 35, and Plate.

Mixed dialect. Fragment. Dedication of . . . the mother of . . . lana,
the . . . of Šivadata (Šivadatta), at the request of . . . idharā .
. . out of the Širika (Šrīka) sambhōka (sambhōga).

121. Mathura (Kankali Tila, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 389, No. 14, and Plate; 1892 correction by Bühler, Ep. Ind. Vol. II. p. 197; 1900 correction by Boyer, Journ. As. Ser. IX. Vol. XV. p. 571 ff.

Mixed dialect. Dedication of an image of Usa[bha] (Rishabha) by Gulhā, daughter of Varmā and wife of Jayadāsa, at the request of Aryya-Šāmā (Ārya-Šyāmā), the female pupil (śiśinɨ) of Aryya-Gāḍhaka (Ārya-Gāḍhaka), the pupil (śiśa) of Aryya-Jēshṭahasti (Ārya-Jyēshṭhahastin), out of the Koṭṭiya (Kauṭṭika) gaṇa, the Brahmadāsika kula, the Uchchēnāgarl (Uchchairnāgarl) śākhā, the Sirika (or Siriya) (Śrīka) saṃbhōga. The inscription mentions besides Aryya-Mihila (Ārya-Mihila), the pupil (śishya) of Aryya-Jēshṭahasti (Ārya-Jyēshṭhahastin). Compare Nos. 20 and 122.

122. Mathurā (Kańkāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.— 1892 Bühler, Ep. Ind. Vol. II. p. 209 f., No. 37, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 47, and Plate XC, 2. Mixed dialect. Dedication of a fourfold image (śavadōbhadrika) by Sthirā, daughter

Mixed dialect. Dedication of a fourfold image (savadoondarka) by Stairs, daughter of Varapahasti (Varapahastin) and of Dēvī, daughter-in-law of Jayadēva and daughter-in-law of Mōshinī (Mōshinī), first wife of Kuṭha Kasutha, at the request of the preacher (vāchaka) Aryya-Kshēraka (Ārya-Kshēraka), pupil (śishya) of Aryya-Mihila (Ārya-Mihila), the pupil (śishya) of Ayya-Jēshṭahasti (Ārya-Jyēshṭhahastin), out of the Koṭṭiya (Kauṭṭika) gaṇa, the Uchēnagarī (Uchchair-nāgarī) ś[ā]khā, the Bamhādāsia (Brahmadāsika) kula, the Śirigriha (Śrīgriha) sambhōka (sambhōga). Compare Nos. 20 and 121.

123. Mathurā (Kańkāli Tilā, now Mathurā Museum) Jaina image inscription.—1877 Rajendralala Mitra-Growse, Ind. Ant. Vol. VI. p. 219, No. 8, and Plate; 1880

- Growse, Mathurá<sup>2</sup>, p. 109, and Plate; 1892 Bühler, Ep. Ind. Vol. I. p. 383, note 60; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 154, No. 33.
- Mixed dialect. Fragment. Records some gift at the request of the preacher (vachaka) Siba (Simha), the pupil (fishya) of Datta. Compare No. 29.
- 124. Mathurā Jaina inscription.—1889 Bühler, Vienna Orient. Journ. Vol. III. p. 233, note 3.
  Mixed dialect (?). Fragment. Mentions the Kottiya (Kauttika) [gana].
- 125. Mathurā (now Aligarh Institute) Buddhist rail-pillar inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 36. No. 21, and Plate XVI; 1879 Cunningham, Stūpa of Bharhut, p. 130, and Plate LIII; 1890 Senart, Journ. As. Ser. VIII. Vol. XV. p. 119 f.; 1892 Senart, Ind. Ant. Vol. XXI. p. 246, note 62.

  Mixed dialect. Fragment. Dedication of a railing (vēdikā) and arches (tīrana) at (?) the ratanagriha (ratnagriha) by [Vādhapā]la Dhanabhūti, the son of a Vātsi,

  of Dhanabhūti, . . . , together with his parents and the four orders (parishā), for the worship of all Budhas (Buddhas).
- 126. Mathurā (Jail Mound, now Mathurā Museum) Buddhist inscription on base of pillar.

  —1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 23, and Plate;
  1877 Growse, Ind. Ant. Vol. VI. p. 218, No. 3, and Plate; 1880 Growse, Mathurā<sup>2</sup>,
  p. 154, and Plate; 1890 correction by Senart, Journ. As. Ser. VIII. Vol. XV. p. 121,
  note; 1901 D. R. Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XX. p. 269, note 2;
  1904 correction by Lūders, Ind. Ant. Vol. XXXIII. p. 155.

  Mixed dialect. Dedication of the base of a pillar (kumbhaka) by the monks (bhikshu)
  Suriya and Buddharakshita, the prahanikas, for the gift of health to all
- 127. Mathurā (now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendra-lala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 6, and Plate V: 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 13; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 154 f., No. 36.

  Mixed dialect. Fragment. Dedication by [Vasu]mihira (?), son of Simha. Compare No. 128.
- 128. Mathură (now Indian Museum, Calcutta) inscription on base and plinth of pillar.— 1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, Nos. 5\* and 5b, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 12; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 154 f., Nos. 34 Mixed dialect. Fragment. Dedication by
  - Mixed dialect. Fragment. Dedication by
    hira and by Viśvadēvaka (? or Viśvasika?) and (?) Vasumihira (?), the son (or
    sons) of Simha. Compare No. 127.
- 129. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 21; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 37.
  Sanskrit(?). Fragment. Dedication by some elder of the congregation (sanghasthavira), who bore the epithet of bhadanta.
- 130. Mathură Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Bong. As. Soc. Vol. XXXIX. Part I. p. 128, No. 9, and Plate V; 1870 Dowson.

- Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 16; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 38.
- Sanskrit(?). Fragment. Dedication by some elder of the congregation (sanghastha-vira).
- 131. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 8, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 15; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 39.
  Sanskrit(?). Fragment. Dedication by some [elder] of the congregation (saigha-[sthavira]).
- 132. Mathurā Buddhist inscription on base of pillār.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 19, and Plate VII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 40.

  Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddharakshita and the monk (bhikshu) Sangha . . . . . . . . . . . . Compare Nos. 133 and 134.
- 133. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.— 1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 10, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 17; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.
  Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddharakshita and the monk (bhikshu) . . . . . . . . . . . . Compare Nos. 132 and 134.
- 134. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 7, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 14; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.
  Mixed dialect. Fragment. Dedication of the monk (bhikshu) Buddharakshita and (?) the Sakya monk (Sakyabhikshu) . . . . Compare Nos. 132 and 133.
- 135. Mathura (now Indian Museum, Calentta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 4, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 11. Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddhaghosha.
- 136. Mathurā (now Mathurā Museum) stūpa inscription.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 13, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 20, and Plate. Mixed dialect. Of Našāpriyā, daughter of Surana.
- 137. Mathurā Buddhist inscription on base of pillar.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 22.
  Mixed dialect. Fragment. Contains the names (?) . . . dandi Sanghadēva Singhaghuta (?) Dharmapriya Sanghamitra Dharmapriya. Quite uncertain.
- 138. Mathura Buddhist image inscription.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 25, and Plate.
  Mixed dialect. Records the setting up of an image of bhagavat Śakyamuni. The rest is uncertain.

- 139. Mathurā (now Mathurā Museam) Buddhist inscription on base of pillar.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 27. Mixed dialect. Fragment. Gift of the monk (bhikshu) Datta.
- 140. Mathurā Buddhist inscription on large slab.—1870 mentioned by Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 28.
  Mixed dialect (?). 'So damaged that no connected sense can be made out.' Mentions the vihāra of the Kakatikas (?).
- 141. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 20, and Plate VII; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 155, note 100. Mixed dialect. Fragment. Records the dedication of some bhikshu. The reading of the names is quite uncertain.
- 142. Mathurā (Chaubārā Mound) Buddhist stone inscription.—1874 Growse, Mathurá, Part II. p. 176; 1880 Growse, Mathurá<sup>2</sup>, p. 115.
  Mixed dialect(?). Fragment. Only the word of the Budhas (Buddhas).
- 143. Mathură (Chanbără Mound) Buddhist (?) stone inscription.—1874 Growse, Mathurá, Part II. p. 176; 1880 Growse, Mathurá<sup>2</sup>, p. 115.
  Sanskrit (?). Fragment. No name is preserved.
- 144. Mathurā Buddhist image inscription.—1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 7 and Plate; 1880 Growse, Mathurá<sup>2</sup>, p. 126, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155 f., No. 41.
  Sanskrit (?). Fragment. Dedication of some woman for the obtainment of the condition of a Buddha by all beings.
- 145. Mathură Buddhist image inscription.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 26, and Plate. Sanskrit (?). Fragment. Dedication of an image. Mentions Dharmāšoka (?) Uncertain.
- 146. Mathurā (Jail Mound) Buddhist image inscription.—1878 Growse, Journ. Beng. As. Soc. Vol. XLVII, Part I. p. 130, and Plate XXI.; 1880 Growse, Mathurá, p. 107, and Plate.
  Sanskrit (?). Dedication by the Śākya monk (Śākyabhikshu) Yaśadinna (Yaśōdatta).
- 147. Mathurā Buddhist image inscription.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 24, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 156, Sanskrit. Dedication by the Śākya monk (Śākyabhikshu) Saingharakshita.
- 148. Matbură (now Indian Museum, Calcutta) Buddhist image inscription.—1870 Rajendra-lala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 12, and Plate V 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 156, No. 43.
  Sanskrit. Dedication by the Śākya monk (Śakyabhikshu) Dharmadāsa.
- 149. Mathuri Buddhist image inscription.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128 f., No. 11, and Plate V; 1870 Dowson, Journ. Roy. As.

- Soc. New Ser. Vol. V. p. 187, No. 18, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII, p. 156, No. 44. Sanskrit. Dedication by the Sakya monk (Sakyabhikshu) bhadanta Brahmasoma.
- 150. Parkham (now Mathura Museum) image inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 41, and Plate VI. Prakrit. Made by Gomataka, the pupil (atēvāsin) of Kunika. The inscription to the left has not been read.
- 151. Mahwan inscription on sculptured stone.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 41, and Plate V, 3. Only the figures 20 3.
- 152. Satdhara Stupa II. inscription on steatite box (No. 1).-1854 Cunningham, Bhilsa Topes, p. 324, and Plate XXV. Prakrit. (Relics) of Sariputa (Sariputra).
- 153. Satdhāra Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, Bhilsa Topes, p. 324, and Plate XXV. Prakrit. (Relics) of Maha-Mogalana (Maha-Maudgalyayana).
- 154. Sonāri Stūpa I. rail inscription.—1854 Cunningham, Bhilsa Topes, p. 313, and Plate XXIII, 8. Prakrit. Gift of the architect (navakam[ika]) Dhamaguta (Dharmagupta), pupil (atēvāsin) of Aya-Pasanaka (Ārya-Prasannaka).
- 155. Sonāri Stūpa I. rail inscription -1854 Cunningham, Bhilsa Topes, p. 313, and Plate IX. 2, and XXIII, 9. Prakrit. Gift of the monk (bhichhu) Sagharakhita (Saingharakshita), pupil (atēvāsin) of Aya-Pasanaka (Ārya-Prasannaka).
- 156. Sonāri Stūpa II. inscription on crystal box (No. 1) .- 1854 Cunningham, Bhilsa Topes, p. 121, 316, and Plate XXIV; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 688 ff. Prakrit. (Relics) of the saint (sapurisa) Gotiputa (Gauptiputra), the Hemavata (Haimavata), (namely) of Dudubhisara (Dundubhisvara), an heir of the faith (dāyāda).
- 157. Sonāri Stūpa II. inscription on steatite box (No. 2) .- 1854 Cunningham, Bhilsa Topes, p. 317, and Plate XXIV. Prakrit. (Relics) of the saint (sapurisa) Majhima (Madhyama), the Kodiniputa (Kaundiniputra).
- 158. Sonāri Stūpa II. (now British Museum) inscription on steatite box (No. 3).—1854 Cunningham, Bhilsa Topes, p. 121, 317, and Plate XXIV; 1898 Rhys Davids, Journ. Roy. As. Soc. 1898, p. 579, Plate only; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 681. Prakrit. (Relics) of the saint (sapurisa) Kotiputa (Kauntiputra) Kāsapagota (Kāśyapagōtra), the teacher (āchariya) of all Hēmavatas (Haimavatas).
- 159. Sonāri Stūpa II. inscription on steatite box (No. 4).-1854 Cunningham, Bhilsa Topes, p. 318, and Plate XXIV. Prakrit. (Relics) of the saint (sapurisa) Kösikiputa (Kaušikiputra).

- 160. Sonāri Stūpa II. inscription on steatite box (No. 5).—1854 Cunningham, Bhilsa Topes, p. 318, and Plate XXIV.
  - Prakrit. (Relics) of the saint (sapurisa) Alabagira.
- 161. S. 68.—Sañchi Buddhist statue inscription of the time of mahārāja rājātirāja dēvaputra Shāhi Vāsashka.—1893 mentioned by Bühler, Vienna Orient. Journ. Vol. VIIp. 293; 1894 Bühler, Ep. Ind. Vol. II. p. 369 f., and Plate; 1903 correction by Fleet, Journ. Roy. As. Soc. 1903, p. 325 ff.; 1904 note by Smith, Early History of India, p. 238, note; 1905 note by Fleet, Journ. Roy. As. Soc. 1905, p. 357 f.; 1908 note by Lüders, Ep. Ind. Vol. IX. p. 244 f.

. . . sya rājātirājasya . . putrasya Shāh[i] Vāsashkasya sam [60] 8 hē 1 [di 5]  $[\tilde{e}]$ tasy $[\tilde{a}\tilde{m}]$   $[p]u[rv]v[\tilde{a}y\tilde{a}\tilde{m}]$ .

Mixed dialect. Fragment. Records the erection of a statue of bhagavat . . . . in the Dharmadevavihara by Madhurika, daughter of Khara. The date of the year

### 162-568 Sanchi Buddhist Stupa I, Inscriptions.

- 162. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 463, No. 21, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 235, No. 1, and Plate XVI; 1892 Bühler, Ep. Ind.
  - Prakrit. Gift of Dhamasiva (Dharmasiva), the son of Kekateyaka (Kaikateyaka).
- 163. 1854 Cunningham, Bhilsa Topes, p. 235, No. 2, and Plate XVI; 1894 Bühler, Ep. Prakrit. Gift of the nuns (bhichhunis) from [Vādi]vahana.
- 164. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 25, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 235, No. 3, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 370, No. 125. Prakrit. Gift of Vajiguta (Vajrigupta).
- 165. 1837 Prinsep. Journ. Beng. As. Soc. Vol. VI. p. 461, No. 5, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 236, No. 4, and Plate XVI; 1892 Bühler, Ep. Ind. Prakrit. Gift of the mother of Dhamagirika (Dharmagirika). Compare No. 324.
- 166. 1854 Cunningham, Bhilsa Topes, p. 236, No. 5, and Plate XVI; 1892 Bühler, Ep. Prakrit. Gift of Vijita, son-in-law of Kēkaṭēyaka (Kaikaṭēyaka).
- 167. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 15, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 236, No. 6, and Plate XVI; 1892 Bühler, Ep. Prakrit. Gift of the monk (bhichhu) Kāda (Kānda).
- 168. 1854 Cunningham, Bhilsa Topes, p. 236, No. 7, and Plate XVI; 1894 Bühler, Ep. Prakrit. Gift of the nun (bhichhunī) Dēvabhāgā, the Madhubanikā (inhabitant of

- 169. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 40, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 236, No. 8, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 370, No. 127.
  Prakrit. Gift of the queen (devi) Vakala (or, possibly, Vakila), the mother of Ahimita (Ahimitra).
- 170. 1854 Cunningham, Bhilsa Topes, p. 236, No. 9, and Plate XVI.
   Prakrit. Of Phagu (Phalgu), the Vasa . . rikā. Compare No. 236.
- 171. 1854 Cunningham, Bhilsa Topes, p. 236, No. 10, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 128.
   Prakrit, Gift of the monk (bhichhu) Nagadina (Nagadatta). Compare No. 235.
- 172. 1854 Cunningham, Bhilsa Topes, p. 237, No. 11, and Plate XVI.
  Prakrit. Gift of the Vākiliyas from Ujēnī (Ujjayinī). Compare No. 237.
- 173. 1854 Cunningham, Bhilsa Topes, p. 237, No. 12, and Plate XVI.
   Prakrit. Gift of Göpäla, the visakama (?), from Ujeni (Ujjayini).
- 174. 1854 Cunningham, Bhilsa Topes, p. 237, No. 13, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 5.
  Prakrit. Gift of the monk (bhichhu) Aya-Pasanaka (Ārya-Prasannaka). There are three copies of this inscription.
- 175. 1854 Cunningham, Bhilsa Topes, p. 237, No. 14, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 6.
  Prakrit. Gift of the nun (bhikhuni) Achalā from Nadinagara (Nandinagara).
  Compare No. 462.
- 176. 1854 Cunningham, Bhilsa Topes, p. 237, No. 15, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 7.
  Prakrit. Gift of the monk (bhikhu) Kābōja (Kāmbōja) from Nādinagara (Nandinagara). Compare No. 472.
- 177. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 8, and Plate XXVII; 1854
  Cunningham, Bhilsa Topes, p. 237, No. 16, and Plate XVI; 1892 Bühler, Ep.
  Ind. Vol. II. p. 97, No. 8.
  Prakrit. Gift of Sonadeva (Śravanadēvā), wife of Siharakhita (Simharakshita).
- 178. 1854 Cunningham, Bhilsa Topes, p. 237, No. 17, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 129.

  Prakrit. Gift of Soņadēvā (Śravaṇadēvā), Parijā and Agidēvā (Agnidēvā).
- 179. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 7, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 237, No. 18, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 130.
  Prakrit. Gift of Subhagā and her sister.
- 180. 1854 Cunningham, Bhilsa Topes, p. 238, No. 19, and Plate XVI; 1892, Bühler, Ep. Ind. Vol. II. p. 98, No. 9.
  Prakrit. Gift of the monk (bhichhu) Dhamarakhita (Dharmarakshita).

- 181. 1854 Cunningham, Bhilsa Topes, p. 238, No. 20, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 10.
  Prakrit. Gift of the labourer (? kamika) Atha (Artha).
- 182. 1854 Cunningham, Bhilsa Topes, p. 238, No. 21, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 131.
  Prakrit. Gift of Pusagiri (Pushyagiri), the Nāvagāmaka (inhabitant of Navagrāma).
  The identity of Cunningham's and Bühler's inscriptions is doubtful, Compare No. 277.
- 183. 1854 Cunningham, Bhilsa Topes, p. 238, No. 22, and Plate XVI.
  Prakrit. Fragment. Gift of the nun (bhichhuni) pasakama (?) Chada (? Chanda).
- 184. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 4, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 238, No. 23, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 11.
  Prakrit. Gift of Sämanēra (Śrāmanēra), the Abēyaka banker (sethin of Āmra?).
  Compare No. 283.
- 185. 1854 Cunningham, Bhilsa Topes, p. 238, No. 24, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 12.
  Prakrit. Gift of the monk (bhichhu) Pratithana (Pratishthana), pupil (atevāsin) of Hāṭiya.
- 186. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 22, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 239, No. 25, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 13. Prakrit. Gift of Siharakhita (Simharakshita), the Udubaraghariya (inhabitant of Udumbaragriha).
- 187. 1854 Cunningham, Bhilsa Topes, p. 239, No. 26, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 132; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of the nun (bhichhuni) Ödätikä (Avadātikā), the Vēdisikā (inhabitant of Viditā).
- 188. 1854 Cunningham, Bhilsa Topes, p. 239, No. 27, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 133.
  Prakrit. Gift of Yasöpäla (Yaśaḥpāla), the Bhadata-Kadiya (pupil of bhadanta Kada?). Compare No. 314.
- 189. 1854 Cunningham, Bhilsa Topes, p. 239, No. 28, and Plate XVI; 1894, Bühler, Ep. Ind. Vol. II. p. 371, No. 134.
  Prakrit. Gift of Sihagiri (Simhagiri) from Mähamöragi. Compare No. 313.
- 190. 1854 Cunningham, Bhilsa Topes, p. 239, No. 29, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 135.
  Prakrit. Gift of Pusa (Pushya), the Chahatiya monk (bhichhu from Chahata?).
  Compare No. 316.
- 191, 1854 Cunningham, Bhilsa Topes, p. 239, No. 30, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 15.

- Prakrit. Gift of Dhamarakhitā (Dharmarakshitā), the Madhuvanikā (inhabitant of Madhuvana). Compare Nos. 312 and 460.
- 192. 1854 Cunningham, Bhilsa Topes, p. 239, No. 31, and Plate XVI.
   Prakrit. Gift of the monk (bhikhu) Dhana (?).
- 193. 1854 Cunningham, Bhilsa Topes, p. 239, No. 32, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 136.
   Prakrit. Gift of the householder (gahapati) Budhila (Buddhila).
- 194. 1854 Cunningham, Bhilsa Topes, p. 239, No. 33, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 16.
  Prakrit. Gift of the monk (bhichhu) Bhamduka, son of a Goti (Gaupti). Compare No. 442.
- 195. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 10, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 240, No. 34, and Plate XVI; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 231; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 17. Prakrit. Gift of the Vejaja village (gāma).
- 196. 1854 Cunningham, Bhilsa Topes, p. 240, No. 35, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 18.
  Prakrit. Gift of the monk (bhichhu) Arahaguta (Arhadgupta), the Sāsādaka (inhabitant of Sāsāda).
- 197. 1854 Cunningham, Bhilsa Topes, p. 240, No. 36, and Plate XVI; 1892 Buhler, Ep. Ind. Vol. II. p. 99, No. 19.
  Prakrit. Gift of Subhaga, the Köraghara (inhabitant of Kuraragriha)
- 198. 1854 Cunningham, Bhilsa Topes, p. 240, No. 37, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 137.
  Prakrit. Gift of the mother of Aya-Rahila (Ārya-Rahila), the Sanhinēyaka.
- 199. 1854 Cunningham, Bhilsa Topes, p. 240, No. 38, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 20.
  Prakrit. Gift of the female lay worshipper (upasikā) Vudinā (Vyudirnā).
- 200. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 18, and Plate XXVII; 1854. Cunningham, Bhilsa Topes, p. 241, No. 39, and Plate XVI; 1888 Fleet, Corp. Inscr. Ind. Vol. III. p. 31; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 21, and Plate. Prakrit. The measuring-staff (pamāṇalafhi) of Bhagavat at Kākaṇāya.
- 201. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 6, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 241 f., No. 49, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 22.

  Prakrit. Gift of Vesamanadata (? Vaiśravanadatra), daughter-in-law of Patithiya (Pratishthita), householder (gahapati) from Tubavana (Tumbavana).
- 202. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 9, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 242, No. 41, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II p. 99, No. 23. Prakrit. Gift of the householder (gahapati) Patithiya (Pratishthita) from Tuba vana

(Tumbavana). Compare No. 449.

- 203. 1854 Cunningham, Bhilsa Topes, p. 242, No. 42, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 138.
  Prakrit. Gift of Disarakhita (Disarakshita) from Navagamaka (Navagramaka).
- 204. 1854 Cunningham, Bhilsa Topes, p. 242, No. 43, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 24.
  Prakrit. Gift of Nadāvu (Nandāyu?) and Nādivirōhi (Nandivirōhin).
- 205. 1854 Cunningham, Bhilsa Topes, p. 242, No. 44, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 189. Prakrit. Gift of Pothadevā (Pröshfhadevā).
- 206. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 44, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 242, No. 45, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 140. Prakrit. Gift of Nāgā, the wife of the Kamdadigāmiya banker (sethin of Kandadigāma).
- 207. 1854 Cunningham, Bhilsa Topes, p. 242, No. 46, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 141.
  Prakrit. Gift of Pusă (Pushyā), the wife of the Kamdadigāmiya banker (sethin of Kandadigrāma).
- 208. 1854 Cunningham, Bhilsa Topes, p. 243, No. 47, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 142.
  Prakrit. Gift of Vadha (Vriddha) from Kamdadigāma (Kandadigrāma).
- 209. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 30, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 243, No. 48, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 143.
  Prakrit. Gift of the clerk (lēkhaka) Mulagiri (Mūlagiri).
- 210. 1854 Cunningham, Bhilsa Topes, p. 243, No. 49, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 144.
  Prakrit. Fragment. From Ujeni (Ujjayini) . . . .
- 211. 1854 Cunningham, Bhilsa Topes, p. 243, No. 50, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 145.
  Prakrit. Gift of the monk (bhikhu) Yakhadina (Yakshadatta).
- 212. 1854 Cunningham, Bhilsa Topes, p. 243, No. 51, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 146.
  Prakrit. Gift of a female lay-worshipper (upāsikā) from Ujēni (Ujjayinā).
- 213. 1854 Cunningham, Bhilsa Topes, p. 243, No. 52, and Plate XVI.

  Prakrit. Gift of Isadata (Rishidatta), the rakasavānodāsa (?).
- 214. 1854 Cunningham, Bhilsa Topes, p. 243, No. 53, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 147.
  Prakrit. Gift of the Nāvagāmikā female lay-worshippers (upāsikās from Navagrāma).
- 215. 1854 Cunningham, Bhilsa Topes, p. 243, No. 54, and Plate XVI.

  Prakrit. Gift of Vahila from Isimitä (?). Compare No. 418 (?).

- 216. 1854 Cunningham, Bhilsa Topes, p. 243, No. 55, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 148.
  Prakrit. Gift of Rohani (Röhini) from Ujeni (Ujjayini).
- 217. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 29, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 243 f., No. 56, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 149. Prakrit. Gift of Dhamagiri (Dharmagiri) from Ujeni (Ujjayini).
- 218. 1854 Cunningham, Bhilsa Topes, p. 244, No. 57, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 150.
  Prakrit. Gift of Sona (Śravana) from Ujeni (Ujjayini).
- 219. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 35, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 244, No. 58, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 94, note 28; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 151. Prakrit. Gift of Najā, the daughter-in-law of the Tapasiyas, from Ujeni (Ujjayini). Compare No. 560.
- 220. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 32, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 244, No. 59, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 94, note 28; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 152. Prakrit. Gift of Isimita (Rishimitra) of the Tapasiyas from Uje[ni\*] (Ujjayini).
- 221. 1854 Cunningham, Bhilsa Topes, p. 244, No. 60, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 153.
  Prakrit. Gift of Muladată (Müladattā) from Ujēni (Ujjayini).
- 222. 1854 Cunningham, Bhilsa Topes, p. 244, No. 61, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 154.
  Prakrit. Gift of Balakā from Ujēnī (Ujjayinā).
- 223. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 34, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 244 f., No. 62, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 155. Prakrit. Gift of Vayudatta (Vayudatta), wife of Opedadata (Upēndradatta), from Ujēni (Ujjayini). Compare No. 407.
- 224. 1854 Cunningham, Bhilsa Topes, p. 245, No. 63, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 156.
  Prakrit. Gift of Himadatā (Himadattā), sister of Upedadata (Upēndradatta), from Ujēnī (Ujjayinī).
- 225. 1854 Cunningham, Bhilsa Topes, p. 245, No. 64, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 157.
  Prakrit. Gift of Budhā (Buddhā), sister of Upedadata (Upēndradatta), from Ujēni (Ujjayinā).
- 226. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 39, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 245, No. 65, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 158. Prakrit. Gift of the nun (bhichhuni) Kādi (Kāndi) from Ujēni (Ujjayini).

- 227. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 31, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 245, No. 66, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 159.
  Prakrit. Gift of the mother of Chheta (Kshētra) from Ujēni (Ujjavini).
- 228. 1854 Cunningham, Bhilsa Topes, p. 245, No. 67, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 94, note 28; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 160. Prakrit. Gift of Simhadatā (Simhadattā) of the Tāpasiyas from Ujēni (Ujjayini).
- 229. I838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 33, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 245, No. 68, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 161. Prakrit. Gift of Isika (Rishika) of the Saphineyakas from Ujeni (Ujjayini).
- 230. 1854 Cunningham, Bhilsa Topes, p. 246, No. 69, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 162.
  Prakrit. Gift of Isimita (Rishimitra) from Kuraghara (Kuraragriha).
- 231. 1854 Cunningham, Bhilsa Topes, p. 246, No. 70, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 163.
  Prakrit. Gift of Väsulä (or Vipulä) from Ujeni (Ujjayini).
- 232. 1854 Cunningham, Bhilsa Topes, p. 246, No. 71, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 164.
  Prakrit. Gift of Narå from Kuraghara (Kuraragriha).
- 233. 1854 Cunningham, Bhilsa Topes, p. 246, No. 72, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 165. Prakrit. Gift of Nagamită (Nagamitră) from Kuraghara (Kuraragriha). Compare No. 426.
- 234. 1854 Cunningham, Bhilsa Topes, p. 246, No. 73, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 25.
  Prakrit. Gift of the Bauddha committee (Bodhagofhi) from Dhamavadhana (Dharmavardhana). Compare No. 351.
- 235. 1854 Cunningham, Bhilsa Topes, p. 246, No. 74, and Plate XVII.
  Prakrit. Gift of the monk (bhichhu) Nagadina (Nagadatta). Compare No. 171.
- 236. 1854 Cunningham, Bhilsa Topes, p. 246, No. 75, and Plate XVII.
  Prakrit. Of Phagu (Phalgu), the Vasa . . rikā. Compare No. 170.
- 237. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 28, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 246, No. 76, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 27.
  Prakrit. Gift of the Vākiliyas from Ujēnī (Ujjayinī). Compare No. 172.
- 238. 1854 Cunningham, Bhilsa Topes, p. 246, No. 77, and Plate XVII.

  Prakrit. Gift of Göhila (Göbhila) and Visa (Viśva) from Ujeni (Ujjayini).
- 239. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 14, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 246, No. 78, and Plate XVII; 1892 Bühler, Ep Ind. Vol. II. p. 100, No. 28.

  Prakrit. Gift of the nun (bhichhuni) Chirati (Kirāli)

- 240. 1854 Canningham, Bhilsa Topes, p. 247, No. 79, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 29. Prakrit. Gift of the monk (bhichhu) Sadhana.
- 241. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 41, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 247, No. 80, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 30. Prakrit. Gift of Asvadevā (Aśvadēvā), mother of Bahadata (Brahmadatta).
- 242. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 38, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 247, No. 81, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 31, Prakrit. Gift of Svatiguta (Svātigupta), the Ugireyaka (inhabitant of Ugira).
- 243. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 13, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 247, No. 82, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 32, Prakrit. Gift of Arahaguta (Arhadguptā).
- 244. 1854 Cunningham, Bhilsa Topes, p. 247, No. 83, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II: p. 374, No. 166. Prakrit. Gift of Asvaděvá (Aśvaděvá), mother of Samika (Svāmika).
- 245. 1854 Cunningham, Bhilsa Topes, p. 248, No. 84, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 33; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Prakrit. Gift of Samgharakhitā (Samgharakshitā), female pupil (atēvasinī) of Phil. Hist. Kl. 1895, p. 214. Yasilā (Yaśilā).
- 246. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 17, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 247 f., No. 85, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 167. Prakrit. Gift of Kaniyasi (Kaniyasi), the mother of the banker (sethin).
- 247. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 27, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 248, No. 86, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. H. p. 100, No. 34. Prakrit. Gift of Yasila (Yasila).
- 248. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 26. and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 248, No. 87, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 35. Prakrit. Gift of the banker (sethin), the executor of repairs.
- 249. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 24, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 248, No. 88, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 168. Prakrit, Gift of Vasula. Compare No. 510.
- 250. 1854 Cunningham, Bhilsa Topes, p. 249, No. 89, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 169. Prakrit. Gift of Idadata (Indradatta), the Pavidaka (inhabitant of Pavida).

- 1854 Cunningham, Bhilsa Topes, p. 249, No. 90, and Plate XVII; 1892 Bühler, Ep Ind. Vol. II. p. 101, No. 36.
   Prakrit. Gift of Upidadata (Upëndradatta).
- 252. 1854 Cunningham, Bhilsc Topes, p. 249, No. 91, and Plate XVII. Prakrit. Gift of the daughter of Sēmākā (?). Compare No. 382.
- 253. 1854 Cunningham, Bhilsa Topes, p. 249, No. 92, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 37.
  Prakrit. Gift of the nun (bhichhuni) Saghadinā (Sainghadatta) from Vāghumata.
- 254. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 42, and Plate XXIII; 1854. Cunningham, Bhilsa Topes, p. 249, No. 93, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II, p. 101, No. 38; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of the nun (bhichhani) Yakhi (Yakshi) from Vedisa (Vidisā).
- 255. 1854 Cunningham, Bhilsa Topes, p. 249, No. 94, and Plate XVII; 1892 correction by Maisey, Sánchi and its Remains, p. 103; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 170.
  Prakrit. Gift of Kujara (Kuñjara), the brother of the banker (sethin).
- 256. 1854 Cunningham, Bhilsa Topes, p. 249, No. 95, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 39.
  Prakrit. Gift of Kurari, mother of Tapasi.
- 257. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 45, and Plate; 1854 Cunning-ham, Bhilsa Topes, p. 249, No. 96, and Plate XVII; 1894 Bühler Ep. Ind. Vol. II. p. 375, No. 171.
  Prakrit. Fragment. Gift of Isidatā (Rishidattā), wife of Sakadina (Sakradatta).
- 258. 1854 Cunningham, Bhilsa Topes, p. 250, No. 97, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 172.
  Prakrit. Gift of Bhadaguta (Bhadragupta), the Sānukagāmīna (inhabitant of Sānukagrāma).
- 259. 1854 Cunningham, Bhilsa Topes, p. 250, No. 98, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 173.
  Prakrit. Gift of Sătila (Săntila or Svătila) from Dharakina.
- 260. 1854 Cunningham, Bhilsa Topes, p. 250, No. 99, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 40.
  Prakrit. Gift of Araha (Arhat) from Kāpāsigāma (Kārpāsigrāma). There are two copies of this inscription.
- 261. 1854 Cunningham, Bhilsa Topes, p. 250, No. 100, and Plate XVII.

  Prakrit. Gift of Arahadasa (Arhaddīsa), the Kaṭakañuyaka (inbabitant of Kaṭakañu).

<sup>&</sup>lt;sup>1</sup> This work, the publication of which in 1892 was altogether an anachronism, I have referred to only in 5 few cases where the author has given his own transcripts or evident corrections. For the most part the readings of the inscriptions have been taken over from Cunningham's Bhilsa Topes, and it therefore seemed to me unnecessary to quote them here.

- 262. 1854 Cunningham, Bhilsa Topes, p. 250, No. 101, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 41.
  Prakrit. Gift of Bhadaka (Bhadraka) from Kaṭakaŭu.
- 263. 1854 Canningham, Bhilsa Topes, p. 250, No. 102, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 42.
  Prakrit. Gift of Apathaka (Apārthaka).
- 264. 1854 Cunningham, Bhilsa Topes, p. 250, No. 103, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 43.
  Prakrit. Gift of Ajitiguta (Aditigupta or Ajitigupta), the Bhogavadhanaka (inhabitant of Bhogavardhana).
- 265. 1854 Cunningham, Bhilsa Topes, p. 250, No. 104, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 44.
  Prakrit. Gift of Arabadina (Arhaddatta) in Morasihikata (Mayürasimhikata).
- 266. 1854 Cunningham, Bhilsa Topes, p. 250, No. 105, and Plate XVII; 1892 Bühler, Fp. Ind. Vol. II. p. 101, No. 45.
  Prakrit, Gift of Dhamarakhitā (Dharmarakshitā), mother of Sivanadi (Šivanandin), from Bhogavadhana (Bhōgavarhdana). There are two copies of this inscription.
- 267. 1854 Cunningham, Bhilsa Topes, p. 251, No. 106, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 174. Prakrit. Gift of Saghā (Sainghā).
- 268. 1854 Cunningham, Bhilsa Topes, p. 251, No. 107, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 46.
  Prakrit. Gift of Navagamaka-Samikā (Svāmikā, inhabitant of Navagrāma) from Ujēnihāra (the district of Ujjayinī).
- 269. 1854 Cunningham, Bhilsa Topes, p. 251, No. 108, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 47.
  Prakrit. Gift of the merchant (vānija) Siriguta (Śrīgupta).
- 1854 Cunningham, Bhilsa Topes, p. 251, No. 109, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 48.
   Prakrit. Gift of Majhimā (Madhyamā), wife of Subāhita. Compare No. 544.
- 271. 1854 Cunningham, Bhilsa Topes, p. 251, No. 110, and Plate XVII; 1892 Cunningham-Maisey, Sánchi and its Remains, p. 95; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 49. Prakrit. Gift of the royal scribe (rājalipikara) Subāhita, son of a Goti (Gaupti).
- 272. 1854 Cunningham, Bhilsa Topes, p. 251, No. 111, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 50, and Plate; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. II. p. 585.

  Prakrit. Fragment. [Gift] of the female lay-worshipper (upāsikā) Nāgā from Tiridapada. Compare No. 446.
- 273. 1854 Cunningham, Bhilsa Topes, p. 251, No. 112. and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 51.
  Prakrit. Gift of the Barulamisa committee (goth) from Vedisa (Vidisa).

- 1854 Cunningham, Bhilsa Topes, p. 252, No. 113, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 52.
  - Prakrit. Gift of the nun (bhichhuni) Dhamarakhitā (Dharmarakshitā) in Kāchupatha.
- 1954 Cunningham. Bhilsa Topes, p. 252, No. 114, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 53.
  - Prakrit. Gift of the monk (bhichhu) Dhamarakhita (Dharmarakshita), the Kächupatha (inhabitant of Kāchupatha).
- 276. 1854 Cunningham, Bhilsa Topes, p. 252, No. 115, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 54; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of the monk (bhichhu) Samdhāna.
- 277. 1854 Cunningham, Bhilsa Topes, p. 252, No. 116, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. 11. p. 103, No. 55.
  Prakrit. Gift of Pusagiri (Pushyagiri), the Nāvagāmaka (inhabitant of Navagrāma).
  Compare No. 182.
- 278. 1854 Cunningham, Bhilsa Topes, p. 252, No. 117, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 56.
  Prakrit. Gift of Bhichhuka (Bhikshuka), the Pādāniya (inhabitant of Pādāna).
- 279. 1854 Cunningham, Bhilsa Topes, p. 252, No. 118, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 175.
  Prakrit. Fragment. Gift of Kāchā . . . . from Vāghumata. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
- 280. 1854 Cunningham, Bhilsa Topes, p. 252, Nos. 119-121, and Plates IX and XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 176; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212, Prakrit. Three (rails), the gift of Samika (Svāmika), the musician (I vānika), and of his son Siripāla (Śrīpāla). Compare No. 532.
- 281. 1854 Cunningham, Bhilsa Topes, p. 253, No. 122, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 177.
  Prakrit. Gift of bhādata (bhadanta) Rājuka.
- 282. 1854 Cunningham, Bhilsa Topes, p. 253, No. 123, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 178.
  Prakrit. Gift of the monk (bhichhu) Visākha (Višākha).
- 283. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 11, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 253, No. 124, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 57.
  Prakrit. Gift of Sämanera (Śrāmanera), the Abeyaka banker (sethin of Āmra?). Compare No. 184.
- 284. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 12, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 253, No. 125, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 58.
  Prakrit. Gift of the monk (bhichhu) Nadiguta (Nandigupta).

- 285. 1854 Cunningham, Bhilsa Topes, p. 253, No. 126, and Plate XVIII. Prakrit. Fragment. Gift of Nada . . . . from Podakada.
- 286. 1854 Cunningham, Bhilsa Topes, p. 253, No. 127, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. H. p. 103, No. 59. Prakrit. Fragment. Gift of [the mother of] Arahadina (Arhaddatta) from Arapana.
- 287. 1854 Cunningham, Bhilsa Topes, p. 253, No. 128, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 60; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 405, note 24. Prakrit. Gift of Kujara (Kuñjara) from Tambalamada.
- 288. 1854 Cunningham, Bhilsa Topes, p. 253, No. 129, and Plate XVIII; 1892 Bühler, Ep. Iad. Vol. II. p. 103, No. 61. Prakrit. Gift of the monk (bhichhu) Dhamaguta (Dharmagupta) from [Ma]dhuvana.
- 289. 1854 Cunningham, Bhilsa Topes, p. 253, No. 130, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 179. Prakrit. Fragment. Gift of Namda from Kurara.
- 290. 1854 Cunningham, Bhilsa Topes, p. 253, No. 131, and Plates IX and XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 62. Prakrit. Gift of the monk (bhichhu) Mahagiri.
- 291. 1854 Cunningham, Bhilsa Topes, p. 254, No. 132, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 180. Prakrit. Gift of the nun (bhichhuni) Isidatā (Rishidattā) from Madhuvana,
- 292. 1854 Cunningham, Bhilsa Topes, p. 254, No. 138, and Plates IX and XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 181. Prakrit. Gift of the nun (bhikhuni) Isidata (Rishidatta), the Kurari (inhabitant of Kurara).
- 293. 1854 Canningham, Bhilsa Topes, p. 254, No. 134, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 182. Prakrit. Gift of Dhamapala (Dharmapala), the Kothukapadiya (inhabitant of Kothukapada).
- 234. 1854 Cunningham, Bhilsa Topes, p. 254, No. 135, and Plate XVIII, 1892 Bühler, Ep. Ind. Vol. II. p. 103 f., No. 63. Prakrit. Gift of the monk (bhichhu) Upasijha (Upasidhya), brother of Phaguna (Phālguna).
- 295. 1854 Cunningham, Bhilsa Topes, p. 254, No. 136, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 64. Prakrit. Gift of Isirakhita (Rishirakshita) from Bhogavadhana (Bhogavardhana).
- 296. 1854 Cunningham, Bhilsa Topes, p. 254, No. 137, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 309. Prakrit. Fragment. [Gift] of Dhanika (Dhanyaka) from Bhogavadhana (Bhōgavardhana).

- 297. 1854 Cunningham, Bhilsa Topes, p. 254, No. 138, and Plate XVIII. Prakrit. Gift of Vimala, the Kurariya (inhabitant of Kurara).
- 1854 Cunningham, Bhilsa Topes, p. 254, No. 139, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 65.
   Prakrit. Gift of the monk (bhichhu) Samidata (Svīmidatta). Compare No. 535.
- 299. 1854 Cunningham, Bhilsa Topes, p. 254, Nos. 140 and 141, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 66.
  Prakrit, Fragment. [Gift] of the monk (bhichhu) Devagiri, who knows the five nikāyas (pachanēkayika), and his pupil (atēvasin).
- 1854 Cunningbam, Bhilsa Topes, p. 254, No. 142, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 67.
   Prakrit. Gift of the monk (bhichhu) Pusaka (Pushyaka).
- 301. 1854 Cunningham, Bhilsa Topes, p. 254, No. 143, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 68.
  Prakrit. Gift of the monks (bhichhu) Chuḍa (Kshudra) and Dhamarakhita (Dharmarakshita).
- 302. 1854 Cunningham, Bhilsa Topes, p. 254, No. 144, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 69. Prakrit. Gift of Agisimā (Agnišarmā) in Ujēnī (Ujjayini).
- 303. 1854 Cunningham, Bhilsa Topes, p. 255, No. 145, and Plate XVIII.; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 70.
  Prakrit. Gift of the monk (bhichhu) Pratithana (Pratishthana), the pupil (amtevasin) of Aya-Tisaka (Ārya-Tishyaka).
- 304. 1854 Cunningham, Bhilsa Topes, p. 255, No. 146, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 71.
  Prakrit. Gift of the monk (bhichhu) Budharakhita (Buddharakshita), the Éjávata (inhabitant of Éjávati).
- 305. 1854 Cunningbam, Bhilsa Topes, p. 255, No. 147, and Plate XVIII; 1894 Bühler Ep. Ind. Vol. II. p. 376, No. 183.
  Prakrit. Gift of the nun (bhichhunt) Isidinā (Rishidattā), the Naindināgārikā (inhabitant of Nandinagara).
- 306. 1854 Cunningham, Bhilsa Topes, p. 255, No. 148, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 72.
  Prakrit. Gift of the mother of Asada (Ashādha) from Arapana.
- 307. 1854 Cunningham, Bhilsa Topes, p. 255, No. 149, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 73; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of Mita (Mitra), daughter-in-law of the Tapasiyas from Ujéni (Ujjayini).
- 308. 1854 Cunningham, Bhilsa Topes, p. 255, No. 150 f., and Plate XVIII: 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 74.
  Prakrit. Gift of the saint (supurisa) Bharadiya, the yugapajaka (?).

- 309. 1854 Cunningham, Bhilsa Topes, p. 256, No. 151, and Plate XVIII; 1894 Bühler. Ep. Ind. Vol. II. p. 376, No. 184. Prakrit. Gift of the monk (bhichhu) Aya-Dhanaka (Ārya-Dhanaka).
- 310. 1854 Cunningham, Bhilsa Topes, p. 256, No. 152, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 258. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain. Prakrit. Gift of the monk (bhichhu) Jonhaka (Jyōtsnaka). Compare No. 311.
- 1854 Cunningham, Bhilsa Topes. p. 256, No. 153, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 75. Prakrit. Cift of the monk (!hichhu) Jonhaka (Jyōtsnaka). Compare No. 310.
- 312 1854 Cunningham, Bhilea Topes, p. 256, No. 154, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 76. Prakrit, Gift of Dhamarakhatā (Dharmarakshitā), the Madhuvanākā (inhabitant of Madhuvana). Compare Nos. 191 and 460.
- 313. 1854 Cunningham, Bhilsa Topes, p. 256, No. 155, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 77. Prakrit. Gift of Sihagiri (Simhagiri) from Māhamoragi. Compare No. 189.
- 314. 1854 Cunningham, Bhilsa Topes, p. 256, No. 156, and Plate XVIII. Prakrit. Gift of Yasopala (Yasahpāla) from Bhasikada (?). Compare No. 188.
- 315. 1854 Cunningham, Bhilsa Topes, p. 256, No. 157, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 185. Prakrit. Gift of Dhanagiri.
- 316. 1854 Cunningham, Bhilsa Topes, p. 256, No. 158, and Plate XVIII. Prakrit. Gift of Pusa (Pushya), the Chahatiya monk (bhichhu from Chahata). Compare No. 190.
- 317. 1854 Cunningham, Bhilsa Topes, p. 257, No. 159, and Plate XVIII; 1894 Bühler. Ep. Ind. Vol. H. p. 376, No. 186. Prakrit. Gift of the nun (bhichhuni) Balika, the Madalachhikatika (inhabitant of Mandalākshikata).
- 318. 1854 Cunningham, Bhilsa Topes, p. 257, No. 160, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 78. Prakrit. Gift of the nun (bhichhunt) Dhamasiri (Dharmasri), the Madalachhikațikă (inhabitant of Mandalākshikața):
- 319. 1854 Cunningham, Bhilsa Topes, p. 257, No. 161, and Plate XVIII'; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 79 Prakrit. Gift of Avisina (Avishanna), who is versed in the sūtrāntas (sūtātikinā), the Madalachhikatikā (inhabitant of Mandalākshikata). Compare No. 352.
- 320. 1854 Cunningham, Bhilsa Topes, p. 257, No. 162, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 81. Prakrit. Gift of the merchant (vānija) Saghadeva (Samghadeva), the Verchakata (inhabitant of Virohakafa).

- 321. 1854 Cunningham, Bhilsa Topes, p. 257, No. 163, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 187.
  Prakrit. Gift of Samghila, the Bhadikiya (pupil of Bhadika).
- 322. 1854 Cunningham, Bhilsa Topes, p. 257, No. 164, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 188.
  Prakrit. Fragment. Gift of the monk (bhi. .) Arahatapālita (Arhatpālita).
- 323. 1854 Cunningham, Bhilsa Topes, p. 258, No. 165, and Plate XVIII; 1894 Bühler. Ep. Ind. Vol. II. p. 377, No. 189. Prakrit. Gift of Arahaka (Arhaka), the Paripanaka (inhabitant of Paripana?).
- 324. 1854 Cunningham, Bhilsa Topes, p. 258, No. 166, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 190. Prakrit. Gift of the mother of Dhamagirika (Dharmagirika). Compare No. 165.
- 825. 1854 Cunningham, Bhilsa Topes, p. 258, No. 167, and Plate XV4II; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 82.
  Prakrit. Gift of Odi, the Nadinagarika (inhabitant of Nandinagara).
- 326. 1854 Cunningham, Bhilsa Topes, p. 258, No. 168, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 191.
  Prakrit. Fragment. Gift of Sidhatha (Siddhārtha).
- 327. 1854 Cunningham, Bhilsa Topes, p. 258, No. 169, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 192.
  Prakrit. Gift of the nun (bhichhuni) Isidāsi (Rishidāsi), the Nādināgarikā (inbabitant of Nandinagara). Compare No. 402.
- 328. 1854 Cunningham, Bhilsa Topes, p. 258, No. 170, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 193.

  Prakrit. Gift of the nun (bhichhunī) Dupasahā (Dushprasahā?) from Namdinagara.
- 329. 1854 Cunningham, Bhilsa Topes, p. 258, No. 171, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 194.
  Prakrit. Gift of the nun (bhichhunž) Yakhadāsi (Yakshadāsī).
- 330. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 463, and Plate XXV; 1854 Cunning-ham, Bhilsa Topes, p. 258, No. 172, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 195.
  Prakrit. Gift of Data (Datta) Kalavada.
- 331. 1854 Cunningham, Bhilsa Topes, p. 258, No. 173, and Plate XVIII (No. 174); 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 196. Prakrit. Gift of the weaver (sotika) Damaka, father of Kusuka. There are perhaps two copies of this inscription.
- 332. 1854 Cunningham, Bhilsa Topes, p. 258, No. 174, and Plate XVIII (No. 173).

  Prakrit. Gift of Dhamadata (Dharmadatta).
- 333. 1854 Cunningham, Bhilsa Topes, p. 259, No. 175, and Plate XVIII.

  Prakrit. Gift of the nun (bhichhunī) Arahadāsī (Arhaddāsī).

- 334. 1854 Cunningham, Bhilsa Topes, p. 259, No. 176, and Plate XVIII. Prakrit. Gift of Samidara (? Svāmidatta?).
- 335. 1854 Cunningham, Bhilsa Topes, p. 262, No. 178, and Plate XIX. Prakrit. Gift of the monk (bhikhu) Dhamagiri (Dharmagiri).
- 336. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 16, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 262, No. 179, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 197. Prakrit. Gift of Isipālīta (Rishipālita) and of Samaņa (Śramana).
- 337. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 20, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 262, No. 180, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 83. Prakrit. Gift of the monk (bhikhu) Arahadina (Arhaddatta), the Pokhareyaka (inhabitant of Pushkara).
- 338. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 47, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 263, No. 181, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 84. Prakrit. Gift of a pillar (thabha) by all the relatives of bhadata (bhadanta) Nāgila.
- 339. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 3, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 263, No. 182, and Plate XIX; 1868 Fergusson-Cunningham, Tree and Serpent Worship, p. 115, and Plate XXV, 3; 1892 Bühler. Ep. Ind. Vol. II. p. 106, No. 85. Prakrit. Gift of a pillar (thabha) by Nagapiya (Nagapriya), the Korara (native of Kurara), banker (sethin) at Achhavada. Compare No. 343.
- 340. 1854 Cunningham, Bhilsa Topes, p. 263, No. 183, and Plate XIX; 1892 Maisey, Sánchi and its Remains, p. 97, with facsimile; 1893 mentioned by Bühler, Vienna Orient. Journ. Vol. VII. p. 292; 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 377, Prakrit. Fragment. Imprecation against him who takes away or causes to be taken away an arch (torana) or rail (vēdikā) from this Kākaṇā[va], or causes it to be transferred to another temple of the teacher (achariyakula).
- 341. 1854 Cunningham, Bhilsa Topes, p. 263 f., No. 184, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 86. Prakrit. Gift of the nun (bhikhuni) Budhapālītā (Buddhapālitā).
- 342. 1854 Cunningham, Bhilsa Topes, p. 264, No. 185, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 87. Prakrit. Gift of the monk (bhikhu) Pothaka (Proshthaka).
- 343. 1854 Cunningham, Bhilsa Topes, p. 264, No. 186, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 198. Prakrit. Gift of the monk (bhikhu) Vira.
- 344. 1854 Cunningham, Bhilsa Topes, p. 264, Nos. 187 and 188, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 199. Prakrit. Gift of the nun (bhikhuni) Yakhi (Yakshi), the Vāļivabanikā (inhabitant of Välivahana).

- 345. 1854 Cunningham, Bhilsa Topes, p. 264, No. 189, and Plates XII and XIX; 1868 noticed by Fergusson, Tree and Serpent Worship, p. 125, and Plate XXX, 1; 1882 Hoernle, Ind. Ant. Vol. XI. p. 80, note 24; 1894 Bühlez, Ep. Ind. Vol. II. p. 378, No. 200,
  - Prakrit. Records that the carving (rupakamma) was done by the Vedisaka workers in ivory (damtakāras of Vidišā).
- 346. 1854 Cunningham, Bhilsa Topes, p. 264 f., No. 190, and Plate XIX; 1882 Bhagvanlal Indraji, Arch. Surv. South. Ind. No. III. p. 56; 1892 Cunningham-Maisey, Sánchi and its Remains, p. 95; 1892 correction by Bühler, Ep. Ind. Vol. II. p. 88.

  Prakrit. Gift of Ānamda, the son of Vāsiṭhi (Vāsishṭhi), the foreman of the artisans (āvēsanin) of rājan Siri-Sātakaņi.
- 347. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 23, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 266, No. 191, and Plate XIX.
  Prakrit. Gift of Balamita (Balamitra), the pupil (atēvāsin) of Aya-Chuda (Ārya-Kshudra), the preacher of the Law (dhamakathika). Compare No. 349.
- 348. 1854 Cunningham, Bhilsa Topes, p. 267, No. 192, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II, p. 378, No. 201.
  Prakrit. Gift of Någap[i\*]ya (Nägapriya), the Kurar[i\*]ya (native of Kurara) banker (sethin) at Achhävada, and of his son Samgha. Compare No. 339:
- 349. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 22, and Plate XXIII; 1854 Cunningham, Rhilsa Topes, p. 267, No. 193, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 88.
  Prakrit. Gift of a pillar (thabha) by Balamitra, pupil (atēvāsin) of Aya-Chuda (Ārya-Kshudra). Compare No. 347.
- 350. 1854 Cunningham, Bhilsa Topes, p. 267, Nos. 194-196, and Plate XIX; 1893 mentioned by Bühler, Vienna Orient. Journ. Vol. VII. p. 292; 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 378, and Plate; 1896 corrections by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 586.
  Prakrit. Fragment. Gift of a pillar (thabha) and imprecation against him who takes away or causes to be taken away the stonework (sēlakama) from this Kākaṇāva, or causes it to be transferred to another temple of the teacher (āchariyakula).
- 351. 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 26.
  Prakrit. Gift of the Bauddha committee (Bodhagofhi) from Dhamavadhanana (Dharmavardhana). Compare No. 234.
- 352. 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 80; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of Avisina (Avishanna), who is versed in the sutrantas (sutātikini), the Madalachhikatika (inhabitant of Mandalakshikata). Compare No. 319.
- 353. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 89. Prakrit. Gift of Devaka from Arapana.
- 354. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 90.

  Prakrit. Gift of Arahadina (Arhaddatta), the Ramorajahikadi[ks] (? inhabitant of Ramorajahikada ?).

- 355. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 91.

  Prakrit. Gift of the merchant (vanija) Isiguta (Rishigupta) from Asvavati (Aivavati).
- 356. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 92.
  Prakrit. Gift of the monk (bhikhu) Isika (Rishika).
- 357. 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 231; 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 93.
  Prakrit. Gift of Isika (Rishika), the Röhänipadiya (inhabitant of Röhinipada).
- 558. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 94.
  Prakrit, Gift of Isirakhita (Rishirakshita). Compare No. 404.
- 359. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 95.
  Prakrit. Gift of Mulä (Mülä), wife of Visvadeva (Viśvadeva), from Ujeni (Ujjayini).
- 360. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 96.
  Prakrit. Gift of Sachamita (Satyamitra), the Udumbaraghariya (inhabitant of Udumbaragriha).
- 361. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 97.
  Prakrit. Gift of the monk (bhichhu) Aya-Patuḍa (Ārya-Patuḍa), the Kaṭakaña-yaka (inhabitant of Kaṭakañu).
- 362. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 98. Prakrit. Gift of Samvalita from Kurāra.
- 363. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 99.
  Prakrit. Gift of the banker (sethin) Siha (Simha), the Koraghara (inhabitant of Kuraghara).
- 364. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 100.
  Prakrit. Gift of the nun (bhichhuni) Girigutā (Giriguptā).
- 365. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 101.
  Prakrit. Gift of the nun (bhichhuni) Jitamita (Jitamitra), the Vadivahanika (inhabitant of Vadivahana).
- 366. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 102.
  Prakrit. Gift of Dhamatā (Dharmadattā), the Pañavadhaniyā (inhabitant of Punyavardhana).
- 367. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 103.
  Prakrit. Gift of the monk (bhichhu) Dhamadata (Dharmadatta), the Aya-Bhaqukiya (pupil of Arya-Bhanquka).
- 368. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 104.

  Prakrit. Gift of Piyadhamā (Priyadharmā) and Bodhi, the Koraghari nuns (bhichhunās from Kuraragriha).
- 369. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 105.

  Prakrit. Gift of the nun (bhichhuni) Pasa (Pushyā), the Nadinagarikā (inhabitant of Nandinagara).

- 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 106.
   Prakrit. Gift of Himagiri from Pokhara (Pushkara).
- 371. 1892 Bühler, Ev. Ind. Vol. II. p. 108, No. 107; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 407, note 27.
  Prakrit. Gift of Dhammasiva (Dharmasiva), the Poravijhaka (inhabitant of Poravijha).
- 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 108.
   Prakrit. Gift of the mother of Namdigiri from Bēdakara.
- 373. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 109.
  Prakrit. Fragment. Gift of Mahi[da] (Mahēndra), the Bhōgavaḍhanaka (inhabitant of Bhēgavardhana).
- 374. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 110.
  Prakrit. Gift of the nun (bhichhunī) Budharakhitā (Buddharakshitā), the Madhuvanikā (inhabitant of Madhuvana).
- 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 111.
   Prakrit. Gift of Devabhaga from Mahisati (Māhishmati).
- 376. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 112.
  Prakrit. Gift of the monk (bhichhu) Yakhila (Yakshila), pupil (atēvāsia) of Aya-Dēvagiri (Ārya-Dēvagiri).
- 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 113.
   Prakrit. Gift of Nigadi, the Röhanipadiya (inhabitant of Röhinipada).
- 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 114.
   Prakrit, Gift of Bulika, the Röhanipadiya (inhabitant of Röhinipada).
- 379. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 115.
  Prakrit. Gift of the banker (sethin) Nāgadina (Nāgadatta), the Rōhaṇipadiya (inha-bitant of Rōhiṇēpada).
- 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 116.
   Prakrit. Gift of the monk (bhichhu) Chhadika (Chhardika) from Vādivahana.
- 381. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 117; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 405, note 25.
  Prakrit. Gift of Nāgadatā (Nāgadattā), wife of the cavallerist (asavāraka) Pusarakhita (Pushyarakshita), the Vedisaka (inhabitant of Vidišā).
- 382. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 118.
  Prakrit. Gift of Samikā (Svāmikā) and her daughter. Compare No. 252.
- 383. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 119.
  Prakrit. Gift of the nun (bhichhunī) Siridinā (Śrīdattā), the Nādināgarikā (inhabitant of Nandinagara). Compare No. 536.
- 384. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 120; 1894 correction by Bühler, Ep. Ind Vol. II. p. 405, note 26.
  Prakrit. Gift of Söyasa (Sauyaśasa) [or Sēyasa (Srēyas)], the Bhādanakaṭiya

(inhabitant of Bhadanakata).

- 385. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 121. Prakrit. Gift of the female lay-worshipper (upasikā) Rēvā, the Ujēnikā (inhabitant of Ujjayini).
- 386. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 122. Prakrit. Fragment. Gift of the monk (bhichhu) . . . . , the Aya-Bhamdukiya (papil of Arya-Bhanduka).
- 387. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 123. Prakrit. Fragment. No name can be made out.
- 388. 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 202. Prakrit. Gift of the mother of Chirati (Kirati) from Achhavata. There are perhaps two copies of this inscription.
- 389. 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 203. Prakrit. Gift of Ajarani (Ajarani).
- 390. 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 204. Prakrit. Gift of the monk (bhikhu) Gagamdata (Gangādatta), the Athakanagara (inhabitant of Athakanagara).
- 391. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 205. Prakrit. Fragment. Gift of Apa . . . . yaha (?).
- 392. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 18; 1894 Bühler, Ep. Ind Vol. II. p. 379, No. 206. Prakrit, Gift of Apakani.
- 393. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 207. Prakrit. Gift of the monk (bhichhu) Aya-Kana (Ārya-Kana), the Aya-Bhamdukiya (pupil of Arya-Bhanduka).
- 394. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 208. Prakrit. Gift of the monk (bhichhu) Aya-Jeta (Ārya-Jayanta).
- 395. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 209. Prakrit. Gift of the monk (bhichhu) Khemaka (Kshemaka), the companion (sadhivihārin) of Aya-Phaguna (Ārya-Phālguna).
- 396. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 210. Prakrit. Fragment. Gift of Asada (Ashīdha) from Arapana.
- 397. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 211. Prakrit. Fragment. Gift of somebody from Arapana.
- 398. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 36, and Plate XXIII; 1894 Buhler, Ep. Ind. Vol. II. p. 379, No. 212. Prakrit. Gift of Sihā (Simhā), the Arapānī (inhabitant of Arapāna).
- 399. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 213. Prakrit. Gift of Asaguta (Aśvagupta).
- 400. 1894 Bühler, Ep. Ind. Vol. II, p. 379, No. 214.

- Prakrit. Gift of the nun (bhichhuni) Asabhā (Kishabhā), the Ujēnikā (inhabitant of Ujjayini).
- 401. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 215.
  Prakrit. Fragment. Gift of the village (gāma) of Asvavati (Aśvavati).
- 402, 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 216.
  Prakrit. Gift of the nun (bhichhuni) Isidasi (Rishidāsi), the Nādināgarikā (inhabitant of Nandinagara). Compare No. 327.
- 403. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 12; 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 217.
  Prakrit. Gift of Isinadana (Rishinandana), the Puñavadhaniya (inhabitant of Punyavardhana).
- 404. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 218.
  Prakrit. Gift of Isirakhita (Rishirakshita). Compare No. 358.
- 405. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 219.
  Prakrit. Gift of Asvarakhitā (Aśvarakshitā) in Ujēnī (Ujjayini).
- 406. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 220.

  Prakrit. Gift of the female lay-worshipper (upasikā) Sirikā (Śrikā) from Ujēnī (Ujjayinī).
- 407. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 221.
  Prakrit. Gift of Vāyudatā (Vāyudattā), wife of Opedadata (Upēndradatta), from Ujēni (Ujjayini). Compare No. 223.
- 408. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 222.

  Prakrit. Gift of Bumu, son of Kalura, from Ujeni (Ujjayini).
- 409. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 223.
  Prakrit. Fragment. Gift of Dhamadatā (Dharmadattā) . . . of the Tāpasiyas from Ujēni (Ujjayini).
- 410. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 224.
  Prakrit. Gift of the mother of the nun (bhichhuni) Dhamayasā (Dharmayasa) from Ujēni (Ujjayini).
- 411. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 225.
  Prakrit. Gift of the mother of Balika from Ujeni (Ujjayini).
- 412. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 226.

  Prakrit. Fragment. Gift of the nun (bhichhu[ni]) Mitā (Mitrā) in Ujēni (Ujayini).
- 413. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 227. Prakrit. Gift of Vasul\(\text{a}\) from U\(\text{j\text{e}}\) ini).
- 414. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 228.

  Prakrit, Gift of Sainghadata (Sainghadatta) from Ujeni (Ujjayini).
- 415. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 229. Prakrit. Gift of Suläss from Ujeni (Ujjayint).

- 416. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 230, and Plate.

  Prakrit. Gift of the surveyor (rajuka) Utara (Uttara).
- 417. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 231.

  Prakrit. Fragment. Gift of the female lay-worshippers (upāsikās) from Éjávati.
- 418. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 232.
  Prakrit. Gift of V\u00e4hila from \u00dcj\u00e4vati. Compare No. 215 (?).
- 419. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 233.

  Prakrit. Gift of Idadēva (Indradēva), the Kaṭakaūuyaka (inhabitant of Kaṭakaūu).
- 420. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 234.

  Prakrit. Gift of Araha (Arhat) from Katakañu.
- 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 235.
   Frakrit. Fragment. Gift of some person from Katakañu.
- 422. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 236.

  Prakrit. Fragment. Mentions the banker (sethin) from Kaindadigama (Kandadigrāma).
- 423. 1894 Bühler, Ep. Ind. Vol. II, p. 382, No. 237.
  Prakrit. Gift of Devabhaga, wife of the Kamdadigamiya banker (sethin of Kandadigamiya).
- 424. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 238. Prakrit. Gift of the monk (bhichhu) Kāṇa.
- 425. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 239.

  Prakrit. Gift of Ghōsaka (Ghōshaka) from Kuraghara (Kuraragriha).
- 426. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 240.
  Prakrit. Gift of Nagamită (Nagamitră) from Kuraghara (Kuraragriha). Compare No. 233.
- 427. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 3; 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 241.
  Prakrit, Fragment. Gift of the nun ([bhi]khuni) Sätisiri (Sāntiśri or Svātiśri), the Kuraghari (inhabitant of Kuraragriha).
- 1894. Bühler, Ep. Ind. Vol. II. p. 382, No. 242.
   Prakrit. Gift of Arahaguta (Arhadgupta) from Kurara. Compare No. 429.
- 429. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 243.
  Prakrit. Gift of Arahaguta (Arhadgupta) from Kurara. Compare No. 428.
- 430. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 244.

  Prakrit. Gift of the nun (bhikhuni) Achhavati (Rikshāvati) in Kurarā.
- 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 245.
   Prakrit. Gift of Nagadina (Nagadatta) in Kurara.
- 432. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 246. Prakrit. Gift of Dhamaka (Dharmaka) in Kurara.

- 433. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 247.
  Prakrit. Fragment. Contains the name Kurārā (Kurarā).
- 434, 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 248.

  Prakrit. Gift of the nun (bhikhuni) Saghārakhitā (Saingharakshitā) in Kurarā.
- 435. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 249.
  Prakrit. Fragment. Gift of Arahagută (Arhadguptā), the Kurari (inhabitant of Kurara).
- 436. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 250.
  Prakrit, Gift of Arahadinā (Arhaddattā), the Kurarī (inhabitant of Kurara).
- 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 251.
   Prakrit. Fragment. [Gift] of Saghā . . . , the Kurariya (inhabitant of Kurara).
- 438. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 6; 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 252.
  Prakrit, Gift of the nun (bhichh[u\*]n[i\*]) Gadā.
- 439. 1894 Bühler, Ep. Ind. Vol. II, p. 383, No. 253.
  Prakrit. Gift of the nun (bhichh[u\*]ni) Gaḍā, the Vedisikā (inhabitant of Vidiiā).
- 440. 1894 Bühler, Ep. Ind. Vol. II, p. 383, No. 254.

  Prakrit. Fragment. Gift of . . . . li, wife of Girika.
- 441. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 255.
  Prakrit. Fragment. [Gift] of Isinikā (Rishikā), the Gotami (Gautami).
- 442. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 256, and Plate.
  Prakrit. Gift of the monk (bhichhu) Bhaduka (Bhanduka), the son of a Goti (Gaupti)
  Compare No. 194.
- 443. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 257, and Plate. Prakrit. Gift of Jitamitä (Jitamiträ).
- 444. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 259.
  Prakrit. Gift of Saingharakhita (Saingharakhita) from Tākārāpada.
- 445. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 260. Prakrit. Gift of the ascetic (tāpasa) Gönamdaka.
- 446. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 261.
  Prakrit. Gift of the female lay-worshipper (upāsikā) Nāgā from Tiriḍapada. Compare No. 272.
- 447. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 262. Prakrit. Gift of Tisa (Tishya).
- 448. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 263.
  Prakrit. Gift of Tuda (Tunda), the Phujākapalliya (? inhabitant of Phujākapalli).
- 449. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 264.
  Prakrit. Gift of the householder (gahapati) Patithiya (Pratishthita) from Tumbavans Compare No. 202

- 450. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 265.
  Prakrit. Gift of Dhaüä (Dhanyā), wife of the brother of the householder (gahapati)
  Patithiya (Pratishthita) from Tumbavana.
- 451. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 266.
  Prakrit. Gift of the elder (thera) Aya-Naga (Ārya-Nāga), the Ujēmka monk (bhichhu from Ujjayinā).
- 452. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 267.

  Prakrit. Gift of the nun (bhichhuni) Datā (Dattā), the Ma[dalachh]ikaṭikā (inhabitant of Mandalākshikaṭa).
- 453. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 268.
  Prakrit. Gift of the monk (bhichhu) Dēvarakhita (Dēvarakshita), the Mörajahakaṭiya (inhabitant of Mörajahakaṭa).
- 454. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 269.

  Prakrit. Gift of the monks (bhichhus) Dhanagiri and Chadipiya († Chandipriya).
- 455. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 270.

  Prakrit. Gift of Dhamaka (Dharmaka), the Vejajaka (inhabitant of Vejaja).
- 456. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 1; 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 271.
  Prakrit. Gift of Dhamagiri (Dharmagiri) and Dhamasêna (Dharmasêna).
- 457. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 272. Prakrit. Gift of Dhamadinā (Dharmadattā).
- 458. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 273.
  Prakrit. Gift of Dhammapala (Dharmapāla) [and] of Mahipāla (Mahipāla).
- 459. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 274.

  Prakrit. Fragment. Gift of Dhamarakhita (Dhamarakshita), the . . . rakaraka.
- 460. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 275.
  Prakrit. Gift of Dhamarakhitä (Dharmarakshitä), the Madhuvanikä (inhabitant of Madhuvana). Compare Nos. 191 and 312.
- 461. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 7; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 276.
  Prakrit. Fragment. Gift of the family of Dhamu[tara] (Dharmōttara).
- 462. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 10; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 277.
  Prakrit. Gift of the nun (bhichhuni) Achala from Nadinagara (Nandinagara). Compare No. 175.
- 463. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 13; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 278.
  Prakrit. Gift of Amagā (?) from Namdinagara.

- 464. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 14; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 279.
  Prakrit. Gift of Utaradatā (Uttaradattā) from Namdinagara.
- 465. 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 280.

  Prakrit, Gift of Utaramitä (Uttaramita) from Namdinagara.
- 466. 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 281.
  Prakrit. Gift of the lay-worshipper (upāsaka) Yamada[ta\*](Yamadatta) from Namdinagara.
- 467. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 11; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 282.
  Prakrit. Gift of Röhanadevä (Röhinidevä) from Nadinagara (Nandinagara).
- 468. 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 283.
  Prakrit. Gift of the nun (bhichhuni) Namdutara (Nandöttara), the Vēdisikā (inhabitant of Vidiśā).
- 469. 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 284.
  Prakrit. Gift of Nägadata (Nägadatta) and Sagharakhita (Saingharakshita), the Köragharas (inhabitants of Kuraragriha).
- 470. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 285. Prakrit. Gift of the banker (sethin) Nagila.
- 471. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 286.
  Prakrit. Gift of the nun (bhikhuni) Nați, the Köraghari (inhabitant of Kuraragriha).
- 472. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 8; 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 287.
  Prakrit. Gift of the monk (bhichhu) Kāboja (Kāmbōja) from Nādinagara (Nandinagara). Compare No. 176.
- 473. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 23, and Plate XXVII; 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 288, and Plate; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 585 f.
  Prakrit. Fragment. Gift of the monk (bhichhu) Pamthaka (Pānthaka) . . . . . [and] of the monk (bhichhu) Būdhapālīta (Buddhapālīta).
- 474. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 289. Prakrit. Gift of Patithana (Pratishthana).
- 475. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 2; 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 290.
  Prakrit. Gift of the sons of Disāgiri (Diśāgiri) from Paravida.
- 476. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 291. Prakrit. Gift of Pusaka (Pushyaka).
- 477. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 292.
  Prakrit. Gift of Pusadata (Pushyadatta), the Navagamakiya (inhabitant of Navagrāma).

- 478. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 293. Prakrit. Gift of the nun (bhichhuni) Supathama (Suprasthama?), the Pemutika (inhabitant of Pēmuta).
- 479. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 294. Prakrit. Gift of Isidatā (Rishidattā), the wife of Lēva, from Pokhara (Pushkara).
- 480. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 295. Prakrit. Fragment. Gift of Isidata (Rishidatta) from Pokhara (Pushkara).
- 481. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 296. Prakrit. Fragment. Gift of Tuda (Tunda) and Tuda (Tunda) from Pokhara (Pushkara).
- 482. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 297. Prakrit. Gift of Samgha[ra\*]khi[ta\*] (Samgharakshita) from Pokhara (Pushkara).
- 483. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 298. Prakrit. Gift of Isidina (Rishidatta), the Podavijhaka (inhabitant of Podavijha).
- 484. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 299. Prakrit. Fragment. [Gift] of the monk (bhichhu) Badhaka (Baddhaka), the Kodijilaka (inhabitant of Kodijila).
- 485. 1894 Bühlet, Ep. Ind. Vol. II. p. 388, No. 300. Prakrit. Gift of Baladatā (Baladattā), the Chudaphalagiriyā (inhabitant of Kshudraphalagiri).
- 486. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 301, and Plate. Prakrit. Gift of the father of Bohumula.
- 487. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 302. Prakrit. Gift of Budharakhita (Buddharakshita).
- 488. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 303. Prakrit. Gift of the monk (bhikhu) Budharakhita (Buddharakshita), the Aya-Bhamdukiya (pupil of Arya-Bhanduka).
- 489. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 304. Prakrit. Gift of the nun (bhikhunī) Budharakhatā (Buddharakshitā).
- 490. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 305. Prakrit. Gift of Bodhi.
- 491. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 306. Prakrit. Gift of the monk (bhikhte) Bhadika, the Kuraghar[iya] (inhabitant of Kuraragriha).
- 492. 1894 Bübler, Ep. Ind. Vol. II. p. 389, No. 307. Prakrit. Fragment. Gift of the monk ([bhi]khu) Bhad[ika], the Kōraghara (inhabitant of Kuraragriha).
- 493. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 308. Prakrit. Gift of the wife of Bhadu (Bhands).

- 494. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 310.
  Prakrit. Gift of Nadini (Nandini) from Machhavața (Matsyavarta).
- 495. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 311.
  Prakrit. Gift of the carpenter (vadakin) Manorama.
- 496. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 312. Prakrit. Of Mahānāma (Mahānāman).
- 497. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 313.

  Prakrit. Gift of Arihadatā (Arhaddattā) from Māh[i]sati (Māhishmatī).
- 498, 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 314.

  Prakrit. Fragment. Gift of Ji . . . . from Mähisati (Mähishmati).
- 499. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 315.
  Prakrit. Gift of the nun (bhikhuni) Mitasiri (Mitrairi), the Körari (inhabitant of Kurara).
- 500. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 316.
  Prakrit. Gift of the nun (bhichhuni) Yakhi (Yakshi) from Vedisa (Vidisā).
- 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 317.
   Prakrit. Gift of Ratini from Mähisati (Mähishmati).
- 502. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 318.
  Prakrit. Gift of Rébila, the Namdinagaraka (inhabitant of Nandinagara).
- 503. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 319.
  Prakrit. Gift of Revatimită (Revatimitră), wife of Balaka.
- 504. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 320.
  Prakrit. Gift of the nun (bhikhunt) Vajini (Vajrint).
- 505. 1894 Bühler, Ep. Ind. Vol. II. p. 390, Nos. 321 and 322.
  Prakrit. Gift of Varadata (Varadatta) and gift of his sister Varasena.
- 506. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 323.
  Prakrit. Gift of Isala (Rishila), wife of Varadata (Varadatta).
- 507. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 324.
  Prakrit. Gift of Röhä, wife of Varadata (Varadatta).
- 508. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 325. Prakrit. Gift of Varuna.
- 509. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 326.
  Prakrit. Gift of the nun (bhiohhuni) Vasumită (Vasumitră), the Ujënikă (inhabitant of Ujjayini).
- 510. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 25, and Plate XXIII; 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 327.
  Prakrit. Gift of Vasulä. Compare No. 249.

- 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 328.
   Prakrit. Gift of Odaka (Ardraka) from Vädivahana.
- 512. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 329.
  Prakrit. Gift of the nun (bhichhuni) Väsavä from Namdinagara.
- 513. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 5; 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 330.
  Prakrit. Gift of Bhutarakhita (Bhūtarakshita) from Vitiriñahā.
- 514. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 4; 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 331.
  Prakrit. Gift of Mahirakhita (Mahirakshita) from Vitirinahl.
- 515. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 332.
  Prakrit. Gift of the nun (bhikhuni) Vipulä from Käpäsigäma (Kärpäsigräma).
- 516. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 333.

  Prakrit. Gift of the house-wife (gharini) Sijhā (Śaikshā) from Virōbakata.
- 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 334.
   Prakrit. Gift of Visäkharakhita (Višäkharakshita).
- 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 335.
   Prakrit. Gift of the monk (bhichhu) Visakharakhita (Višākharakshita).
- 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 336.
   Prakrit. Gift of Virasënä.
- 520. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 337.
  Prakrit. Gift of the nun (bhichhuni) Virā, the Tobavanikā (inhabitant of Tumbavana).
- 521. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 338.
  Prakrit. Gift of Arahatarakhita (Arhadrakshita) from Vedisa (Vidisa).
- 522. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 339.

  Prakrit. Gift of Data (Datta) Kalavada from Ved[i\*]sa (Viditā). Compare No. 523.
- 523. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 340.
  Prakrit. Gift of Data (Data) Kalavada from Vedisa (Vidisā). Compare No. 522.
- 524. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 341.
  Prakrit. Gift of the nun (bhichhuni) Mohikā from Vedisa (Viditā).
- 525. 1894 Bühler, Ep. Ind. Vol. H. p. 392, No. 342. Prakrit. Gift of Sakarakhita (Sakarakshita).
- 526. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 343.
  Prakrit. Gift of the nun (bhichhuni) Samgharakhitä (Samgharakshitä), the Köramikä (inhabitant of Kurama?).
- 527. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 344.
  Prakrit, Fragment, Of Samghå.

- 528. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 345.
  Prakrit. Gift of Samghā, mother of Dāsaka.
- 529. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 346.
  Prakrit. Gift of Satiguta (Saktigupta or Svätigupta).
- 530. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 347.
  Prakrit. Gift of the monk (bhichhu) Samana (Śramana), pupil (atēvasin) of Ay-Utara (Ārya-Uttara).
- 531. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 348.
  Prakrit. Gift of Samika (Svāmika), pupil (atēvasin) of Aya-Naga (Ārya-Nāga).
- 532. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 349.
  Prakrit, Gift of the musician (? vanika) Samika (Svāmika) and his son Sihadēva
  . (Simhadēva). Compare No. 280.
- 533. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 350.
  Prakrit. Gift of the nun (bhikhunī) Samikā (Svāmikā).
- 534. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 351.
  Prakrit. Gift of the nun (bhichhuni) Sāmikā (Svāmikā).
- 535. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 352.
  Prakrit. Gift of the monk (bhichhu) [Sā\*]midata (Svāmidatta). Compare No. 298.
- 536. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 353.
  Prakrit. Gift of the nun (bhichhunī) Siridinā (Śrīdattā), the Nādināgarikā (inhabitant of Nandinagara). Compare No. 383.
- 537. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 354.
  Prakrit. Fragment. [Gift] of Siribhāga (Śribhāga).
- 538. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 355.
  Prakrit. Gift of the nun (bhichhunī) Sirimitā (Śrīmitrā), the Nādināgarikā (inhabitant of Nandinagara).
- 539. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 356.
  Prakrit. Gift of the nun (bhichhunī) Sirī (Śrī).
- 540. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 357. Prakrit. Of Sivati.
- 541. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 358, and Plate. Prakrit. Of Sihā (Simhā).
- 542. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 359.
  Prakrit. Gift of the nuns (bhichhuni) Sihā (Simhā) and Dēvadatā (Dēvadattā) from Kuraghara (Kuraragriha).
- 543. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 360.
  Prakrit. Gift of Sihá (Simhā), Samātikā (Samāptikā?), Vajinikā (Vajrinikā).
- 544. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 361.
  Prakrit. Fragment. [Gift] of the wife of Subahita. Compare No. 270.

- 545. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 362.
  Prakrit. Gift of Suriyā (Sūryā) and (?) Budhadēvā (Buddhadēvā), the Pēmatikā (inhabitant of Pēmata).
- 546. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 363.
  Prakrit. Gift of the nun (bhikhuni) Suriyā (Sūryā).
- 547. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 364.
  Prakrit. Gift of Yona (Yavana), the Sētapathiya (inhabitant of Śvētapatha).
- 548. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 365.
  Prakrit. Gift of Hālā, the Dakhināji (Dākshinātyā?).
- 549. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 366.
  Prakrit. Fragment. Of the family of Ajitiguta (Aditigupta or Ajitigupta).
- 550. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 367. Prakrit. Fragment. Of Asvadē[vā] (Aśvadēvā) from Sakakachha.
- 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 368.
   Prakrit. Fragment. Of Leva.
- 552, 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 369.

  Prakrit. Fragment. Gift of . . . the Kurara (inhabitant of Kurara).
- 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 370.
   Prakrit. Fragment. Gift of Någila.
- 554. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 371.
  Prakrit. Fragment. Only the name Éjávati can be made out.
- 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 372.
   Prakrit. Fragment. No name is preserved.
- 556. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 373.
  Prakrit, Fragment, Only Kuthupadaka (inhabitant of Kuthupada?) can be read.
- 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 374.
   Prakrit. Fragment. Gift of the nun (bhikhunī) Samghapālitā.
- 558. 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 375.
  Prakrit. Fragment. Gift of Subhagā, Pusā (Pushyā), Nāgadata (Nāgadatta), Sagharakhita (Samgharakshita), the Kōragharakas (inhabitants of Kuraragriha).
- 559. 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 376. Prakrit. Fragment. Mentions Utară (Uttarā).
- 560. 1838 Prinsep, Journ. Beng. As. Scc. Vol. VII. p. 564, No. 37, and Plate XXIII. Prakrit. Gift of Najā, the daughter-in-law of the Tāpasiyas, from Ujēni (Ujjayini). Compare No. 219.
- 561. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 43, and Plate XXIII.
  Prakrit. Fragment. Gift of the nun (bhichhunt) . . . dans.

- 562. 1880 Cunningham. Arch. Surv. Rep. Vol. X. p. 58, No. 9.
  Prakrit. Gift of Dataka (? Dattaka), the Nadinagara (inhabitant of Nandinagara).
- 563. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 15.
  Prakrit. Fragment. Gift of some nun ([bhi]chhu[ni]), the Nadanagarikā (inhabitant of Nandinagara).
- 564. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 16. Prakrit. Gift of Balaguta (Balagupta).
- 565. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 17.
  Přakrit. Gift of Ha. . . (?) from Nadinagara (Nandinagara).
- 566. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 19. Prakrit, Fragment. Gift of Pandu . . . . (?).
- 567. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 20.

  Prakrit. Gift of Isipiyata (?) from Nadinagara (Nandinagara).
- 568. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 21. Prakrit. Gift of the nun (bhichhuni) Ritali (?).

## 589-853 Sanchi Buddhist Stupa II. Inscriptions.

- 569. 1854 Cunningham, Bhilsa Topes, p. 280, No. 1, and Plate XXI: 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 22.
  Prakrit. Gift of Nägila, pupil (amtēvāsis) of Aya (Ārya).
- 570. 1854 Cunningham, Bhilsa Topes, p. 280, No. 2, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 28.
  Prakrit. Fragment. Gift of Ku . . . , pupil (sejha) of Dhamarakhita (Dharmarakshita).
- 571. 1854 Cunningham, Bhilsa Topes, p. 280, No. 3, and Plate XXI; 1892 Maisey, Sánchi and its Remains, p. 102; 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 1, and Plate. Prakrit. Gift of the village (gāma) of Pādukulikā (Pāndukulikā).
- 572. 1854 Cunningham, Bhilsa Topes, p. 280, No. 4, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 2.
  Prakrit. Gift of Budhila (Buddhila), the Bhögavadhanaka (inhabitant of Bhögavardhana).
- 573. 1854 Cunningham, Bhilsa Topes, p. 280, No. 5, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II p. 111, No. 3; 1896 note by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 586.
  Prakrit. Gift of Dhamadeva (Dharmadeva), pupil (amtevasini) of Mitasiri (Mitraéri).
- 574. 1854 Cunningham, Bhilsa Topes, p. 280, No. 6, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 4.
  Prakrit. Gift of the monk (bhikhu) Isila (Rishila).
- 575. 1854 Cunningham, Bhilsa Topes, p. 281, No. 7, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 24.
  Prakrit. Gift of the monk (bhikhu) Saghamita (Sanghamitra).

- 576. 1854 Cunningham, Bhilsa Topes, p. 281, No. 8, and Plate XXI; 1892 Maisey, Sánchi and its Remains, p. 102; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 25. Prakrit. Gift of the banker (sethin) Budhapālita (Buddhapālita), the Padukulikiya (inhabitant of Pandukulika).
- 577. 1854 Cunningham, Bhilsa Topes, p. 281, No. 9, and Plate XXI. Prakrit. Fragment. No name can be made out.
- 578. 1854 Cunningham, Bhilsa Topes, p. 281, No. 10, and Plate. Prakrit. Gift of Budharakhita (Buddharakshita), the Anammitaka (?).
- 579. 1854 Cunningham, Bhilsa Topes, p. 281, No. 11, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 5. Prakrit. Gift of the monk (bhikhu) Vijha (Vindhya).
- 580. 1854 Cunningham, Bhilsa Topes, p. 281, No. 12, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 6. Prakrit. Gift of the monk (bhichhu) Yakhila (Yakshila).
- 581. 1854 Cunningham, Bhilsa Topes, p. 281, No. 13, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 7. Prakrit. Gift of Nagapiya (Nagapriya), the banker (sethin) of Achhavada.
- 582. 1854 Cunningham, Bhilsa Topes, p. 281, No. 14, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 8; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 404, Prakrit. Gift of the nun (bhikhuni) Sapaki (Sarpaki), the Körari (inhabitant of Kurara).
- 583. 1854 Cunningham, Bhilsa Topes, p. 281, No. 15, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 26. Prakrit. Gift of the nun (bhikhuni) Vala, the Körari (inhabitant of Kurara).
- 584. 1854 Cunningham, Bhilsa Topes, p. 281, No. 16, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 9. Prakrit. Gift of the nun (bhikhuni) Dhamasëna (Dharmasëna), the Korari (inhabitant of Kurara).
- 585. 1854 Canningham, Bhilsa Topes, p. 282, No. 17, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 10. Prakrit. A pillar (thabha), the gift of Nagapalita.
- 586. 1854 Cunningham, Bhilsa Topes, p. 282, No. 18, and Plate XXI. Prakrit. Gift of the nun (bhikhuni) Phagula (Phalgula).
- 587. 1854 Cunningham, Bhilsa Topes, p. 282, No. 19, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 27. Prakrit. Gift of Balaka, pupil (atēvāsin) of Aya (Ārya) Arahaguta (Arhadgupta), the Sāsādaka (inhabitant of Sāsāda).
- 588. 1854 Cunningham, Bhilsa Topes, p. 282, No. 20, and Plate XXI. Prakrit. Gift of the nun (bhikhuni) Yamarakhitā (Yamarakshitā).

- 589. 1854 Cunningham, Bhilsa Topes, p. 282, No. 21, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 28.
  Prakrit. A pillar (thabha), the gift of Mulä (Mūlā), the female pupil (atēvāsinī) of Gadā.
- 590. 1854 Cunningham, Bhilsa Topes, p. 282, No. 22, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 29.
  Prakrit. Fragment. Gift of the nun (bhichhunī) Isidāsi (Rishidāsi), the . . . . kaḍikā (inhabitant of . . . . kaḍa), mother of Sagharakhitā (Samgharakshitā).
- 591. 1854 Cunningham, Bhilsa Topes, p. 282, No. 23, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 30.
  Prakrit. Gift of Aya (Ārya) Budharakhita (Buddharakshita), the Pokhareyaka (inhabitant of Pushkara).
- 592. 1854 Cunningham, Bhilsa Topes, p. 282 f., No. 24, and Plates XXI and XXXI; 1868
  Fergusson, Tree and Serpent Worship, Plate XLII, 1 (Plate only); 1894 correction
  by Bühler, Ep. Ind. Vol. II. p. 407, 408.

  Prakrit. Gift of Vinhikā (Vrishnikā), the Vādyavahanikā (inhabitant of
  Vādyavahana).
- 593. 1854 Cunningham, Bhilsa Topes, p. 283, No. 25, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 11.
  Prakrit. A pillar (thabha), the gift of the nun (bhikhuni) Odi. Compare No. 611.
- 594. 1854 Cunningham, Bhilsa Topes, p. 283, No. 26, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 31.
  Prakrit. Gift of Tikisa (?) from Sidakada.
- 595. 1854 Cunningham, Bhilsa Topes, p. 283, No. 27, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 32.
  Prakrit. Fragment. Gift of . . . . . , the Sidakādī (inhabitant of Sidakāda).
- 596. 1854 Cunningham, Bhilsa Topes, p. 283, No. 28, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 34.
  Prakrit. Gift of Gölä, the S[i\*]dakadiyā (inhabitant of Sidakada).
- 597. 1854 Cunningham, Bhilsa Topes, p. 283, No. 29, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 33; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of Budhapālitā (Buddhapālitā), the Sidakadiyā (inhabitant of Sidakada).
- 598. 1854 Cunningham, Bhilsa Topes, p. 283, No. 30, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 12.
  Prakrit. Gift of Saghamita (Sainghamitra), the Sonaraka (inhabitant of Sonara).
- 599. 1854 Cunningham, Bhilsa Topes, p. 283, No. 31, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 35.
  Prakrit. Gift of Budhagutā (Buddhaguptā), the Sēdakaḍi (inhabitant of Sidakada).

- 600. 1854 Cunningham, Bhilsa Topes, p. 283, No. 32, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 13. Prakrit. Gift of Agila (Agnila), the Adhaporika (inhabitant of Ardhapura).
- 601. 1854 Cunningham, Bhilsa Topes, p. 283, No. 33, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 14. Prakrit. Gift of the monk (bhichhu) Yasogiri (Yasogiri).
- 602. 1854 Cunningham, Bhilsa Topes, p. 283 f., No. 34, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 36. Prakrit. Gift of the monk (bhichhu) Arahaka (Arhat), the preacher (bhanaka).
- 603. 1854 Cunningham, Bhilsa Topes, p. 284, No. 35, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 37. Prakrit. Gift of Bahula.
- 604. 1854 Cunningham, Bhilsa Topes, p. 284, No. 36, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 15. Prakrit. [Gift] of Gadā, the Nādināgarikā (inhabitant of Nandinagara).
- 605. 1854 Cunningham, Bhilsa Topes, p. 284, No. 37, and Plate XXI. Prakrit. Fragment. Gift of Idagi . . . (Indragni . . . ).
- 606. 1854 Cunningham, Bhilsa Topes, p. 284, No. 38, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 16. Prakrit. Gift of the monk (bhikhu) Aya-Nāduka (Ārya-Nānduka).
- 607. 1854 Cunningham, Bhilsa Topes, p. 284, No. 39, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 38. Prakrit. Gift of the monk (bhichhu) Nagarakhita (Nagarakshita), the Pokhareyaka (inhabitant of Pushkara).
- 608. 1854 Cunningham, Bhilsa Topes, p. 284, No. 40, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 39. Prakrit. Gift of the monk (bhichhu) Sagbarakhita (Samgharakshita), the Korara (inhabitant of Kurara).
- 609. 1854 Cunningham, Bhilsa Topes, p. 284, No. 41, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 66. Prakrit. Gift of Rohanika, the Udubaraghariya (inhabitant of Udumbaragriha).
- 610. 1854 Cunningham, Bhilsa Topes, p. 284, No. 42, and Plate XXI. Prakrit. Fragment. Gift of . . . the Udubaraghariya (inhabitant of Udumbaragriha).
- 611. 1854 Cunningham, Bhilsa Topes, p. 284, No. 43, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 40. Prakrit. A pillar (thabha), the gift of the nun (bhikhuni) Odl. Compare No. 593.
- 612. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 17. Prakrit. Gift of Pusarakhita (Pushyarakshita), pupil (atevāsin) of Aya (Ārya).

- 613. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 18. Prakrit. Gift of Sihā (Simhā).
- 614. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 19.
  Prakrit. Gift of the monk (bhikhu) Sumana (Sumanas).
- 615. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 20. Prakrit. Gift of Dhamaguta (Dharmagupta) and Pusini (Pushyini).
- 616. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 21.
  Prakrit. Gift of Visākha (Višākha), the Pāḍā[ni]ya (inhabitant of Pāḍāna).
- 617. 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 41.
  Prakrit. Gift of Aya (Ārya), the Pokhareyaka (inhabitant of Pushkara).
- 618. 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 42.

  Prakrit. Gift of the nun (bhikhuni) Asadēvā (Aśvadēvā).
- 619. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 43. Prakrit. Gift of Āvāsika from Ājanāva.
- 620. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 44. Prakrit. Gift of the nun (bhikhunī) Isidatā (Rishidattā).
- 621. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 45.
  Prakrit. Gift of the lay-worshipper (upasaka) Idadata (Indradatta).
- 622. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 46.
  Prakrit. Gift of the monk (bhikhu) Gamdhāra.
- 623. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 47.
  Prakrit. Gift of the nun (bhikhuni) Gotami (Gautami).
- 624. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 48.
  Prakrit. Gift of the nun (bhichhuni) Chirati (Kirāti).
- 625. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 49.
  Prakrit. Gift of the village (gāma) of Chumvamöragiri(?).
- 626. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 50.

  Prakrit. Gift of the Morayahikatiya (inhabitant of Morayahikata).
- 627. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 51.

  Prakrit, Gift of the female lay-worshipper (upasikā) Dhamarasirī (Dharmaśrī).
- 628. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 52.
  Prakrit. Gift of the monk (bhikhu) Dhamasëna (Dharmasëna).
- 629. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 53.

  Prakrit. Gift of the nun (bhikhu[ni\*]) Asad[ē\*]vā (Aśvadēvā) from Nadinagara (Nandinagara).

- 630. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 54. Prakrit. Gift of the nun (bhikhuni) [Is]imitā (Rishimitrā) from Nadinagara (Nandinagara).
- 631. 1894 Bühler, Ep. Ind. Vol. II, p. 400, No. 55. Prakrit. Gift of the monk (bhichhu) Namduka (Nanduka).
- 632. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 56. Prakrit. Gift of the monk (bhikhu) Pala (Pāla).
- 633. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 57. Prakrit. Gift of the monk (bhikhu) Badhaka (Baddhaka), the Kurara (inhabitant of Kurara).
- 634. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 58. Prakrit. Gift of Budhaguta (Buddhagupta), the Udubaraghariya (inhabitant of Udumbaragriha).
- 635. 1894 Bühler, Ep. Ind. Vol. II, p. 400, No. 59. Prakrit. Gift of Budharakhitaka (Buddharakshitaka), who is versed in the sūtrānta (sutātika), the Arapānaka (inhabitant of Arapāna).
- 636. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 60. Prakrit. Fragment. Only the name Budharakhita (Buddharakshita) is legible.
- 637. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 61. Prakrit. Gift of the nun (bhichhuni) Budharakhitā (Buddharakshitā).
- 638. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 62. Prakrit. Gift of the monk (bhikhu) Budharakhita (Buddharakshita).
- 639. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 63. Prakrit. Fragment. Only the name Bodhi is legible.
- 640. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 64. Prakrit. Gift of the monk (bhikhu) Bharanabhūti.
- 641. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 65. Prakrit. Gift of Bhichhunika (Bhikshunika).
- 642. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 67. Prakrit. Gift of the monk (bhikhu) Vipula.
- 643. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 68. Prakrit. Gift of Visaka (Viśvaka), the Röhapipadiya (inhabitant of Rohintpada).
- 644. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 69. Prakrit. Gift of the Saphineyika, the mother of Sagha (Samgha)
- 645. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 70. Prakrit. Gift of the nun (bhikhuni) Sonasiri (Sravanairi).

- 646. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 71.
  Prakrit. Fragment. Gift of some woman who is called a Sagireyikā (inhabitant of Sagiri).
- 647. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 72.

  Prakrit. Fragment. Gift of Kodu, mother of the monk (bhikhu) . . . . ra.
- 648. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 73.
  Prakrit. Fragment. Gift of [Dha]marakhitā (Dharmarakshitā), female pupil (atēvāsinī) of Koramikā.
- 649. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 74.

  Prakrit. Fragment. Gift of the monk (bhichhu) . . . na.
- 650. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 75.
  Prakrit. Fragment. Gift of some nun ([bhi]chhuni).
- 651. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 76.
  Prakrit. Fragment. Gift of some nun (bhikhuni), a Körari (inhabitant of Kurara).
- 652. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 77. Prakrit. Fragment. Gift of some monk (bhikhu).
- 653. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 78.

  Prakrit, Fragment Gift of Dhavadëvä (Dharmadëvä!).
- 654. Sañchi Stūpa II. relic-box inscription.—1854 Cunningham, Bhilea Topes, p. 286, and Plate XX.
  Prakrit. (Relics) of all teachers (vināyakas), beginning with Ara° (? Arhat)
  Kāsapagota (Kāśyapagōtra) and Ara° (? Arhat)
  Vāchhi-Suvijayata (Vātsi-Suvijayat ?), the teacher (vināyaka).
- 655. Sāñchi Stūpa II. inscription on steatite box (No. 1), outside lid.—1854 Cunningham, Bhilsa Topes, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, Journ. Roy. As. Soc. 1905, p. 685.
  Prakrit. (Relics) of the saint (sapurisa) Kāsapagota (Kāśyapagōtra), the teacher (āchariya) of all the Hēmavatas (Haimavatas).
- 656. Saüchi Stüpa II. inscription on steatite box (No. 1), inside Iid.—1854 Cunningham, Bhilsa Topes, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, Journ. Roy. As. Soc. 1905, p. 685.
  Prakrit. (Relics) of the saint (sapurisa) Majhima (Madhyama).
- 657. Sañchi Stūpa II. inscription on steatite box (No. 1), bottom.—1854 Cunningham, Bhilsa Topes, pp. 120, 287, and Plate XX; 1905 mentioned by Fleet, Journ. Roy. As. Soc. 1905, p. 685.
  Prakrit, (Relics) of the saint (sapurisa) Haritiputa (Haritiputra).
- 658. Sañchi Stāpa II. inscription on steatite box (No. 2), outer circle.--1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX.

- Prakrit. (Relics) of the saint (sapurisa) Vachhi (Vātsi?) Suvijayata (Suvijayat). the pupil (atēvāsin) of Gota (Gaupta).
- 659. Sanchi Stupa II. inscription on steatite box (No. 2), inner circle.—1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX. Prakrit. Gift of the Pabhasasahas of Kakanava.
- 660. Sanchi Stupa II, inscription on steatite box (No. 3), outside lid,-1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX. Prakrit. (Relics) of the saint (sapurisa) Mahavanāya. (Relics) of the saint (sapurisa) Apagira.
- 661. Sanchi Stupa II. inscription on steatite box (No. 3), inside lid .- 1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX. Prakrit. (Relics) of the saint (sapurisa) Kodiniputa (Kaundintputra).
- 662. Sanchi Stupa II. inscription on steatite box (No. 4), outside lid.-1854 Cunningham. Bhilsa Topes, p. 288, and Plate XX. Prakrit. (Relics) of the saint (sapurisa) Kösikiputa (Kauśikiputra).
- 663. Sanchi Stupa II. inscription on steatite box (No. 4), inside lid.-1854 Cunningham, Bhilsa Topes, p. 289, and Plate XX. Prakrit. (Relics) of the saint (sapurisa) Gotiputa (Gauptiputra).
- 664. Sanchi Stupa II. inscription on steatite box (No. 4), bottom.-1854 Cunningham, Bhilsa Topes, p. 289, and Plate XX. Prakrit. (Relics) of the saint (sapurisa) Mogaliputa (Maudgaliputra).
- 665. Sanchi Stapa III. relic-box (No. 1) inscription.—1854 Canningham, Bhilsa Topes. p. 297, and Plate XXII. Prakrit. (Relics) of Sāriputa (Sāriputra).
- 666. Sanchi Stupa III. relic-box (No. 2) inscription.-1854 Cunningham, Bhilsa Topes, p. 297, and Plate XXII. Prakrit. (Relics) of Mahā-Mogalāna (Mahā-Maudgalyāyana).
- 667. Sanchi Stapa III. inscription on steatite box (No. 1).-1854 Cunningham, Bhilsa Topes, p. 299, and Plate XXII. Only the letter sa, which stands for Sariputasa, i.e. (relics) of Sariputa (Sariputra).
- 668. Sañchi Stūpa III. inscription on steatite box (No. 2).-1854 Cunningham, Bhilsa Topes, p. 299, and Plate XXII. Only the letter ma, which stands for Maha-Mogalanasa, i.e. relics of Maha-Mogalana (Mahā-Maudgalyāyana).
- 669. Year 14.— Bēsnagar Vaishņava column inscription of the time of rajan Kāsīputa Bhagabhadra.-1909 Marshall-Bloch, Journ. Roy. As. Soc. 1909, p. 1053 ff., No. A. and Plate I; 1909 Fleet, Journ. Roy. As. Soc. 1909, p. 1087 ff.; 1909 note by Barnett, Journ. Roy. As. Soc. 1909, p. 1093 f.; 1909 Bloch, Zeitschr. Deutsch. Morgenl. Ges. Vol. LXIII. p. 587 ff.; 1910, note by Fleet, Journ. Roy. As. Soc. 1910, p. 141 f.; 1910 Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XXIII. p. 104 ff. -vasēna chatudasēna rājēna vadhamānasa.
  - Prakrit. Erection of a garudadhvaja of Va[sude]va, the god of gods, by the bhāgavata (votary of Bhagavat), Hēliodora (Hēliodoros), the son of Diya (Dion). the Takhasilaka (native of Takshasila), a Yona (Yavana) ambassador (dūta), who came from mahārāja Amtalikita (Antalkidas) to rājan Kāsiputa (Kāsiputra) Bhagabhadra, the saviour (trātāra), who was prospering in the fourteenth year of his reign.

- 670. Bësnagar column inscription.—1909 Marshall-Bloch, Journ. Roy. As. Soc. 1909, p. 1053 ff., No. B, and Plate I; 1909 Barnett, Journ. Roy. As. Soc. 1909, p. 1093 f.; 1909 Bloch, Zeitschr. Deutsch. Morgent. Ges. Vol. LXIII. p. 587 ff. Prakrit. A verse on the three steps to immortality.
- 671. Bēsnagar Buddhist coping stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 38, and Plate XIII.
  Prakrit, Gift of the monk (bhikhu) Pātamāna and the monk (bhikhu) Kumuda.
- 672. Besnagar Buddhist pillar inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII.
  Prakrit, Fragment, (Gift) of [A]jamita (Ajamitra).
- 673. Besnagar Buddhist rail inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII.
  Prakrit. Gift of the monk (bhikhu) Dhamagiri (Dharmagiri).
- 674. Bēsnagar Buddhist rail inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII.
  Prakrit. Gift of the nun (pavajitā) Nadikā (Nandikā).
- 675. Besnagar Buddhist rail inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII. Only the figures 30 3.
- 676. Bhojpur Stüpa IV. earthen bowl inscription.—1854 Cunningham, Bhilsa Topes, p. 333, and Plate XXVI.
  Only the letter mu°.
- 677. Bhöjpur Stüpa VII. inscription on earthen jar (No. 1).—1854 Cunningham, Bhilsa Topes, p. 335 f., and Plate XXVII, 4.
  Prakrit. Patito (?).
- 678. Bhöjpur Stūpa VII. inscription on earthen jar (No. 2).—1854 Cunningham, Bhilsa Topes, p. 336, and Plate XXVII, 5.
  Prakrit. (Relics) of Upahitaka
- 679. Andher Stūpa I. rail inscription.—1854 Cunningham, Bhilsa Topes, p. 344, and Plate XXVIII, 3.
  Prakrit. Gift of the mother of Dhamasiva (Dharmasiva).
- 680. Andher Stāpa II. earthen jar inscription.—1854 Cunningham, Bhilsa Topes, p. 346, and Plate XXIX, 6.
  Prakrit. (Relics) of the saint (sapurisa) Vāchhīputa (Vātsīputra), pupil (atēvāsin), of Gotiputa (Gauptīputra).
- 681. Andher Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, Bhilsa Topes, p. 347, and Plate XXIX, 7; 1888 Fleet, Corp. Inscr. Ind. Vol. III. p. 31. Prakrit. (Relics) of the saint (sapurisa) Gotiputa (Gauptiputra) of the Kodiña (Kaundinya) götra (gota), who illumined (? pabhāsana) Kākanāva.
- 682. Andher Stūpa II. inscription on steatite vase (No. 2).—1854 Cunningham, Bhilsa Topes, p. 347, and Plate XXIX, 8 and 9; 1906 Fleet, Journ. Roy. As. Soc. 1905, p. 155.

Prakrit. (Relics) of the saint (sapurisa) Mogaliputa (Maudgaliputra), the pupil (atēvāsin) of Gotiputa (Gauptiputra).

- 683. Andher Stüpa III. inscription on steatite casket, outside.—1854 Cunningham, Bhilsa Topes, p. 349, and Plate XXX.
  Prakrit. (Relics) of the saint (sapurisa) Hāritīputa (Hāritīputra).
- 684. Andher Stūpa III. inscription on steatite casket, inside.—1854 Cunningham, Bhilsa Topes, p. 349, and Plate XXX.
  Prakrit. Gift of Asadēva (Aśvadēva).
- 685 Pākna-Bihār Buddhist stone-slab inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 32 f., and Plate XII, 11.

  Sanskrit. Fragment. Mentions a mahārāja dēvaputra, the figure 30 (?), Hastika, the son of Hastika, and Bōdhisatva (Bōdhisattva) dēvaputraka.
- 686. Khairigarh (now Lucknow Provincial Museum) horse image inscription.—1893 Smith, Journ. Roy. As. Soc. 1893, p. 98, and Plate. Prakrit. Fragment. Gift of . . . . ddagutta ([Samu]dragupta?).
- 687. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham-Rajendralala Mitra-Bühler, Stüpa of Bharhut, p. 128 f., No. 1, and Plates XII and LIII; 1880 Rajendralala Mitra, Proceed. Beng. As. Soc. 1880, p. 58 ff.; 1885 Hultzsch, Ind. Ant. Vol. XIV. p. 138 f., and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60, No. 1; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 1.
  - Prakrit. Erection of gateway (tōraṇa) and stone-work (silākaṁmaṁta) by Dhanabhūti Vāchbiputa (the son of a Vātsī), the son of Āgaraju (Aṅgāradyut) Gotiputa (the son of a Gauptī), the grandson of rājan Visadēva (Viśvadēva) Gāgīputa (the son of a Gārgī), during the reign of the Sugas (Śuṅgas).
- 688. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 128, No. 2, and Plate LIII.
  Prakrit. Fragment. Records the erection of a gateway (tōraṇa) during the reign of the S[u]gas (Śuṅgas). Of the names only that of Agaraju (Aṅgāradyut) is preserved.
- 689. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stūpa of Bharhut, p. 128, No. 3, and Plate LIII.
  Prakrit. Fragment. Records the erection of a gateway (tōrana).
- 690. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 130, No. 1, and Plates XII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60, No. 2, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 2. Prakrit. Gift of Aya-Nāgadēva (Ārya-Nāgadēva).
- 691. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpa of Bharhut, p. 79; 130, No. 2, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 119 f., No. 5; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 60, No. 3, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 3. Prakrit. The Maghādēviya jataka (jātaka which treats of Makhādēva). See Jāt.

No. 9.

- 692. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1879 Cunningham, Stupa of Bharhut, p. 97; 130, No. 3, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 120, No. 6; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60, No. 4, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 4.
  - Prakrit. Dighatapasi (Dirghatapasvin) instructs his pupils.
- 693. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 94; 130, No. 4, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 120, No. 7; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 5, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 5.

Prakrit. The chātiya (chaitya) on Aboda (Arbuda).

694. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 77; 130, No. 5, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 61, No. 6, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 6.

Prakrit. The jataka (jātaka) (entitled) 'the mad Sujata (Sujāta)'. See Jat. No. 352.

- 695. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 77; 130, No. 6, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch, Morgent. Ges. Vol. XL. p. 61, No. 7, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 7; 1897 Jataka transl. under Cowell, Vol. III. (Plate only). Prakrit. The cat jatara(ka) (jātaka), (or) the cock jataka (jātaka). See Jāt. No. 383.
- 696. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stapa of Bharhut, p. 94; 130, No. 7, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 8, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 8.

Prakrit. The walk (chakama) Dadanikama (Dandanishkrama?).

697. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1879 Cunningham, Stupa of Bharhut, p. 96; 130, No. 8, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 9, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 9.

Prakrit. The woman Asadā (Ashādhā) who has observed the jackals on the cemetery.

- 698. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p 75; 131, No. 9, and Plates XLIII and LIII; 1881 Hoernle, Ind. Aut. Vol. X. p. 118, note 2; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 10, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 10. Prakrit. The jataka (jātaka) (called) the risya deer. See Jāt. No. 12.
- 699. Bharant (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1879 Cunningham, Stupa of Bharhut, p. 94; 131, No. 10, and Plates XLIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 118 f., No. 1; 1886 Hultzsch, Zeitschr. Deutsch.

Morgenl. Ges. Vol. XL. p. 61, No. 11, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 11.

Prakrit. The Migasamadaka (Mrigasammodaka ?) chētaya (chaitya).

- 700. Bharaut Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 69; 131, No. 11, and Plates XXVII and LIII; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 158. Prakrit. The swan jataka (jātaka). See Jāt. No. 32.
- 701. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 69 f.; 131, No. 12, and Plates XXVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 61, No. 12, and Plate; 1890 Warren, Two Bas-Reliefs of the Stupa of Bharhut, pp. 8 ff.; 1892 Hultzsch Ind. Ant. Vol. XXI. p. 228, No. 12, Prakrit. The Kimnara jātaka. See Jāt. No. 504.
- 702. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stupa of Bharhut, p. 93 f.; 131, No. 13, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 13, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 13. Prakrit. The assembly of the ascetics (jatila).
- 703. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription,-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 75; 131, No. 14, and Plates XLVI and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 61, No. 14, and Plate; 1890 Warren, Two Bas-Reliefs of the Stupa of Bharhut, pp. 14 ff.; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 14. Prakrit. The otter jataka (jātaka). See Jāt. No. 400.
- 704. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 76; 131, No. 15, and Plates XLVI and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 119, No. 4; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 62, No. 15, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 15. Prakrit. The student jātaka. See Jat. No. 174.
- 705. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 131, No. 16, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 62, No. 16; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 16.

Prakrit. Gift of the town (nigama) of Karahakata.

706. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stupa of Bharhut, p. 79; 131, No. 17, and Plates XLVIII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 62, No. 17, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 17.

Prakrit. The jataka (jātaka) which treats of the stealing of the lotus-fibres. See

Jat. No. 488.

See Jat. No. 539.

- 707. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1879 Cunningham, Stupa of Bharhut, p. 98; 131, No. 18, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 120 f., No. 8; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 62, No. 18, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 18. Prakrit. Veduka milks katha (?) on Mount Nadoda.
- 708. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1879 Cunningham, Stupa of Bharhut, p. 98; 131, No. 19, and Plates XLVIII and LIII: 1881 Hoernle, Ind. Ant. Vol. X. p. 121, No. 9; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 62, No. 19, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 228, No. 19. Prakrit. The Jambū on Mount Nadoda.
- 709. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 113; 1874 Beal, Academy, Vol. VI. p. 612; 1879 Cunningham, Stupa of Bharhut, p. 95; 131, No. 20, and Plates XLIV and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 119, No. 2; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 62, No. 20, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 20. Prakrit. The arrow-maker. King (rājan) Janaka. Queen (dēvī) Sivalā (Šivalā).
- 710. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription-1874 Beal, Academy, Vol. VI. p. 612 (comp. Fergusson, ibid., p. 637, note); 1879. Cunningham, Stupa of Bharbut, p. 94 f.; 131, No. 21, and Plates XLV and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 119, No. 3; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 21, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 21. Prakrit. The Chitupada (Chittotpada or Chitrotpata?) rock.
- 711. Bharaut Buddhist coping-stone inscription .- 1879 Cunningham, Stupa of Bharhut, p. 131, No. 22, and Plate LIII. Prakrit. Fragment. Dusita gives Mount Na[doda] (?). Compare No. 901.
- 712. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stapa of Bharhut, p. 132, No. 1, and Plates XII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 63, No. 22, and Plate; 1892 Hultzsch, Ind. Ant. Vol XXI. p. 229, No. 22. Prakrit. Gift of the first pillar (thabha) by Chāpadēvā, wife of Rēvatimita (Rēvatīmitra) from Vedisa (Vidiśā).
- 713. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 132, No. 2, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 63, No. 23, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 23. Prakrit. Gift of the bhadamta Aya-Bhutarakhita (Arya-Bhutarakshita), the Khujatidukiya (inhabitant of Kubjatinduka).
- 714. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stapa of Bharhut, p. 132, No. 3, and Plates XXIX and LIII; 1886 Hultzsch,

Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 24, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 24.

Prakrit. The Sala, the bodhi of the holy (bhagavat) Vesabhu (Viśvabhū).

- 715. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 132, No. 4, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent Ges. Vol. XL. p. 63, No. 25, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 25.
  Prakrit. A pillar (thabha), the gift of Aya-Görakhita (Ārya-Görakshita).
- 716. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription,—1879 Cunning-ham, Stûpa of Bharhut, p. 132, No. 5, and Plates XXIII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 26 (first part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 26 (first part).
  Prakrit. A pillar (thambha), the gift of Aya-Pamthaka (Ārya-Pānthaka).
- 717. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 22; 132, No. 6, and Plates XXIII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 26 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 26 (second part).
  Prakrit. The goddess Chulakökä (Kshudrakökä).
- 718. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 132, No. 7, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 27, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 27.
  Prakrit. Gift of the nun (bhichhuni) Badhikā (Baddhikā), daughter of Mahamikhi (Mahāmukha), the Dabhinikā (inhabitant of Darbhina 1).
- 719. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 132, No. 8, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 28, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 28.
  Prakrit. Gift of Năgasēnā, the Kodiyānī, from Pātaliputa (Pātaliputra).
- 720. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 132, No. 9, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 64, No. 29, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 29.
  - Prakrit. Gift of the nun (bhikhunī) Samanā (Śramanā), the Chudaṭhīlikā (inhabitant of Chudaṭhīla).
- 721. Bharant Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 132, No. 10, and Plate LIII.
  Prakrit. A pillar (thabha), (the gift) of Anamda (Ananda), son of Isirakhita (Rishirakhita), in Bahadagojatiranatana (?).
- 722. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 114; 132, No. 11, and Plates XXIX and LIII; 1886 Hultzsch, Zeitschr. Deutsch.

Morgeni. Ges. Vol. XL. p. 64, No. 30, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 30.

Prakrit. The bodhi of the holy (bhagavat) Konagamena (Konagamana).

- 723. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stüpa of Bharhut, p. 133, No. 12, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 31, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 31.
  - Prakrit. Gift of the nun (bhichhuni) Diganagā (Dinnāgā), the Bhōjakaṭakā (inhabitant of Bhōjakaṭa).
- 724. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 52; 133, No. 13, and Plates XXV and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 32; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 32; 1895 Jātaka transl. under Cowell, Vol. II. (Plate only).
  Prakrit. The elephant jātaka. See Jāt. No. 267.
- 725. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 133, No. 14, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 64, No. 33, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 33.

Prakrit. Gift of the householder (gahapati) Budhi (Buddhi) from Bibikanadikata (Bimbikanandikata).

- 726. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stüpa of Bharhut, p. 20; 133, No. 15, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 34, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 34.
  Prakrit. The yakha (yaksha) Supāvasa (Suprāvrisha?).
- 727. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 133, No. 16, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 35, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 35.
  Prakrit. A pillar (thabha), the gift of Dhamaguta (Dharmagupta).
- 728. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 133, No. 17, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 36, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 36.

Prakrit. Gift of the trooper (asavārika) Suladha (Sulabdha) from Bībikanadikaṭa (Bimbikānandikaṭa).

729. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 133, No. 18, and Plates XXV and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XI. p. 64, No. 37 (first part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 37 (first part).
Prakrit. A pillar (thambha), the gift of Pusa (Pushya).

- 730. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpa of Bharhut, p. 51 f.; 133, No. 19, and Plates XXV and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 37 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 37 (second part).
  Prakrit. The antelope jätaka. See Jät, No. 482.
- 731. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 115; 1874 Childers, Academy, Vol. VI. p. 586; 612; 1875 note by Childers-de Zoysa, Academy, Vol. VII. p. 454 f.; 1879 Cunningham, Stüpa of Bharhut, p. 84; 133, No. 20, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 38, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 38; 1898 correction by Bloch, Journ. Beng. As. Soc. Vol. LXVII, Part I. p. 285.

Prakrit. Anādhapedika (Anāthapindika) gives Jētavana, having bought it by a layer of crores.

- 732. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 116; 1879 Cunningham, Stupa of Bharhut, p. 85; 133, No. 21, and Plate XXVIII, LIII and LVII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 39, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 39; 1898 note by Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 285 f.

  Prakrit. The Kösambakuti (Kaušāmbakuti).
- 733. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 116; 1879 Cunningham, Stûpa of Bharhut, p. 85; 133, No. 22, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 40, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 40; 1898 note by Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 286.

  Prakrit. The Gaindhakuți.
- 734. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stüpa of Bharhut, p. 133, No. 23, and Plates XXI and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 41, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 41.
  Prakrit. Gift of Dhamarakhita (Dharmarakshita).
- 735. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunning-ham, Proceed. Bengal. As. Soc. 1874, p. 111; 1879 Cunningham, Stûpa of Bharhut, p. 26; 133, No. 24, and Plates XXI and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 42, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 42.
  Prakrit. The king of serpents (nāgarājan) Chakavāka (Chakravāka.)
- 736. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stûpa of Bharhut, p. 20; 134, No. 25, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 65, No. 43, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 43.

Prakrit. The yakha (yaksha) Virudaka (Virudhaka).

- 737. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stûpa of Bharhut, p. 20; 134, No. 26, and Plates XXI and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 44, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 44.
  Prakrit, The yakha (yaksha) Gaingita.
- 738. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stûpa of Bharhut, p. 134, No. 27, and Plates XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 259, No. 17, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 45, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI-p. 230, No. 45.
  Prakrit. Gift of Aya-Isidina (Ārya-Rishidatta), the preacher (bhānaka).
- 739. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 45; 115; 120; 127; 134, No. 28, and Plates XIII and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 255 f., No. 11, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 46, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 46; 1892 Cunningham, Mahâbodhi, Plate III (Plate only).

  Prakrit. The bōdha (bōdhi) of the holy (bhagavat) Sakamuni (Sākyamuni).
- 740. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, Stûpa of Bharhut, p. 134, No. 29, and Plates XIII, XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 256 f., No. 12\*, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 47, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 47; 1892 Cunningham, Mahâbodhi, Plate III (Plate only). Prakrit. In the eastern quarter the Sudhāvāsa (Suddhāvāsa) gods.
- 741. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, Ståpa of Bharhut, p. 134, No. 30, and Plates XIII, XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 256 f., No. 125, and Plate; 1886 Hultzsch, Zeitschr. Deutsch, Morgenl. Ges. Vol. XL. p. 65, No. 48, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 48; 1892 Cunningham, Mahåbodhi, Plate III (Plate only).
  Prakrit. In the northern quarter three covered heads (?).
- 742. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Ståpa of Bharhut, p. 134, No. 31, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 257, No. 13, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 49, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 49.
  Prakrit. In the southern quarter six thousand Kāmāvacharas.
- 743. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-bam, Stûpa of Bharhut, p. 29; 134, No. 32, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 257 f., No. 14, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 50, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 50.
  - Prakrit. The music of the gods, which gladdens (?) by acting (?).

- 744. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 29; 134, No. 33, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 15<sup>a</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 51, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 51. Prakrit. The achharā (apsaras) Misakō(kē)sī (Miśrakēšī).
- 745. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 29; 134, No. 34, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 15<sup>4</sup>; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 52; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 52. Prakrit. The achharā (apsaras) Sabhadā (Subhadrā).
- 746. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. 1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 29; 134, No. 35, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 15°, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 53; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 53.
  Prakrit. The achharā (apsaras) Padumāvatī (Padmāvatī).
- 747. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stúpa of Bharhut, p. 29; 134, No. 36, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 15b, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 54; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 54.
  Prakrit. The achharā (apsaras) Alambusā (Alambushā).
- 748. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 134, No. 37, and Plates XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 259, No. 18, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 55, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 55.
  Prakrit. Kamdariki (Kandariki).
- 749. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 134, No. 38, and Plates XV and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 26 f., No. 21; 1882 Beal, Ind. Ant. Vol. XI. p. 146; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 56, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 56.
  Prakrit. The vijādhara (vidyādhara) Vijapi (Vidyāvin).
- 750. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 11; 90; 110; 134, No. 39, and Plates XIII and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 255, No. 10<sup>a</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 57, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 57.

Prakrit. The wheel of the Law (dhamachaka) of Bhagavat.

- 751. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 90; 111; 134, No. 40, and Plates XIII and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 255, No. 10<sup>5</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 58, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 58.
  - Prakrit. King (rājan) Pasēnaji (Prasēnajit), the Kōsala.
- 752. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpa of Bharhut, p. 134, No. 41, and Plates XIV, XV, XXX and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258 f., No. 16<sup>b</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 67, No. 59, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 232, No. 59.

Prakrit. The king of serpents (nagarajan) Erapata (Airāvata).

- 753. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1874 Childers, Academy, Vol. VI. p. 586; 1874 note by Beal, Academy, Vol. VI. p. 612; 1874 note by Fergusson, Academy, Vol. VI. p. 637; 1875 note by Childers-de Zoysa, Academy, Vol. VII. p. 351; 1879 Cunningham, Stûpa of Bharhut, p. 11; 27; 135, No. 42, and Plates XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 168, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 60, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 60.
  - Prakrit. The king of serpents (nāgarājan) Ērapata (Airāvata) worships Bhagavat.
- 754. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharlut, p. 115; 135, No. 43, and Plates XV, XXX and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 26, No. 20; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 61, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 61.
  Prakrit. The (banyan tree) Bahuhathika (Bahuhastika).
- 755. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stüpa of Bharhut, p. 45; 115; 135, No. 44 and Plates XV, XXX and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 25 f., No. 19<sup>a</sup>; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 62, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 62.

Prakrit. The banyan tree Bahuhathika (Bahuhastika) on Nadoda.

- 756. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Ståpa of Bharhut, p. 135, No. 45, and Plates XV, XXX and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 25 f., No. 19b; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 63, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 63.
  - Prakrit. Susupāla (Śiśupāla), the Kodāya (Kōdya?). The gardener (arāmaka) Veduka.
- 757. Bharaut Buddhist pillar inscription.— 1879 Cunningham, Stupa of Bharhut, p. 135, No. 46, and Plate LIV.
  Prakrit. Fragment. Contains the name of Yasika (Yasas).

- 758. Bharaut Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 135, No. 47, and Plate LIV.
  Prakrit. A pillar (thabha), the gift of Sonā (Śravanā).
- 759. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 135, No. 48, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 64 (first part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 64 (first part).

  Prairit A pillar (thatha) the gift of Sarbamita (Sarbamita and Land) the Charles.

Prakrit. A pillar (thabha), the gift of Saghamita (Sainghamitra), the Chekulana (inhabitant of Ohikulana).

- 760. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 45; 114; 135, No. 49, and Plates XXX and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 64 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 64 (second part).
  Prakrit. The bödhi of the holy (bhagavat) Kasapa (Kāšyapa).
- 761. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 135, No. 50, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 67, No. 65, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 65.
  Prakrit. Gift of the nun (bhichhuni) Nägä.
- 762. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 135, No. 51, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 66, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 66.
  Prakrit. A pillar (thabha), the gift of bhadainta Valaka, the preacher (bhanaka).
- 763. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stüpa of Bharhut, p. 135, No. 52, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 67, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 67.
  Prakrit. A pillar (thabha), the gift of Aya-Bhutaka (Ārya-Bhūtaka) from Karahakata.
- 764. Bharaut Buddhist pillar inscription.— 1879 Cunningham, Stûpa of Bharhut, p. 135, No. 53, and Plate LIV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. Gift of the nun (bhikhuni) Dhamarakhitā (Dharmarakshitā), the Vēnuvagāmiyā (inhabitant of Vēnukagrāma 1), the Kosabeyekā (native of Kauśāmbi).
- 765. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 83; 135 f., No. 54, and Plates XXVIII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 68, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 68.
  Prakrit. The walk (chakama) Tikotika (Trikotika).
- 766. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stüpa of Bharhut, p. 136, No. 55, and Plates XXXII and LIV; 1836 Hultzsch,

Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 69, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 69.

Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Mahila.

- 767. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. 1879 Cunningham. Stupa of Bharhut, p. 136, No. 56, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch, Morgent, Ges. Vol. XL, p. 68, No. 70, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 283, No. 70.
  - Prakrit. A pillar (thabba), the gift of Samika (Syāmaka) from Karahakata.
- 768. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. 1879 Cunningham. Stapa of Bharhut, p. 136, No. 57, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 71, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 71. Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Samaka (Syāmaka).
- 769. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed, Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 53; 136, No. 58, and Plates XXV and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 72, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 72. Prakrit. The jātaka which treats of the market towns. See Jāt. No. 546.
- 770. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 20; 22; 136, No. 59, and Plates XXIII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent Ges. Vol. XL. p. 68, No. 73, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 73. Prakrit. The goddess Sirimā (Srīmati).
- 771. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1874 correction by Childers, Academy, Vol. VI. p. 586; 1879 Cunningham, Stupa of Bharhut, p. 20; 136, No. 60, and Plates XXII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl, Ges. Vol. XL. p. 68, No. 74, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 74. Prakrit. The yakha (yaksha) Suchiloma (Süchiloman).
- 772. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. -- 1879 Cunningham, Stupa of Bharhut, p. 136, No. 61, and Plates XXII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 75, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 75. Prakrit. Fragment. A pillar (thabha), the gift of some nun (bhikhuni).
- 773. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. -- 1879 Cunningham, Stupa of Bharhut, p. 136, No. 62, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 29, No. 24; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 68, No. 76, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 76. Prakrit Gift of bhadata (bhadanta) Aya-Isipalita (Ārya-Rishipālita), the preacher (bhānaka), the overseer of works (navakamika).

- 774. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stupa of Bharhut, p. 90; 136, No. 63, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 27, No. 22; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 77, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 77. Prakrit. Ajātasata (Ajātašatru) worships Bhagavat.
- 775. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1875 correction by Childers-deZoysa, Academy, Vol. VII. p. 454; 1879 Cunningham, Stupa of Bharhut, p. 109; 136 f., No. 64, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 29 ff., No. 25°; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 78, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 78. Prakrit. The hall of the gods Sudhamma (Sudharma). The festival of the hair-lock
  - of Bhagavat.
- 776. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 113; 1879 Cunningham, Stupa of Bharhut, p. 109; 137, No. 65, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 29 ff. No. 25°; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 79, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 79. Prakrit. The palace (pāsāda) Vējayamta (Vaijayanta).
- 777. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.-1879 Cunningham, Stupa of Bharhut, p. 113; 137, No. 66, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 27 ff., No. 23; 1886 Haltzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 80, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 80.
  - Prakrit. The angel (devaputa) Arahaguta (Arhadgupta) having descended announces the conception of Bhagavat to the great assembly.
- 778. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.-1879 Cunningham, Stupa of Bharhut, p. 137, No. 67, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 69, No. 81 (first part), and Plate; 1892 Hultzsch. Ind. Ant. Vol. XXI. p. 234, No. 81 (first part).
  - Prakrit. Pillars (thabhas), the gift of the nun (bhikhuni) Nagila from Moragiri (Mayūragīri).
- 779. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 46; 113; 137, No. 68, and Plates XXIX and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XI. p. 69, No. 81 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 81 (second part). Prakrit. The bodhi of holy (bhagavat) Vipasi (Vipasyin).
- 780. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 137, No. 69, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 82, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 82.

Prakrit. The gift of Phagudeva (Phalgudeva) from Vedisa (Vidisa).

- Bharaut Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 137. No. 70, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59 f.; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, note 43. Prakrit. The dhenachhaka (?) at the foot of [Na]doda. Compare No. 791.
- 782. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 137, No. 71, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch, Morgent. Ges. Vol. XL. p. 69, No. 83, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 83. Prakrit. The gift of the donors (?) (dāyakas) from Purikā.
- 783. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 46; 114; 137, No. 72, and Plates XXIX and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 84, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 84. Prakrit. The bodhi of holy (bhagavat) Kakusadha (Kakutsaindha).
- 784. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 137, No. 73, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 70, No. 85 (first part), and Plate; 1892 Hultzsch. Ind. Ant. Vol. XXI. p. 234, No. 85 (first part). Prakrit. The gift of Anuradha from Vedisa (Vidisa).
- 785. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 61 ff.; 137, No. 74, and Plates XXVI and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 85 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 85 (second part). Prakrit. The jataka which treats of (the elephant) with the six tusks. See Jat. No. 514.
- 786. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription .- 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stupa of Bharhut, p. 79 ff.; 137, No. 75, and Plates XVIII and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 31 f., No. 26; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 70, No. 86, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 234, No. 86. Prakrit. The Vitura-Punakiya jataka (jātaka which treats of Vidura and Pūrnaka). See Jat. No. 545.
- 787. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.-1879 Cunningham, Stupa of Bharhut, Plate XIX (Plate only); 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 76, No. 154 · 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 154. Prakrit. Fragment. Gift of . . . mika.
- 788. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupe of Bharhut, p. 137, No. 76, and Plates XIX and LIV; 1886 Hultzsch. Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 70, No. 87, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 87.

Prakrit. The young Brahman (mānavaka) Bramhadēva (Brahmadēva).

- 789. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 137, No. 77, and Plates XXIII and LIV; 1886 Hultzsch, Zeitschr, Deutsch, Morgent, Ges. Vol. XL. p. 70, No. 88, and Plate: 1892 Hultzsch. Ind. Ant. Vol. XXI. p. 234, No. 88.
  - Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Kanaka, the preacher (bhanaka), the Chikulaniya (inhabitant of Chikulana).
- 790. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 20; 137, No. 78, and Plates XXIII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 89, and Plate; 1892 Hultszch, Ind. Ant. Vol. XXI. p. 234, No. 89.

Prakrit. The yakhini (yakshi) Sudasana (Sudariana).

- -791. Bharant Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 137, No. 79, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59 f.: 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, note 43. Prakrit. The dhenachhaka (?) at the foot of Nadoda. Compare No. 781.
- 792. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 138, No. 80, and Plates XXII and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent, Ges. Vol. XL, p. 70, No. 90, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 90. Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Budharakhita (Buddha-

rakshita), the satupadana (?).

- 793. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 20; 138, No. S1, and Plates XXII and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 91, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 91. Prakrit. The yakhi (yakshi) Chadā (Chandrā).
- 794. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham. Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 20; 138, No. 82, and Plates XXII and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 92, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 92. Prakrit. The yakha (yaksha) Kupira (Kubēra).
- 795. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription .- 1874 Cunningham. Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut. p. 20; 138, No. 83, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 93, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 93. Prakrit. The yakha (yaksha) Ajakalaka.
- 796. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.-1879 Cunningham, Stupa of Bharhut, p. 138, No. 84, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 70, No. 94, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 94,

Prakrit. Pillars (thabhas), the gift of Pusa (Pushya) from Moragiri (Mayaragiri).

- 797. Bharaut (now Indian Museum, Calcutta) Buddbist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 138, No. 85, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 95, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 95.
  - Prakrit. The gift of Aya-Chula (Ārya-Kshudra), who is versed in the sūtrāntas (sutaintika), the Bhōgavadhaniya (inhabitant of Bhōgavardhana).
- 798. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 138, No. 86, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 96, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 96.
  - Prakrit. Pillars (thabhas), the gift of Thupadasa (Stupadasa) from Moragiri (Mayuragiri).
- 799. Bharant Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 138, No. 87, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. A pillar (thabha), the gift of Görakhitī (Görakshitā), wife of Vasuka, from Nāsika.
- 800. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 138, No. 88, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 97, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 97.
  - Prakrit. A pillar (thabha), the gift of Aya-Sāmaka (Arya-Syāmaka), the pupil (amtēvāsin) of Mahara.
- 801. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stüpa of Bharhut, p. 83; 138, No. 89, and Plates XXVIII and LV; 1880 Davids, Buddhist Birth Stories, p CIII.; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 71, No. 98, and Plate; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 65, note 3; 1892. Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 98.
  Prakrit. The descent of Bhagavat.
- 802. Bharaut Buddhist pillar (?) inscription.—1879 Cunningham, Stupa of Bharhut, p. 64, and Plate XXVI; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 156. Prakrit. The Isisimgiya jātaka (jātaka which treats of Risyasringa). See Jāt. No. 526.
- 803. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stūpa of Bharhut, p. 138, No. 90, and Plate LV.
  Prakrit. A pillar (thabha), the gift of Sakā (Śakrā).
- 804. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 138, No. 91, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  - Prakrit. A pillar (thabha), the gift of the preacher (bhānaka) Nadagiri (Nandagiri), the Sēlspuraka (inhabitant of Sailapura).
- 805. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunnugham, Stüpa of Bharhut, p. 88; 138, No. 92, and Plates XXVIII and LV;

1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 99, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 99.

Prakrit. The Idasāla (Indratāla) cave.

- 806. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stúpa of Bharhut, p. 138, No. 93, and Plate LV.
  Prakrit. (Gift) of the nun (bhichhunī) Pusadatā (Pushyadattā), the Nagarikā (inhabitant of Nagara).
- 807. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cuaningham, Stupa of Bharhut, p. 58; 138, No. 94, and Plates XXV and LV; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 155.
  Prakrit. The jātaka which treats of the dumb cripple. See Jāt. No. 538.
- 808. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharhut, p. 139, No. 95, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakrit. Gift of Jitamita (Jitamitra) from Möragiri (Mayūragiri).
- 809. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 139, No. 96, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakrit. A pillar (thabha), the gift of Utaragidhika (Uttaragridhraka) from Karahabata
- 810. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stapa of Bharhut, p. 66; 139, No. 97, and Plates XXVI and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 76, No. 155; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 157.
  Prakrit. The jataka (jātaka) 'Because the Brahman (bramhana) played.' See Jāt.
- 811. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 22, note 4; 139, No. 98, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, note 27. Prakrit. The goddess Mahakökä (Mahäkökä).
- 812. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 139, No. 99, and Plate LV.
  Prakrit. Gift of Chuladhaka (Kshudra . . . . ?), the distributor of food (bhatudē-saka), from Purikā.
- 813. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 139, No. 100, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakrit. Gift of Ayamā from Vedisa (Vidisā).
- 814. Bharant (now Pataora) Buddhist pillar inscription.—1879 Conningham, Stupa of Bharhut, p. 143, No. 3, and Plates XX and LVI; 1886 Hul tzsch, Zeitschr

Deutsch. Morgent. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, note 52.

Prakrit. The angel (dēvaputa) Arahaguta (Arhadgupta).

- 815. Bharant Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 139, No. I, and Plate LV.
  Prakrit. Gift of the nun (bhichhunī) Sapagutā (Sarpaguptā).
- 816. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham. Stüpa of Bharhut, p. 139, No. 2, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 100, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 100. Prakrit. Gift of Sakaṭadēvā (Śakaṭadēvā), the Kodiyāni, from Pāṭaliputa (Pāṭaliputra).
- 817. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 139, No. 3, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 101, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 101.
  Prakrit. Gift of the nun (bhichhunī) Somā from Kākamdī.
- 818. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 139, No. 4, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 102, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 102.
  Prakrit. Gift of Mahidasēna (Mahēndrasēna) from Pātaliputa (Pāṭaliputra).
- 819. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 139, No. 5, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 103, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 103.
  Prakrit. Gift of the nun (bhikhuni) Nāgadēvā, the Chudathilikā (inhabitant of Chudathilo).
- 820. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 139, No. 6, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 104, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 104.
  Prakrit. Gift of Kujarā (Kuñjarā), the Chudathilikā (inhabitant of Chudathila).
- 821. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 139, No. 7, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 105, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 105.
  Prakrit. Gift of Pusadēvā (Pushyadēvā), mother of Dhammaguta (Dharmagupta).
- 822. Bharant (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 139, No. 8, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 106, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 106.
  Prakrit. Gift of Ujhikā (Ujjhikā).

- 823. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.-1879 Cunningham, Stupa of Bharhut, p. 139, No. 9, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch, Morgenl. Ges. Vol. XL. p. 72, No. 107, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 107.
  - Prakrit. A rail (suchi), the gift of Dhamarakhitā (Dharmarakshitā).
- 824. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.-1879 Cunningham, Stupa of Bharhut, p. 139, No. 10, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 108, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 108. Prakrit. Gift of Atimuta (Atimukta).
- 825. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stupa of Bharhut, p. 58 f.; 139, No. 11, and Plates XXVI and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 109, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 109. Prakrit, The quail jātaka. See Jāt. No. 357.
- 826. Bharaut (now Indiau Museum, Calcutta) Buddhist rail inscription.-1879 Cunningham, Stupa of Bharhut, p. 139, No. 12, and Plates XXVI and LV; 1886 Hultzsch. Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 110, and Plate; 1892 Hultzseh, Ind. Ant. Vol. XXI. p. 236, No. 110. Prakrit. 'A rail (suchi), the gift of Nadutara (Nandöttara).
- 827. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.-1879 Cunningham, Stupa of Bharhut, p. 140, No. 13, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch, Morgent. Ges. Vol. XL. p. 72, No. 111, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 111. Prakrit. Gift of Muda (Munda).
- 828. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 140, No. 14, and Plate LV; 1886 Huitzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 72, No. 112, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 112. Prakrit. Gift of Isana (Isana). Compare No. 829.
- 829. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 151, and Plate; 1892 Hultzsch. Ind. Ant. Vol. XXI. p. 238, No. 151. Prakrit. Gift of Isana (Isana). Compare No. 828.
- 830. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.-1879 Cunningham, Stupa of Bharhut, p. 140, No. 15, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 113, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 113. Prakrit. Gift of Isidata (Rishidatta).
- 831. Bharaut (now Indian Museusa, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 140, No. 16, and Plate LV; 1886 Hultzsch, Zeitschr.

Deutsch. Morgent. Ges. Vol. XL. p. 72, No. 114, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 114.

Prakrit. A rail (suchs), the gift of Aya-Punavasu (Ārya-Punarvasu).

- 832. Bharaut Buddhist rail inscription.—1879 Cunningham, Stapa of Bharbut, p. 140, No. 17, and Plate LV. Prakrit. A rail (suchi), the gift of Gagamita (Gargamitra).
- 833. Bharaut Buddhist rail inscription.—1879 Cunningham, Stapa of Bharhut, p. 140, No. 18, and Plate LV.
  Prakrit. The gift of Kanhila (Krishnala), the preacher (bhānaka).
- 834. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 140, No. 19, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 115, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 115.
  Prakrit. The gift of Dēvarakhita (Dēvarakshita).
- 835. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 20, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 116, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 116.
  Prakrit. Gift of Bhutarakhita (Bhütarakshita) from Vedisa (Vidisā).
- 836. Bharaut Buddhist rail inscription.—1879 Cunningham, Stapa of Bharhut, p. 140, No. 21, and Plate LV.
  Prakrit, Gift of Golä, the Pärikini.
- 837. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 22, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 117, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 117.
  Prakrit. Gift of Idadēvā (Indradēvā) from Purikā.
- 838. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 23, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch, Morgenl. Ges. Vol. XL. p. 72, No. 118, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 118.
  Prakrit. Gift of the mother of Seţaka (Śrēshṭhaka) from Purikā.
- 839. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 140, No. 24; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 119, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 119.
  Prakrit. Gift of Sāmā (Śyāmā) from Purikā.
- 840. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 140, No. 25, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 120, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 120. Prakrit, Gift of the nun (bhichhuni) Budharakhitā (Buddharakshitā).

- 841. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 26, and Plate LVI, Nos. 24 and 26; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 121, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 121.
  Prakrit, Gift of the nun (bhichhuni) Bhutā (Bhūtā).
- Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 140, No. 27, and Plate LVI; 1886 Hultzsch, Zeitschr.
   Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 122, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 122.
   Prakrit. Gift of Aya-Apikinaka (Ārya-Apikinaka).
- 843. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 140, No. 28, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 123, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 123.
  Prakrit. A rail (suchi), the gift of Saghila (Samghila).
- 844. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 140, No. 29, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 73, No. 124, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 124.
  Prakrit, Gift of Sagharakhita (Saingharakshita) for the benefit of his parents.
- 845. Bharant (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut. p. 140, No. 30, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 125, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 125.
  Prakrit. A rail (suchi), the gift of Dhuta (Dhūrta).
- 846. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription,—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 31, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 126, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 126.
  Prakrit. A rail (suchi), the gift of Yakhila (Yakshila).
- 847. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 140, No. 32, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 127, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 127.
  Prakrit. A rail (suchi), the gift of Mita (Mitra).
- 848. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 33, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 128, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 128.
  Prakrit. The gift of Isirakhita (Rishirakshita).
- 849. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 34, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 73, No. 129, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 129. Prakrit, Gift of Sirima (Śrimat).

- 850 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 35, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 130, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 130.
  - Prakrit. Gift of bhaduta (bhadanta) Devasena.
- 851. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 36, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 131, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 131.
  Prakrit. Fragment. Gift of the nun (bhichhuni).....kä.
- 852. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 37, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 132, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 132.
  - Prakrit. Gift of Idadēvā (Indradēvā), the Namdinagarikā (inhabitant of Nandinagara).
- 853. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 141, No. 38, and Plate LVI.
  Prakrit. Gift of Gösäla (Gösäla). The inscription has been engraved twice.
- 854. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 141, No. 39, and Plate LVI.
  Prakrit. Fragment, Gift of the wife of . . . . Kachula (Kañchula).
- 855. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 40, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 133, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 133.
  Prakrit. Gift of Jethabhadra (Jyēshfhabhadra).
- 856. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Ståpa of Bharhut, p. 141, No. 41, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 134, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 134.
  Prakrit. A rail (suchi), the gift of Aya-Jāta (Ārya-Jāta), who knows the Piţakas (pēţakin).
- 857. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 141, No. 42, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 135, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 135.
  Prakrit. Gift of the sculptor (rupakāraka) Budharakhita (Buddharakshita).
- 858. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 43, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 136, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 136.
  - Prakrit. Gift of bhadata (bhadanta) Samika (Syamaka), the Therakatiya (inhabitant of Sthavirākata).

- 859. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 44, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 137, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 137.
  - Prakrit. Gift of Isirakhitā (Rishirakshitā) from Sirisapada (Sirīshapadra).
- 860. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 141, No. 45, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL, p. 74, No. 138, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 138.
  - Prakrit. Gift of the mother of Ghāțila from Mōragiri (Mayūragiri).
- 861. Bharaut Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 46, and Plate LVI; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakrit. A rail (suchi), the gift of Atantata (?), the Bhōjakaṭaka (inhabitant of Bhōjakaṭa).
- 862. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 47, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 74, No. 139, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 139. Prakrit. Gift of Samidatā (Svāmidattā).
- 863. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 48, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 140, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 140. Prakrit, Gift of Chulana.
- 864. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 142, No. 49, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 141, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 141. Prakrit. Gift of Avisana (Avishana). Compare No. 865.
- 865. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 142, No. 50, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 142, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 142.
  Prakrit, Gift of Avisana (Avishanna). Compare No. 864.
- 866. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 142, No. 51, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 143, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 143.
  - Prakrit. Gift of a wheel of enlightenment (bodhichaka) by Sainghamita (Sainghamitra).
- 867. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 142, No. 52, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 144, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238. No. 144.

- Prakrit. Gift of Budharakhita (Buddharakshita), who knows the five nikāyas (pachanēkāyika).
- 868. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 142, No. 53, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 145, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 145.
  Prakrit, A rail (suchi), the gift of Isirakhita (Rishirakshita).
- 869. Bharaut Buddhist rail inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 116; 1879 Cunningham, Stüpa of Bharhut, p. 142, No. 54, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakrit. (Gift) of prince (kumāra) Vādhapāla (Vyādhapāla?), the son of king

(rajan) Dhanabhūti.

- 870. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 142, No. 55, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 146, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 146. Prakrit, Gift of the nun (bhichhuni) Phagudēvā (Phalgudēvā).
- 871. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stúpa of Bharhut, p. 142, No. 56, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 147, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 147.
  Prakrit. Gift of a yakhī (yakshī) by Ködā (Krōdā).
- 872. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 142, No. 57, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 148, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 148.
  Prakrit. Gift of Ghösä (Ghöshā).
- 873. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 142, No. 58, and Plate LVI.
  Prakrit. Fragment. (Gift?) of Yamiţa (?) Sā . . . . .
- 874. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 142, No. 59, and Plates XXXI and LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 149, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 149; 1892 Cunningham, Mahábodhi, Plate V (Plate only).

  Prakrit. Gift of Bhāranidēva (Bharanīdēva), the son of Siri (Śrī).
- 875. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 142, No. 60, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 150, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 150.
  Prakrit. Gift of Mitadēvā (Mitradēvā).
- 876. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 142, No. 61, and Plate LVI.

- Prakrit. A rail (suchi), the gift of Pusaka (Pushyaka), the Padelaka (inhabitant of Padela).
- 877. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 142, No. 62, and Plate LVI.
  Prakrit. Gift of Valamita (Valamitra) from Asitamasā.
- 878. Bharaut Buddhist rail inscription.—1879 Cunningham, Stapa of Bharhut, p. 142, No. 63, and Plate LVI.
  Prakrit. Gift of Sirimā (Śrimati), the [Pa]rakaţikā (?) (inhabitant of Parakaţa ?).
- 879. Bharant Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 142, No. 64, and Plate LVI.
  Prakrit. A rail (suchi), the gift of Vijitaka.
- 880. Bharaut Buddhist rail inscription.—1879 Cunningham, Stapa of Bharhut, p. 142, No. 65, and Plates XXXI and LVI.

  Prakrit. Fragment. Gift of . . . , and made by himself (?).
- 881. Bharaut Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 142, No. 66, and Plates XXXIV and LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 76, No. 156; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 159. Prakrit. Vasuguta (Vasugupta) rescued to the shore by Mahādēva from the belly of the sea-monster.
- 882. Bharaut Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, Plate LVI, No. 67 (Plate only); 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakrit. Gift of Nägarakhitä (Nägarakshitä), the wife of king (rājan) [Dhanabhū]ti (?).
- 883. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 152; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 152. Prakrit. Gift of Bödhiguta (Bödhigupta).
- 885. Bharaut Buddhist stone inscription.—1879 Cunningham, Stapa of Bharhut, p. 143, No. 1, and Plate LVI; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. Fragment. [Gift] of Velimi[tā] (Vēllimitrā), the Vāsithī (Vāsishṭhī), from Vedisa (Viditā).
- 886. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 2, and Plate LVI.
  Prakrit. Fragment. [Gift] of Aya-Namda (Arya-Nanda).
- 887. Bharaut Buddhist stone inscription.—1879 Cunningham, Stapa of Bharhut, p. 143, No. 4, and Plate LVI.
  Prakrit. Fragment. No sense can be made out.

- 888. Bharaut Buddhist stone inscription.—1879 Cunningham, Stapa of Bharhut, p. 143, No. 5, and Plate LVI.
  Prakrit. Fragment. No sense can be made out.
- 889. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 6, and Plate LVI.
  Prakrit. Fragment. Only the name (?) Chamda (Chandra) has been preserved.
- 890. Bharaut Buddhist stone inscription.—1879 Cunningham, Staps of Bharhat, p. 143, No. 7, and Plate LVI.
  Prakrit. Fragment. No sense can be made out.
- 891. Bharaut Buddhist stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 143, No. 8, and Plate LVI.
  Prakrit. Fragment. Records the gift of some woman who is called [Karaha]-kaṭiyā (? inhabitant of Karahakaṭa).
- 892. Bharaut Buddhist stone inscription.—1879 Cunningham, Stúpa of Bharhut, p. 143, No. 9, and Plate LVI.
  Prakrit. Fragment. Contains the titles of king (rājan) and supreme king (adhirāja).
- 893. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 10, and Plate LVI.
  Prakrit. Fragment. No sense can be made out.
- 894. Bharaut Buddhist stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 143, No. 11, and Plate LVI.
  Prakrit. Fragment. No sense can be made out.
- 895. Bharaut Buddhist stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 143, No. 12, and Plate LVI.
  Prakrit. Fragment. Records the gift of [Sa]ghami[ta] (Samghamitra).
- 896. Bharaut Buddhist stone inscription.—1879 Cunningham, Stapa of Bharhut, p. 143, No. 13, and Plate LVI.
  Prakrit. Fragment. No sense can be made out.
- 897. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupe of Bharhut, p. 143, No. 14, and Plate LVI.
  Prakrit. Fragment. Records the name of some jātaka.
- 898. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 15, and Plate LVI. Prakrit. Gift of Namdagiri.
- 899. Bharaut Buddhist stone inscription.—1879 Cunningham, Stôpa of Bharhut, p. 143, No. 16, and Plate LVI, No. 17.
  Prakrit. Fragment. Records the gift of some woman.

- 900. Bharaut Buddhist stone inscription.-1879 Cunningham, Stupa of Bharhut, p. 143, No. 17, and Plate LVI, No. 16. Prakrit. Fragment. No sense can be made out.
- 901. Bharant Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 18, and Plate LVI. Prakrit. Fragment. Dusita gives Mount Na[doda](?). Compare No. 711.
- 902. Bharant Buddbist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 19, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 76, note 2; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 160. Prakrit. The seat of holy (bhagaeat) Mahādēva under the Bahuhathika (Bahuhastika).
- 903. Bharaut Buddhist stone inscription .- 1879 Cunningham, Stupa of Bharhut, Plate LVI, No. 20 (Plate only). Prakrit. Fragment. No sense has been made out.
- 904. S. 10.—Pabhōsā Buddhist (? Jaina ?) cave inscription of the time of Udāka (?).— 1887 Hoernle, Proceed. Beng. As. Soc. 1887, p. 104; 1887 Cockburn, Journ. Beng. As. Soc. Vol. LVI. Part I. p. 34, facsimile only; 1892 Führer, Ep. Ind. Vol. II. p. 242, No. 1, and Plate. —[Udākasa] dasamē savacharē. Mixed dialect. Excavating of a cave (lena) by Asadhasena (Ashadhasena), the son of Göpäli Vaihidari and maternal uncle of rajan Bahasatimittra (Brihaspati-
- 905. Pabhosa cave inscription.-1892 Führer, Ep. Ind. Vol. II. p. 242 f., No. 2, and Plate. Mixed dialect. Excavating [of the cave] by Ashādhasēna, the son of Vaihidari and of rajan Bhagavata, the son of Tevani (Traivarni), the son of Varingapala, the son of Sonakāyana (Saunakāyana), rājan of Adhichhatrā (Adhichchhatrā).

mitra), son of Gopali, for the Kassapiya (Kāsyapīya) Arahamtas (Arhats).

- 906. S. 52.—Ginja rock inscription of the time of mahārāja Bhimasēna.—1985 Cunningham, Arch. Surv. Rep. Vol. XXI. p. 119, and Plate XXX; 1895 mentioned by Hultzsch, Ep. Ind. Vol. III. p. 302, and Plate. Mahārājasya śrī-Bhimasēnasya sa . . . 50 2 gienhapakshē 4 divasē 10 2 ētava puravayam. Mixed dialect. The purport of the inscription has not been made out.
- 907. Kevati Kunda cave inscription.-1880 Hoernle, Proceed. Beng. As. Soc. 1880, p. 55; 1880 Hoernle, Ind. Ant. Vol. IX. p. 120 f., and facsimile. Prakrit. A pond (pukharini) made by Sonaka (Saunaka), the son of a Hariti (Häriti).
- 908. Bitha coping stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 6, and Plate III, 4. Prakrit. Fragment. Gift of some householder (gahapatika), the son of Enajä.
- 909. Bitha Buddhist image inscription.—1873 noticed by Cunningham, Arch. Surv. Rep. Vol. III. p. 48, No. B, and Plate XVIII. Sanskrit (?). Fragment. Not read.

- 910. Deoriyā Buddhist (?) image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 48, No. C, and Plate XVIII.
  Mixed dialect. Setting up of an image of holy (bhagavat) Pitamaha (? Pitāmaha) by Ugahakā (Udgrahakā), the pupil (śishini) of Aryantadī (?).
- 911. Deoriyā Buddhist image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 48, No. D, and Plate XVIII. Sanskrit. Gift of the Śākya monk (Śākyabhikshu) Bödhivarman.
- 912. Deoriyā Buddhist image inscription—1873 Cunningham, Arch. Surv. Rep. Vol. III, p. 49, No. E, and Plate XVIII.
  Sanskrit. Fragment. Records the gift of the image, but no name has been preserved.
- 913. Tandwa Buddhist stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 73, No. 4, and Plate XXIII. Prakrit (?). Fragment. No sense can be made out.
- 914. Tandwa Buddhist stone inscription.—1880 Cunningbam, Arch. Surv. Rep. Vol. XI. p. 75, No. 5, and Plate XXIII.

  Prakrit (?). Fragment. No sense can be made out.
- 915. Tandwä stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 75, No. 6, and Plate XXIII.
  Fragment. Only the letter ji.
- 916. Tandwä stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 74, No. 7, and Plate XXIII.
  Fragment. Only the letter pa.
- 917. Tandwa stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 74, No. 8, and Plate XXIII.
  Fragment. Only, the letter bu.
- 918. Sahēth-Mahēth (now Indian Museum, Calcutta) Buddhist image inscription of the time of mahārāja dēvaputra Kanishka or Huvishka.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 21, and Plate VII; 1870 Dowson, Journ. Roy. As. Soc. N. S. Vol. V. p. 192, and Plate III, No. 32; 1871 referred to by Cunningham, Arch. Surv. Rep. Vol. I. p. 339 f.; 1898 Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 274 ff.; 1906 Bloch, Ep. Ind. Vol. VIII. p. 180 f., and Plate; 1908 note by Bloch, Ep. Ind. Vol. IX, p. 291.

  [Mahārājasya dēvaputrasya Kanishkasya (or Huvishkasya) enin

[Mahārājasya dēvaputrasya Kanishkasya (or Huvishkasya)sam . . . . . di]
10 9 ētayē purvayē.

Mixed dialect. A Bodhisatva (Bodhisattva), an umbrella (chhātra) and a staff (dānda), the gift of the monk (bhikshu) Bala, who knows the Tripitaka (trēpitaka), the companion (saddhyēvihārin) of the monk (bhikshu) Pushya[vnddhi] (Pushyavriddhi), at Śāvasti (Śrāvasti), at the walk (chamkama) of Bhagavat in the Kōsambakuṭi (Kauśāmbakuṭi), as the property of the Sarvastivādin (Survāstivādin) teachers (acharyyas). Identical with No. 919.

- 919. Sahēth-Mahēth (now Lucknow Provincial Museum) Buddhist stone inscription of the time of . . . devaputra Kanishka or Huvishka.-1908 Bloch, Ep. Ind. Vol. IX. p. 290 f., and Plate.
  - . . . vapu . . Mixed dialect. Fragment. A Bodhisatva (Bodhisattva), an umbrella (chhatra), and a staff (danda), the gift of [the monk Bala, who knows the Tripitaka], the companion ([saddhyēv]ihārin) of . . , at Sāvastī (Śrāvastī) at the walk ([cham]ka[ma]) [of Bhagavat] in the Kosamba[kuṭi] (Kauśāmbakuṭi), as the property of the [Sarvā]s[t]ivādin teachers ([āchā]r[yyas]). Identical with No. 918.
- 920 Rämgarh (Sitäbenga) cave inscription.—1865 noticed by Dalton, Journ. Beng. As. Soc. Vol. XXXIV. Part II. p. 27; 1873 Ball, Ind. Ant. Vol. II. p. 245, No. 1, and Plate: 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, Arch. Surv. Rep. Vol. XIII. p. 40; 1902 Haraprasad Shastri, Proceed. Beng. As. Soc. 1902, p. 90 f.; 1904 Boyer, Journ. As. Ser. X. Vol. III. p. 479 ff.; 1904 Bloch, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVIII. p. 456; 1906 Bloch, Arch. Surv. Ind. Annual Rep. 1903-04, p. 124 ff., and Plate XLIII. Prakrit. Some verses in praise of poetry.
- 921. Rämgarh (Jogimärä) cave inscription.-1865 noticed by Dalton, Journ. Beng. As. Soc. Vol. XXXIV. Part II. p. 27; 1873 Ball, Ind. Ant. Vol. II. p. 246, No. 2, and Plate: 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, Arch. Surv. Rep. Vol. XIII. p. 40 f., with facsimile; 1902 Haraprasad Shastri, Proceed. Beng. As. Soc. 1902, p. 90; 1904 Boyer, Journ. As. Ser. X. Vol. III. p. 484 ff.; 1904 Bloch, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVIII. p. 455 f.; 1906 Pischel, Sitzungsber. Preuss, Ak. Wiss. 1906, p. 489 ff., with facsimile; 1906 Bloch, Arch. Surv. Ind. Annual Rep. 1903-04, p. 128 ff., and Plate XLIII; 1907 correction by Fleet, Journ. Roy. As. Soc. 1907, p. 511, note.

The temple-servant (dēvadašikyi) Šutanukā (Sutanukā) by name. The copyist (lupadakha), Dēvadina (Dēvadatta) by name, the Balanaseya (native from Bārānasī), loved her.

- 922. S. 40.—Sarnath pillar inscription of the time of rajan Asvaghosha.—1905 Vogel, Ep. Ind. Vol. VIII, p. 171 f., No. 1, e, and Plate. -rajña Aśvaghōshasya chatariśē savachharē hēmatapakhē prathamē divasē dasamē. Mixed dialect. Besides the date only part of one word has been preserved.
- 923. Sarnath Buddhist pillar inscription.—1905 Vogel, Ep. Ind. Vol. VIII. p. 172, No. 1, f, and Plate. Mixed dialect. The property of the Sammitiya (Sammitiya) teachers (āchāryyas), the Vātsiputrikas.
- 924. Sarnath stone inscription of the time of rajan Aśvaghosha.—1905 Vogel, Ep. Ind. Vol. VIII. p. 172, No. 2, and Plate. Rājāo Aśvaghosha . . . . . . . upala hē[ma] . . . . . Mixed dialect. Nothing beyond the date has been preserved.
- 925. S. 3.—Sarnath Buddhist umbrella post inscription of the time of mahār[a] ja Kanishka -1905 Vogel, Ep. Ind. Vol. VIII. p. 175 ff., No. 3, a and Plate; 1908 correction by Luders, Ep. Ind. Vol. IX. p. 241.

Mahārajasya Kānishkasya sam 3 hē 3 di 20 2 ētayē purvayē.

Mixed dialect. Erection of a Bodhisatva (Bodhisattva) and an umbrella with a post (chhatrayashti) at Bārāṇasī at the walk (chamkama) of Bhagavat, (the gift) of the monk (bhikshu) Bala, who knows the Tripiṭaka (trēpiṭaka), the companion (saddhyēvihārin) of the monk (bhikshu) Pushyavuddhi (Pushyavriddhi), together with his parents, his teachers (upaddhyāyāchēras), his companions (saddhyēvihārins) and pupils (antēvāsikas), with Buddhamitrā, who knows the Tripiṭaka (trēpiṭikā), with the kehatrapa Vanaspara and Kharapallāna, with the four classes (parishā).

- 926. Särnäth Buddhist image inscription.—1906 Vogel, Ep. Ind. Vol. VIII. p. 179, Nos. 3, b and c, and Plate.
  Mixed dialect. Erection of a Bödhisatva (Bödhisattva), (the gift) of the monk
  - Mixed dialect. Erection of a Bödhisatva (Bödhisattva), (the gift) of the monk (bhikshu) Bala, who knows the Tripiṭaka (trēpiṭaka), together with the mahā-kshatrapa Kharapallāna and the kshatrapa Vanashpara.
- 927. S. 3.—Sārnāth Buddhist image inscription of the time of mahār[ā]ja Kaṇishka.— 1906 Vogel, Ep. Ind. Vol. VIII. p. 179, No. 3, d, and Plate. Mahārajasya Kaṇishkasya sam 3 hē 3 di 20 2 ētayē purvayē. Mixed dialect. Erection of a Bodhisatva (Bōdhisattva) and an umbrella with a post (chhatrayashti), (the gift) of the monk (bhikshu) Bala, who knows the Tripitaka (trēpiţaka).
- 928. Sărnāth Buddhist stone umbrella inscription.—1908 Konow, Ep. Ind. Vol. VIII. p. 291 f., and Plate. Pali. A passage from the Buddhist Canon.
- 929. Särnäth Buddhist stone inscription.—1908 Konow, Ep. Ind. Vol. VIII. p. 293, and Plate. Mixed dialect. The Buddhist creed.
- 930. Sarnath (now Lucknow Provincial Museum) Buddhist image inscription.—1906 Vogel, Arch. Surv. Ind. Annual Rep. 1903-04, p. 214, and Plates LII, 1 and LXIV, 1. Sanskrit. Fragment. Gift of . . . . svāmin Skandavarnpa.
- 931. Piprāhwā Buddhist vase inscription.—1898 Bühler, Journ. Roy. As. Soc. 1898, p. 387 ff.; 1898 Barth, Comptes rendus de l'Acad. des Inscr. et Belles-Lettres, Ser. IV. Vol. XXVI. p. 146 ff. and 231 ff.; 1898 Führer, Annual Progress Report of the Arch. Surv. Circle, North-Western Provinces and Oudh, for the year ending 30th June 1898, p. 3 (with photographs); 1898 Peppé, Journ. Roy. As. Soc. 1898, p. 576 f. (facsimile), and Plate; 1898 Smith-Davids-Hoey, Journ. Roy. As. Soc. 1898, p. 586 ff.; 1898 Subhuti Thero-Waddell, Athenaum, No. 3689, p. 67; 1899 Bloch. Journ. Roy. As. Soc. 1899, p. 425 f.; 1901 Davids, Journ. Roy. As. Soc. 1901, p. 398; 1902 Pischel, Allgem. Zeit., Beilage, 1902, No. 4, p. 27; 1902 Pischel, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVI. p. 157 f.; 1905 Pischel, Sitzungsber. Preuss. Ak. Wiss. 1905, p. 526; 1905 Lévi, Journ. des Savants 1905, p. 540 ff.; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 679 ff.; 1906 Fleet, Journ. Roy. As. Soc. 1906, p. 149 ff.; 1906 Thomas, Journ. Roy. As. Soc. 1906, p. 452 f.; 1906 Senart, Journ. As. Ser. X. Vol. VII. p. 132 ff.; 1906 Barth, Journ. des Savants 1906, p. 541 ff.; 1907

Fleet, Journ. Roy. As. Soc. 1907, p. 105 ff.; 1907 Barth, Ind. Ant. Vol. XXXVI. p. 117 ff.

This receptacle of the relics of Budha (Buddha), the Holy one (bhagavat), of the Sakiyas (Sākyas), (is the gift) of the brothers of Sukiti (Sukirti), jointly with their sisters, with their sons and their wives.

- 932. Gopalpur Buddhist brick inscription .- 1896 Smith-Hoey-Hoernle, Proceed. Beng. As. Soc. 1896, p. 101 ff., No. 1. Sanskrit. A Buddhist Sūtra.
- 933. Gopalpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 2. Sanskrit. Contains a Buddhist Sūtra.
- 934. Göpülpur Buddhist brick inscription.-1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 3. Sanskrit. Contains a Buddhist Sūtra.
- 935. Göpälpur Buddhist brick inscription.-1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 4. Sanskrit. Contains a Buddhist Sütra.
- 936. Göpälpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 5. Sanskrit. Contains a Buddhist Sütra.
- 937. Sohgaura copper-plate inscription.—1894 noticed by Hoey, Proceed. Beng. As. Soc. 1894, p. 84 f., and Plate I; 1894 Smith, Proceed. Beng. As. Soc. 1894, p. 85 ff.; 1894 corrections by Hoernle, Proceed. Beng. As. Soc. 1894, p. 87; 1896 Bühler, Vienna Orient, Journ. Vol. X. p. 138 ff. = Ind. Ant. Vol. XXV. p. 261 ff.; 1907 Fleet, Journ. Roy. As. Soc. 1907, p. 510 ff., and Plate; 1907 note by Grierson, Journ. Roy. As. Soc. 1907, p. 683 ff.; 1908 notes by Fleet-Barnett-Lanman-Jacobi, Journ. Roy. As. Soc. 1908, p. 187 f.; 822 f.

Prakrit. Order of the great officials (mahamaga(ta)), the Savatiyas (of Śrāvasti). from Manavasitikada with regard to two store houses (kothagala) in Usagama. [According to Fleet: Notice for all the three great roads for vehicles! At the junction Manavasi, of the three roads, in Dasilimata and Usagama, two storehouses are prepared for sheltering loads of commodities of Tiyavani, Mathulā (Mathura), and Chamchu].

- 938. Bodh-Gaya (now partly Indian Museum, Calcutta) letters on pillar bases.—1892 Cunningham, Mahabodhi, p. 16, No. 1, and Plate X; 1896 Grierson, Proceed. Beng. As. Soc. 1896, pp. 52-61, and Plate II. The letters a, ka, na, cha.
- 939. Bodh-Gaya Buddhist pillar inscription.-1836 noticed by Prinsep, Journ. Beng. As. Soc. Vol. V. p. 658, No. 5, and Plate XXXIII; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 468, with facsimile; 1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 339, with facsimile; 1871 Cunningham, Arch. Surv. Rep. Vol. I. p. 10, and Plates VII and IX, No. 14; 1873 Fergusson, Tree and Serpent Worship. 2 p. 130

(facsimile only); 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 88, and Plate XXVI, No. 1; 1878 Rajendralala Mitra, Buddha Gayá, p. 182 f., No. 1; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahábodhi, p. 15, No. 4, and Plate X. Prakrit. Gift of ayā (āryā) Kuraingi.

- 940. Bodh-Gayā Buddhist pillar inscription.—1871 Cunningham, Arch. Surv. Rep. Vol. I. p. 10, and Plate VII; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 88, and Plate XXVI, No. 1; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahâbodhi, p. 15, No. 5, and Plate X. Prakrit. Gift of ayā (āryā) Kuramgi.
- 941. Bodh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, Arch. Surv. Rep. Vol. I. p. 10; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahābodhi, p. 15, No. 6, and Plate X. Prakrit. Gift of ayā (āryā) Kuramgī.
- 942. Bodh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, Arch. Surv. Rep. Vol. I. p. 10; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahābodhi, p. 15, No. 7, and Plate X. Prakrit. Gift of ayā (āryā) Kuramgi. There seem to be two more copies of this inscription.
- 943. Bodh-Gayā (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1883
  Rajendralala Mitra, Catalogue and Handbook of the Archeological Collections in the
  Indian Museum, Part I. p. 130 f.; 1892 Cunningham, Mahdbooki, p. 15, No. 8, and
  Plate X, No. 10.

Prakrit. Fragment. Gift of Kuramgl, sister in-law of Imdagimitra (Indragnimitra),
. . . daughter of Jiva (Jiva), to the king's temple († rājāpāsādāchētika).

- 944. Bodh-Gaya Buddhist coping-stone inscription.—1892 Cunningham, Mahabodhi, p. 15, No. 9, and Plate X, Nos. 8 and 9.
  - Prakrit. Fragment. Gift of Kuramgi, sister-in-law of Imdagimitra (Indragnimitra), the son of . . . . ka, daughter of Jiva (Jiva), to the king's temple (? rā[jāpā]sā[dā]chēt[ika]).
- 945. Bödh-Gayā Buddhist rail inscription.—1892 Cunningham, Mahâbodhi, p. 16, No. 2, and Plate X.
  Prakrit. Gift of Amögha.
- 946. Bödh-Gayā (now Indian Museum, Calcutta) Buddhist rail inscription.—1873 Cunningham, Arch. Surc. Rep. Vol. III. p. 89, and Plate XXVI; 1878 Rajendralala Mitra, Buddha Gayá, p. 184, No. 3; 1880 correction by Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahâbodhi, p. 16, No. 3, and Plate X. Prakrit. Gift of Bödhirakhita (Bödhirakshita), the Tabapanaka (inhabitant of Tāmraparna).
- 947. Bodh-Gayā Buddhist rail inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 89, and Plate XXVI, No. 2; 1878 Rajendralala Mitra, Buddha Gayá, p. 183, No. 2. Prakrit. Fragment. Gift of . . . . . Pāṭihāra . . . . . . .

- 948. Bödh-Gayā Buddhist inscription on the edge of the outer vajrāsana.—1892 Cunning-ham, Mahābodhi, p. 20; 58, and Plate X, 11.
  Prakrit. Fragment. No sense has been made out.
- 949. S. 64.—Bödh-Gayā (now Indian Museum, Calcutta) Buddhist image inscription of the time of mah[ā]r[ā]ja Trikamata (?).—1892 noticed by Cunningham, Mahābodhi, p. 21; 37; 53; 54, and Plate XXV; 1898 Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 282; 1909 Lüders, Journ. Roy. As. Soc. 1909, p. 661.

  Maharajasya Trikamatasya (?) sa 60 4 gri 3 di 5 ētasya purvvayē.

  Mixed dialect. Fragment. Gift of an image of a Bodhisatva (Bōdhisattva) to some vihāra by some monk (bhikshu), who is called the companion (sadhavihārin) of some other monk (bhikshu), a master of the Vinaya (vinayadhara). The inscription mentions besides some lay-woman (upāsikā) and some preacher of the law (dharmmakāthika).
- 950. Bodh-Gayā Buddhist coping-stone inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 99. No. D, and Plate XXIX; 1878 Rajendralala Mitra, Buddha Gayá, p. 192, No. 5, and Plate LI; 1880 correction by Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142 f.; 1892 Cunningham, Mahábodhi, p. 23; 58, and Plate XXVII. Sanskrit. Fragment. Seems to record various donations to the holy Buddha, such as a vajrāsana in the great gandhakutī temple, ghee lamps (ghritapradīpa), an image of the Buddha in the vihāra, etc.
- 951. Bödh-Gayā (now Indian Museum, Calcutta) Buddhist coping inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 99, No. A, and Plate XXVIII; 1878 Rajendralala Mitra, Buddha Gayá, p. 191, No. 4. Sanskrit (?). Fragment. Mentions some teacher (āchāryya).
- 952. Bödh-Gayā Buddhist image inscription.—1864 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIII. p. 177; 1873 noticed by Mead, Arch. Surv. Rep. Vol. III. p. 87; 1878 Rajendralala Mitra, Buddha Gayá, p. 192 f., No. 6, and Plate LI; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 143.
  Sanskrit. Records the erection of a temple (bhavana) for the sage who conquered Māra, by the moak (yati) Bödhishēņa, an inhabitant of Dattagalla, for the welfare of his relations and his teacher (upādhyāya) living at Āhavāgra.
- 953. Bodh-Gayā Buddhist image inscription.—1892 Cunningham, Mahābodhi, p. 59 f., and Plate XXVII, E. Sanskrit. Fragment. The Buddhist creed, followed by four or five lines said to be illegible.
- 954. Nāgārjuni Hill cave inscription of Dashalatha. —1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. pp. 676-679, and Plate XXXV, No. 2; 1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 412 f., No. 2, and Plate IX; 1852 Burnouf, Lotus de la Bonne Loi, p. 777 f.; 1871 referred to by Cunningham, Arch. Surv. Rep. Vol. I, p. 50, and Plate XX, No. 5, 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 103; 134 f., No. 4, and Plate XVI; 1891 Bühler, Ind. Ant. Vol. XX. p. 364, No. D, and Plate. Prakrit. The Vahiyakā cave (kubhā), presented by the Beloved of the gods (dēvānam piya) Dashalatha (Daśaratha) to the Ājīvika monks (bhadamta).

- 955. Năgărjuni Hill cave inscription of Dashalatha.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. pp. 676-679, and Plate XXXV, No. 3; 1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 412, No. 1, and Plate IX; 1852 Burnouf, Lotus de la Bonne Loi, p. 775 ff.; 1871 referred to by Cunningham, Arch. Surv. Rep. Vol. I. p. 49, and Plate XX, No. 4; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 103: 135, No. 5, and Plate XVI; 1891 Bühler, Ind. Ant. Vol. XX. p. 365, No. E, and Plate. Prakrit. The Göpikă cave (kubhā), presented by the Beloved of the gods (dēvānam piya) Dashalatha (Daśaratha) to the Ājīvika monks (bhadainta).
- 956. Nagārjuni Hill cave inscription of Dashalatha.—1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 413, No. 3, and Plate IX; 1852 Burnouf, Lotus de la Bonne Loi, p. 778; 1871 referred to by Cunningham, Arch. Surv. Rep. Vol. I. p. 51, and Plate XX, No. 6; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104; 185, No. 6, and Plate XVI; 1891 Bühler, Ind. Ant. Vol. XX. p. 365, No. F, and Plate. Prakrit. The Vadathikā cave (kubhā), presented by the Beloved of the gods (dēvānam piya) Dashalatha (Dasaratha) to the Ajivika monks (bhadamta).
- 957. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, Arch. Surv. Rep. Vol. XV. p. 3, No. A, and Plate II.
  Prakrit. The yakha (yaksha) Sataţānadi (?).
- 958. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, Arch. Surv. Rep. Vol. XV. p. 3, No. B, and Plate II. Prakrit. The yakha (yaksha) Achusanigika.
- 959. Rājgir (Sonbhāndār) Buddhist cave inscription.—1871 noticed by Cunningham, Arch. Surv. Rep. Vol. I. p. 25; 1892 Cunningham, Mahābodhi, p. 59, and Plate XXVII, C. Sanskrit. Records the excavating of the two caves (guhā), containing images of the Arhat and fit for ascetics (tapasvin), for the attainment of Nirvāņa, by the jewel among teachers (āchāryya), the sage (muni) Viradēva.
- 960. Nongarh image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 161, and Plate XLVII, 2.
  Prakrit (?). Fragment. No sense can be made out.
- 961. Susuniā rock inscription of mahārāja Chandravarman.—1895 Nagendranatha Vasu, Proceed. Beng. As. Soc. 1895, p. 177 ff.

  Sanskrit. Dedicated by the chief of the servants of the lord of the chakra. The work of mahārāja Chandravarmman, the son of mahārāja Siddhavarmman, the lord (pati) of Pushkarāmbudhi.

## II .- SOUTHERN INSCRIPTIONS.

- 962. Year 122.—Mulwäsar (now Library, Dwärkä) stone inscription of the time of rājan mahākshatrapa sāmi-Rudrasēna.—1890 mentioned by Bhagvanlal Indraji-Rapson, Journ. Roy. As. Soc. 1890, p. 652; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 23, No. 5, and Plate XIX; 1896 note by Bhagvanlal Indraji, Bombay Gazetteer, Vol. I. Part 1, p. 43; 1899 note by Rapson, Journ. Roy. As. Soc. 1899, p. 380 f.; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LXII, No. 41.
  - Rājāo mahākshatrapasa sāmi-Rudrasēnasya varshē 100 20 2 Vaitākhabahulapam-
  - Mixed dialect. Erection of a stone pillar (silālashfi) by the sons of Vānijaka.

963. Year 103.—Günda (now Dwärkänäth Temple, Jämnagar) stone inscription of the time of rājan kshatrapa svāmi-Rudrasiha.—1881 Bühler, Ind. Ant. Vol. X. p. 157 f.; 1890 correction by Bühler, Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Cl. Vol. CXXII. No. XI. p. 46, note 2; 1890 note by Bhagvanlal Indraji, Journ. Roy. As. Soc. 1890, p. 650 f.; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 21 f., No. 3, and Plate XVII; 1896 corrections by Bhagvanlal Indraji, Bombay Gazetteer, Vol. I. Part 1. p. 42; 1899 correction by Rapson, Journ. Roy. As. Soc. 1899, p. 375, note 2; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LXI, No. 39.

—rājāo kshatrapasya svāmi-Rudrasīhasya varshē triuttarasatē 100 3 Vaišākhasuddhapamchamīdhanyatithau Rohininakshatramuhūrtē.

Mixed dialect. Records the digging of a tank (hrada?) by the general (sēnāpati) Rudrabhūti, son of the general (sēnāpati) Bāpaka, the Ābhīra, at the village (grāma) of Rasopadra. The inscription gives the following pedigree: rājan mahākshatrapa svāmi-Chashṭana, his son rājan kshatrapa svāmi-Jayadāman, his son rājan mahākshatrapa svāmi-Rudradāman, his son rājan kshatrapa svāmi-Rudradāman, his son rājan kshatrapa svāmi-Rudrasiha (Rudrasimha).

964. Siddhsar stone inscription.—1876 Burgess, Arch. Surv. West. Ind. Vol. II. p. 152, with facsimile.

Prakrit. Fragment. No name can be made out.

965. Year 72.—Junāgadh rock inscription of rājan mahākshatrapa Rudradāman.—1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 338 ff., and Plates XV and XIX; 1842 Lassen, Zeitschr. für Kunde des Morgenl. Vol. IV. p. 146 ff.; 1842 Jacob-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 148, Plate; 1858 Prinsep-Wilson, Essays on Indian Antiquities, Vol. II. p. 55 ff.; 1865 Bhau Daji, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 113 f.; 118 ff.; 125 ff., and Plate; 1876 Eggeling, Arch. Surv. W. Ind. Vol. II. p. 128 ff., and Plate XIV; 1878 Bhagvanlal Indraji-Bühler, Ind. Ant. Vol. VII. p. 257 ff.; 1890 Bühler, Sitzungsber. Wien. Ak. Wiss. Vol. CXXII, No. XI, p. 45 ff.; 86 ff.; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 18 f., No. 2, and Plate XVI; 1905 Kielhorn, Ep. Ind. Vol. VIII. p. 36 ff., and Plate; 1908 note by Rapson, Catalogue of the Coins of the Andhra

Dynasty, etc. p. LIX ff., No. 38.

— rājāō mahākshatrapasya sugrihīta-nāmnah svāmi-Chashṭanasya pautra
. . . h putrasya rājāō mahākshatrapasya gurubhir abhyasta-nāmnō Rudradāmnō varshē dvisaptatitam[ē] 70 2 Mārggaśīrsha-bahula-prat[i] . . .

Sanskrit. Fragment. Records the restoration of the lake Sudaršana situated at some distance from Girinagara. The lake, originally constructed by the Vaišya Pushyagupta, the provincial governor (rāshtriya) of the Maurya king (rājan) Chamdragupta, and subsequently adorned with conduits by the Yavana king (rājan) Tushāspha for Ašōka the Maurya, had been destroyed during a storm at the date given above by the waters of the Suvarpasikatā, Palāšinī and other streams of mount Ūrjayat. The work was executed by the minister (amātya) Suvišākha, the son of Kulaipa, a Pahlava, who had been appointed by the king to rule the whole of Ānartta and Surāshtra. The inscription records besides that the king (rājan) mahāksharapa Rudradāman, the son's son of the king (rājan) mahākshatrapa trapa svāmi-Chashṭana, was the lord of the whole of eastern and western Ākarāvantī, the Anūpanīvṛit, Ānartta, Surāshṭra, Śvabhra, Maru, Kachchha, Sindhu-Sauvīra, Kukura, Aparāmta, Nishāda, etc.; that he destroyed the

Yaudhēyas; that he twice defeated Sātakarņi, the lord (pati) of Dakshiṇāpatha, but on account of the nearness of their connection did not destroy him; and that he himself acquired the title of mahākshatrapa.

- 967. Year 127.—Gaḍha (Jasdan) pillar inscription of the time of rājan mahākshatrapa svāmi-Rudrasēna.—1868 Bhau Daji, Journ. Bo. Br. Roy. As. Soc. Vol. VIII. p. 234 f., and Plate; 1883 Hoernle, Ind. Ant. Vol. XII. p. 32 f.; 1890 note by Bhagvanlal Indraji, Journ. Roy. As. Soc. 1890, p. 652; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 22 f., No. 4, and Plate XVIII; 1896 note by Bhagvanlal Indraji, Bombay Gazetteer, Vol. I. Part 1, p. 43; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LXII, No. 42.

Varshē 100 20 7 Bhādrapadabahulasa 5 . . . rājno mahākshatrapasya svāmi-Rudrasēnasya.

- Mixed dialect. Records the erection of a śatra by the brothers of the son of Pranāthaka, the grandson of Khara, of the Mānasa gōtra. The inscription gives the following pedigree: rājan mahākshatrapa bhadramukha svāmi-Chashtana, his son rājan kshatrapa svāmi-Jayadāman, his son rājan mahākshatrapa bha[dramukha] svāmi-Rudradāman, his son rājan mahākshatrapa bhadramukha svāmi-Rudrasiha (Rudrasimha), his son rājan mahākshatrapa svāmi-Rudrasēna. There is some doubt about the last figure of the date of the year, which may be 6.
- 968. Vakālā stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 289, No. 1, and Plate II. Prakrit. Of Satumadana (Satrumardana).
- 969. Vakālā stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 289, No. 2, and Plate II.
  Prakrit. Of Datā (Dattā), the Bhēmi (daughter of Bhēma).
- 970. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. S.c. Vol. XV. p. 290, No. 3, and Plate.
  Prakrit. Of Badhū.
- 971. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 290, No. 4, and Plate.
  Prakrit. Of Koda Kalavāda.
- 972. Vakalā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 290 f., No. 5, and Plate.

  Prakrit. Of Ugudēvā (Ugradēvā ?).

- 973. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Bτ. Roy. As. Soc. Vol. XV. p. 321 f., No. A, and Plate II.
  Prakrit. The western grove (ārāma) of the Vāsāa (Vāsāka) mountain.
- 974. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 322, No. B, and Plate II.

  Prakrit. And the eastern grove (ārāma) of Kösikaya (Kaušikēya).
- 975. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 322 f., No. C, and Plate II.

  Prakrit. The mountain, the residence of sidhas (siddhas) all about. (?)
- 976. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 323, No. D, and Plate II.

  Prakrit. No meaning has been made out. Mentions a bamhachāri (brahmachārin) and husbandmen (? kuḍabīka).
- 977. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 319; 323, No. E, and Plate III.

  Prakrit. Sadhamusala.
- 978. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 324, No. F, and Plate III.
  Prakrit. Musaladatta, Compare No. 981.
- 979. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 324, No. G, and Plate III.

  Prakrit. The step of Rāma (? Rāmaikamō).
- 980. Padana rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 324, No. H, and Plate III.

  Prakrit. The footprint of Namdin (Namdipaam).
- 981. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 324 f., No. I, and Plate III.
  Prakrit. Musaladatta. Compare No. 978.
- 982. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 325, No. J, and Plate III.

  Prakrit. Jirāsamdhadatta.
- 983. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 325, No. K, and Plate III.
  Sanskrit. The Buddhist creed.
- 984. Kaphēri Buddhist cave inscription —1847 Bird, Hist. Res. Plate XL, 2; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 1, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 74, No. 1, and Plate LI.

  Mixed dialect. The physician (vaidya) Nappa. Rāpa (?). Bhāskara. Bhāravi. Chelladēva. Boppaï (Vopadēva). Bhaṭṭa Khasu.

- 985. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 1; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 15 f., No. 2, and Plate, No. 3; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 2, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 75, No. 2, and Plate LI. Prakrit. A seat (? sata), the gift of Nākaņaka (Nāga), the Nāsikaka (inhabitant of Nāsika).
- 986. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 3; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 15, No. 1, and Plate, No. 1; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 3, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 75, No. 3, and Plate LI. Prakrit. A cistern (paniyaka), the gift of the goldsmith (suvanakō(kā)ra) Samidata (Svāmidatta) of Kaliyana (Kalyāna) together with the Order (sagha).
- 987. Kanhēri Buddhist cave inscription of the time of rājan Gōtam[īputa sāmi-Siriyaña]-Sātakamni.—1847 Bird, Hist. Res. Plate XLII, 11; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 25 f., No. 12, and Plate, No. 4; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 4, and Plate; 1883 referred to by Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 312; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 75 f., No. 4, and Plate LI. Rañō Gōtam . . . . Sō(Sā)takamnissa s . . . . . [gi]mhapakhē pamchamē . . . .
  - Prakrit. Fragment. Building of a chaitya (chētiya) by the merchants (vānijaka)...

    born of ... nū, the ... khātiya brothers, Gajasēna, Gajami[ta]
    (Gajamitra), ... the property of the school (nikā[ya]) of the [Bhādāya]niya
    (Bhadrāyanīya) teachers (āchariya), in honour of their relatives. The overseers
    (nava[kami]ka) were the monks (pavajita), the elders (thēra) bhadata (bhadanta) Achala, bhadamta Gahala (Grihala), bhadamta Vijayamita (Vijayamitra),
    bhadata (bhadanta) Bo[dhika], bhadata (bhadanta) Dhamapāla (Dharmapāla), and
    the lay-worshipper (upāsaka), the merchant (nēgama) Aparēnuka, the son of A ..., was the samāpita(?). The work was executed by bhadata (bhadanta)
    Bōdhika, the pupil (sisa) of the teacher (āchariya), the elder (thēra) bhadata
    (bhadanta) Sēumla, who acted as overseer (? uparakhita), through the stonemasons (sēla-vadhakin), the nāyakamisas, the kadhichakas, the mahākaṭakas, and
    the polisher (mīṭhika) Khadaraki (Skandaraki ?).
- 988. Kanhēri Buddhist cave inscription,—1847 Bird, Hist. Res. Plate XLII, 10; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 27 f., No. 13, and Plate, No. 19; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 5, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 76, No. 5, and Plate LI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 598.
  - Prakrit. Fragment. Records various gifts: an endowment was given to the monks (pavayita); some three objects were made in the Sopārakāhāra (district of Sūrpāra); a chaitya house (chēti . .), a hall of reception (upathānasālā) and cells (ōvaraka) were built in the Abālikāvihāra (Ambālikāvihāra) at Kāliaņa (Kalyāna); a chaitya building (chētiaghara) and thirteen cells (ōvaraka) were built and endowed in some vihāra at Patithāṇa (Pratishṭhāna); a temple (kuṭi) and a hall (kodhi) were excavated in Rājatalāka Paīṭhāṇapatha (Pratishṭhānapatha); a monastery (saghārāma) with endowment was built at the vihāra of Sadasēvājū (?).

- 989. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLI, 6; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 14, No. 1, and Plate, No. 2; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3 f., No. 6, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 77, No. 6, and Plate LI. Sanskrit. An image of Bhagavat, the gift of the Sākya monk (Šākyabhikshu) Buddhaghosha, the guardian(?) of the great gandhakutī (mahāgandhakutīvārika?), the pupil (sishya) of bhadanta Dharmmavatsa, a teacher of the Tripiṭaka (traipitakōpāddhyāya), who follows the religion of Buddha Bhagavat.
- 990. Kanhēri Buddhist image inscription.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 16 f., No. 3, and Plate, No. 18; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 4, No. 7, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 77, No. 7, and Plate LI. Sanskrit. Gift of the Śākya monk (Śākyabhikshu) Dharmmagupta.
- 991. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 4; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 17, No. 4, and Plate, No. 5; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 4, No. 8, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 77, No. 8, and Plate LI. Sanskrit. Fragment. Beginning of the Buddhist creed.
- 992. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 5; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 4, No. 9, and Plate; 1883 Bühler, Arch. Surc. W. Ind. Vol. V. p. 77, No. 9, and Plate LI.
  Sanskrit. Gift of the teacher (āchīryya) Buddharakshita with the wish that all living beings may become Buddhas.
- 993. Kanhēri Buddhist stūpa inscription.—1847 Bird, Hist. Res. Plate XLI, 7; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 30, No. 17, and Plate, No. 17; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 4, No. 10, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78, No. 10, and Plate LI. Prakrit. The stūpa (thuba) of the elder (thēra) bhayata (bhadanta) Dhammapāla (Dharmapāla), the gift of Sivapālitanikā (Šivapālitā), wife of the treasurer (hēranika) Dhamanaka (Dharma).
- 994. Kanhēri Buddhist tank inscription of the time of Vāsishthīputra Śrī-Sātakarni.—1847
  Bird, Hist. Res. Plate XLI, 8; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc.
  Vol. V. p. 14 f., No. 2, and Plate, No. 6; 1861 West, Journ. Bo. Br. Roy. As. Soc.
  Vol. VI, p. 4, No. 11, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78,
  No. 11, and Plate LI; 1895 note by Bhandarkar, Early History of the Dekkan,<sup>3</sup>
  p. 21 f.; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p.
  LI, No. 17.
  - Sanskrit. Fragment. A water-cistern (pānēyabhājana), the gift of the minister (amātya) Satēraka. Mentions besides the queen (dēvē) of [Vā]sishṭhīputra Śrī-Sāta[karṇi], descended from the race of the Kārddamaka kings (rājan), daughter of the mahākshatrapa Ru . . .
- 995. Kanheri Buddhist tank inscription.—1847 Bird, Hist. Res. p. 56, No. 12, and Plate XLI, 9 (right half); 1852 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. IV. p. 132 f., No. 1, and Plate; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 19, No. 7, and Plate, No. 9; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 5, No. 12, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78, No. 12, and Plate L1.

- Prakrit. A cistern (podhī), the gift of the lay-worshipper (upāsaka), the merchant (nēgama) Samika (Svāmika) from Sopāraga (Śūrpāraka).
- 996. Kanhēri Buddhist tank inscription.—1847 Bird, Hist. Res. p. 56, No. 12, and Plate XLI, 9 (left half); 1852 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. IV. p. 133 f., No. 2, and Plate; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 19, No. 6, and Plate, No. 8; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 5, No. 13, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78 f., No. 13, and Plate LI.

Prakrit. A cistern (pōḍhē), the gift of Sulasadata (Sulasadatta), son of the treasurer (hēraņika) Rōhaṇimita (Rōhiṇēmitra), the Chēmulaka (inhabitant of Chēmula.) Compare No. 1033.

- 997. Kanhëri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 5, No. 14, and Plate. Sanskrit(?). Not read.
- 998. Kanhëri Buddhist cave inscription.—1847 Bird, Hist. Res. Plates XLVII, 24, and XLII, 13; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 21 ff., Nos. 9 and 10, and Plate, Nos. 11 and 12; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6, No. 16, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 80 f., No. 16.
  - Prakrit. A cave (lēna), a water-cistern (pāniyapōdhā), benches for sitting on (āsanapēdhikā), a chair (? pidha) and a walk (chakama), the gift of the merchant (nēgama) Dhama . . . (Dharma . . .), son of Sivamita (Sivamitra), the Kāliya[naka] (inhabitant of Kalyāna), together with Budhaka (Buddhaka) and his whole family to the congregation of monks (bhikhusagha) of the four quarters. Also endowment. Also gift of a house with two apartments (bagabha or bigabha) and of a quadrangular dining-hall (bhōjanachātusāla) in the vihāra at Kāliyaṇa (Kalyāna) in the Gamdhārikābhamī. Endowment for these, viz. a house (nivēsaṇa) in the Mukuḍasivayivā.
- 999. Kaphēri Buddhist cave inscription—1847 Bird, Hist. Res. Plate XLVI, 23; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6, No. 17, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 81, No. 17.
  Prakrit. A cave (lēna), the gift of the monk (pavajita) Āņada (Ānanda), brother of the teacher (ācharia) bhayata (bhadanta) Atara (? Antara), to the Order (sagha). Also endowment.
- 1000. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. p. 57 f., No. 15, and Plate XLV, 16; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 17 ff., No. 5, and Plate, No. 7; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6, No. 18, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 81 f., No. 18. Prakrit. A cave (lēna) and a cistern (pōdhē), the gift of the merchant (nēgama) Isipāla (Rishipāla), son of the merchant (nēgama) Golaņaka, the Kaliaņaka (inhabitant of Kalyāna), together with his family in honour of his parents. Also endowment of a field in the village (gāma) of Saphāü, for the support of the monk and repairs of the porch (maṭapa) and the pavāḍa(?).
- 1001. S. 8.—Kaphēri Buddhist cave inscription of the time of rājan M[ā\*]dhariputa svāmi-Sakasēna.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6 f., No. 19, and Plate; 1877 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XII. p. 407 f., and

Plate; 1881 Bhagvanlal Indraji, Inscr. Cave-Temp. W. Ind. p. 60 f.; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 79, No. 14, and Plate LI; 1895 note by Bhandarkar, Early History of the Dekkan, 2 p. 20, note 1; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVII, No. 5.

—rañō Madhariputasa svāmi-Sakasēnasa savachharē 8 gi pa 5 diva 10 ētāya puvāya.

Prakrit. Establishment of a cave (lēna) by the merchant (nēgama) and householder (gahapati). . . . . ti, son of the merchant (nēkama) Venhunamdi (Vishnunandin), the Kaliyaņaka (inhabitant of Kalyāna), together with the venerable (āyyāka) . . . , with his father Venhunadi (Vishnunandin), his mother Bōdhisamā, his brother . . . hathi ( . . . hastin), and all his relatives. Compare No. 1002.

1002. Kanhēri Buddhist cave inscription of the time of rājan M[ā\*]dhariputa srāmi-Sakasēna.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 20, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 82, No. 19; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 598; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVII, No. 6.

—raño Ma[dhariputasa] svāmi-Saka[sēnasa] . . . . . . divā 10

Prakrit. Fragment. Records the gift of a cave (lēna). The following names can be made out: the son of Venhunadi (Vishnunandin); Hālanikā; the venerable (āyyaka) Lā. . . ; Dhāmā; Buddhakaya (?). Compare No. 1001.

- 1003. Kaphēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 21, and Plate.
  Prakrit. Not read.
- 1004. Kanbëri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 22, and Plate.
  Prakrit. Only the word Parigahita.
- 1005. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. p. 58, No. 16, and Plate XLII, 12; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 23, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 82, No. 20. Prakrit. A cave (lēṇa), the gift of the jeweller (manikara) Nāgapālita, the [Sop]ārayaka (inhabitant of Sūrpāraka), with his family.
- 1006. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 24, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 83, No. 21; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 598 f. Prakrit. A cave (lēna) and a water-cistern (pāṇiyapōḍhī), the gift of the nun (pavaītikā), the elder (thērī) Poyakiasaṇā, pupil (atēvāsinī) of the elder (thēra) bhayanta (bhadanta) Ghōes (Ghōsha), with her sister and the samaṇapapaakas (?) to the congregation of the monks (bhikhusagha) of the four quarters. Also endowment.
- 1007. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7 f., No. 25, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 83, No. 22. Prakrit. Fragment. A cave (lēṇa), a cistern (pōḍhī) and a hall (koḍhī), the gift of Kanha (Kṛishṇa) . . . . . of the elder (thēra) bhayata (bhadanta) Hālaka. Also endowment for the benefit of the congregation of the monks (bhikhusagha).

- 1008. Kanhêri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 26, and Plate.
  Prakrit. Not read.
- 1009. Kanheri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLV, 17; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 27, and Plate. Prakrit. Not read.
- 1010. Kanhēri Budilhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 28, and Plate. Prakrit, Not read.
- 1011. Kanheri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVI, 19; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 29, and Plate. Prakrit. Not read.
- 1012. Kanhēri Buddhist cave inscription.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 29 f., No. 16, and Plate, No. 16; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 31, and Plate; 1853 Bühler, Arch. Surv. W. Ind. Vol. V p. 83 f., No. 23.
  Prakrit. The cave (lēṇa) of the elder (thēra) bhayata (bhadanta) Mitabhūti (Mitrabhūti), the gift of the Sāgarapaloganas (?).
- 1013. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVI, 21 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 29, No. 15, and Plate. No. 15; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 32, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vel. V. p. 84, No. 24.

  Prakrit. A cave (lēņa) and a cistera (pōdhī) on Kanhasēla (Krishnaśaila), the gift of the lady (bhōigī) Dāmilā, the A[pa]rāmtikā(?) (native of Aparānta), the [Kāli]anikā (inhabitant of Kalyāna).
- 1014. Kanheri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVII, 27; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 29, No. 14, and Plate, No. 14; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 33, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 84, No. 25.

  Prakrit. A cave (lēṇa) and a cistern (pōḍhi), the gift of the nun (bhikhuṇi) Dāmilā, the Kāliyiņikā (inhabitant of Kalyāṇa).
- 1015. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 34, and Plate. Prakrit. Not read.
- 1016. Kanlēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVI, 20; 1853 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 31, No. 18, and Plate, No. 20; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 35, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 84, No. 26.

  Prakrit. Fragment. Gift of a cave (lēna) and a water-cistern (pāntyapādhī) by the monk (pavajīta) . . . mitanaka ( . . . mitra), pupil (aintēvāsīn) of . . pāla, to the congregation of the monks (bhikhusagha) of the four quarters. Also endowment.

- 1017. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 36, and Plate.
  Prakrit. Not read.
- 1018. Kanheri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVII, 25; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 37, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 85, No. 27.

Mixed dialect. Fragment. Dedication of a cave (lēna) and a water-cistern (pāṇiyya-pōdhā) . . . as the property of the Bhādrajaṇijjas (Bhadrāyaṇāyas), for the merit of the donor's mother Naṁdiṇikā (Nandinikā). One cell (ōvaraka) is the gift of the donor's wife, the housewife (gharinā) Dāmi[lā]. The merit is assigned to the donor's sons Je . . , his nephew Āryyaghōsha, his daughter Saṃghadēvanikā, and other relatives.

- 1019. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 38, and Plate. Prakrit. Not read.
- 1020. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLV, 18; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 20 f., No. 8, and Plate, No. 10; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 89, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 85 f., No. 28.

  Prakrit. Fragment. A cave (lēna) and a water-cistern (pāniyapōdhī), the gift of the nun (pavaītikā) Sāpā (Sarpā), the daughter of the lay-worshipper (upāsaka) Kulapiya (Kulapriya) Dhamanaka (Dharma), the Dhēnukākaṭiya (inhabitant of Dhēnukākaṭa), the female pupil (ātēvāsim) of the elder (thēra) bhadata (bhadanta) Bōdhika, together with her sister Ratinikā and other relatives, to the congregation
- 1021. S. 9.—Kanhēri Buddhist cave inscription, probably of the time of [Haritiputa Vinhukada-Chutukulānanda Sātakamni].—1847 Bird, Hist. Res. Plate XLVII, 26; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 40, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 86, No. 29; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIII, No. 24.

of monks (bhikhusagha) of the four quarters. Also endowment.

. . . sa . . . . . . . . sava 9 (?) hēma . . sa dasamiya ētāya puvāya.

Prakrit. Fragment. A cave (lēna), the gift of Nāgamulanikā (Nāgamūlā), daughter of a mahārāja and a mahābhēji, a mahārathinī (wife of a mahārathi), mother of Khamdauāgasātaka (Skandanāgasātaka) and sister of the mahābhēja Ahija (?) Dhēnasēna (?), to the congregation of monks (bhikhusagha). Compare No. 1186.

- 1022. Kanheri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 41, and Plate. Prakrit. Not read.
- 1023. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 42, and Plate. Prakrit. Not read.

- 1024. S. 16.—Kaphēri Buddhist cave inscription of the time of rājan Gotamiputa sāmi-Siriyaña-Sātakapi.—1847 Bird, Hist. Res. Plate XLIV, 14; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 23 ff., No. 11, and Plate, No. 13; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 44, and Plate; 1883 referred to by Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 312; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 79 f., No. 15, and Plate LI; 1896 correction by Franke, Zeitschr. Deutsch. Morgani. Ges. Vol. L. p. 598.
  - —raño Götamiputasa sāmi-Siriyaña-Sātakaņisa sata(va)chharē 10 6 gimhāņa pakha 1 (?) dieasē 5.
  - Prakrit. A cave (lēṇa) and a hall (koḍhi) on mount Kaphasēla (Krishṇaśaila), the gift of the lay-worshipper (upāsaka) Aparēņu, the son of Aṇada (Ānanda), a merchant (nēgama) residing at Kālayāṇa (Kalyāṇa), together with his family, with his wife (kuḍubinī) Juvāriṇikā, the mother of Aṇada (Ānanda), with his son Aṇada (Ānanda), with his daughters-in-law, (the wives of) Aṇa . . . (Ānanda), . . . Dhāmadēvī (Dharmadēvī), and others, to the congregation of monks (bhikhusagha) of the four quarters. Also endowment with money and the field of a half-paṇa-owner (ādhapaṇakhetiya) in the village (gāma) of Magalathāna (Maṅgalasthāna).
- 1025. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 45, and Plate. Prakrit. Not read.
- 1026. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 46, and Plate.
  Prakrit. Not read.
- 1027. Kanhēri Buddhist cave inscription —1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 47 and Plate.
  Prakrit. Not read.
- 1028. Kaphēri Buddhist cave inscription. -1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 48, and Plate. Prakrit. Not read.
- 1029. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 49, and Plate.
  Prakrit. Not read. Probably a portion of No. 1028.
- 1030. Kanhêri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 50, and Plate. Prakrit. Not read.
- 1031. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVI, 22; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11 f., No. 52, and Plate, Prakrit. Not read.
- 1032. Kaphēri detached rock inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 12, No. 53, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 86, No. 30. Prakrit. A path (? patha), the gift of the blacksmith (kamāra) Nada (Nanda), from Kaliyaņa (Kalyāna).

- 1033. Kaphēri Buddhist stone inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 12. No. 57, and Plate.

  Prakrit. A path (? patha), the gift of Dhamapaka (Dharma), son of the treasurer (hēraņaka) Röhapimita (Röhipimitra), the Chēmulaka (inhabitant of Chēmula). Compare No. 996.
- 1034. Kaphēri Buddhist stone inscription. -1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 12 f., No. 58, and Plate. Prakrit. Not read.
- 1035. Mahakal cave inscription.—1799 Wilford, Asiat. Res. Vol. V. p. 140, No. 5, and Plate; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 13, No. 60, and Plate. Prakrit. Gift of a Brahman (bramhana) of the Gotama (Gautama) gotra.
- 1036. Jögēšvarī cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 14, No. 63, and Plate. Prakrit. Not read.
- 1037. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 171 f., No. 5, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 253 f., No. 1; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 4 f., No. 1, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 1, and Plate XLV; 1896 corrections (partly wrong) by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. pp. 588; 592.
  - Prakrit. A cave (lēna), the gift of Sivabhūti (Śivabhūti), son of Sulasadata (Sulasadatta) and Utaradatā (Uttaradattā), writer (lēkhaka) to the mahābhōja Mamdava (Māndava) Khamdapālita (Skandapālita), the son of the mahābhōji Saḍagērī Vijayā, together with his wife Namdā (Nandā). Compare No. 1045.
- 1038. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 5, No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 2.
  Prakrit. Fragment. A cave (lēṇa), (the gift) of . . . bhūti.
- 1039. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 5, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 3.
  Prakrit. Fragment. Gift of two cisterns (podhī).
- 1040. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 6, No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 4.

  Prakrit. Fragment, Gift of a cave (lēṇa). Mentions the monk (pavaīta) Gōā . . ., the pupil (atēvāsin) of the elder (thēra) bhadamta Sivadata (Sivadatta), and Sātimitā (Svātimitrā).
- 1041. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 173, No. S, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 254, No. 2; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 6 f., No. 5, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV.

p. 85, No. 5, and Plate XLV; 1896 corrections by Franke, Zeitschr. Deutsch. Morgani, Ges. Vol. L. p. 592.

Prakrit. A cave (lěna) and a cistern (pōdhī), the gift of the nun (pāvayitikā)
Padumanikā (Padmanikā), daughter of the nun (pāvayitikā) Nāganikā, the sister's
daughter of the elders (thēra) bhadata (bhadanta) Pātimita (? Svātimitra ?) and
bhadamta Āgimita (Agnimitra), together with her pupil (atēvāsinī) Bodhi and
her pupil (ātivāsinī) Asālhamita (Ashādhāmitrā).

- 1042. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 8, No. 6, and Plate.
  Mixed dialect. Fragment. Records the gift of somebody who seems to be called a
  - Mixed dialect. Fragment. Records the gift of somebody who seems to be called a worshipper of the congregation (saghōpasāyika?).
- 1043. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess Inscr. Cave-Temp. W. Ind. p. 8, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 85, No. 7, and Plate XLV.
  Mixed dialect. Gift of the female Śākya lay-worshipper (Śākyōpāsikā) Vyāghrakā.
- 1044. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 9, No. 8, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 85, No. 8, and Plate XLV. Mixed dialect. Fragment. Gift of some Śākya monk (Śākyabhikshu).
- 1045. Kudā Buddhist cave inscription,—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 173 f., No. 9, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 254 f., No. 3; 1880 correction by Jacobi, Ind. Ant. Vol. 1X. p. 28; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 9 f., No. 9 and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 85, No. 6, and Plate XLV; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212; 1896 corrections by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 592.
  - Prakrit. A cave (lēna), the gift of Sivama (Sivama), the youngest after the writer (lēkhaka) Sivabhūti (Sivabhūti) among the brothers, the sons of Sulasadata (Sulasadata) and Utaradatā (Uttaradattā), who are servants of the mahābhōja Maindava (Māndava) Khaindapālita (Skandapālita), the son of the mahābhōjā Sāḍagērī Vijayā, together with his wife Vijayā. The stone-carving (sēlarāpakama) (was the gift) of his sons Sulasadata (Sulasadatta), Sivapālita (Sivapālita, Sivadata (Sivadatta), Sapila (Sarpila), and the pillars (thambha) that of his daughters Sapā (Sarpā), Sivapālitā (Sivapālitā), Sivadatā (Sivadattā), Sulasadatā (Sulasadattā). Compare No. 1037.
- 1046. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 172 f., No. 7, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 11, No. 10, and Plate; 1883 Buhler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 9, and Plate XLV.

  Mixed dialect. Gift of the Śākya monk (Śākyabhikshu) Buddhasigha (Buddhasimha), for the merit of his parents and the bhatāka (? bhattāraka?).
- 1047. Kudā Buddhist cave inscription. -1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 11, Nos. 11 and 12, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind-Vol. IV. p. 86, No. 10, and Plate XLV.
  Mixed dialect. (An image), the gift of the Śākya monk (Śākyabhikshu) Sainghadēva, and gift of a capital invested in the Chemdina field for the expense of lamps to

Buddha.

- 1048. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 172, No. 6, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 255, No. 4; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 12 f., No. 13, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 11, and Plate XLV; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212 f.
  - Prakrit. A cave (lēna), the gift of the physician (veja) Somadēva, the son of the lay-worshipper (upāsaka), the Māmakavejiya physician (veja) Isirakhita (Rishirakshita), and his sons Nāga, Isirakhita (Rishirakshita), Sivaghosa (Šivaghosha), and his daughters Isipālitā (Rishipālitā), Pusā (Pushyā), Dhammā (Dharmā) and Sapā (Sarpā).
- 1049. Kudā Buddhist cistern inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 13, No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 12, and Plate XLV. Prakrit. Gift of Kumāra Madava (Māndava), son (?) of S[i]vama (Šivama), the chief (? vara) of the Maindavas (Māndavas).
- 1050. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 170, No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 14, No. 15, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No 13, and Plate XLV.
  - Prakrit. A chwitya building (chētiyaghara), the gift of the Brāhman woman (bammanī) Bhayilā (Bhrājilā), wife of the Brāhman (bammhana) lay-worshipper (upāsaka) Ayitilu.
- 1051. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 170, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 14, No. 16, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 14, and Plate XLV.
  - Prakrit. A cave (lēna), the gift of the gardener (malākāra) Sivapirita (Śivaprīta), son of the gardener (mālākāra) Vadhuka.
- 1052. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 14, No. 17, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 15.
  - Prakrit. Fragment. Mentions a Mamdavī (Māndavī), the daughter of some mahābhōja.
- 1053. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 15, No. 18, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 16, and Plate XLV.
  - Prakrit. The cave (lēṇa) of Gōyammā (Gautamī?), the daughter of the royal minister (rājamacha) Hāla.
- 1054. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 170, No. 3, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 15, No. 19, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 17, and Plate XLV.
  - Prakrit. A cave (lēna), the gift of Vijayanikā, daughter of the mahābhōya (mahābhōja) Sāḍakara Sudamsana (Sudariana).

- 1055. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 171, No. 4, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 256, No. 7; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 16, No. 20, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 18, and Plate XLV.
  - Prakrit. A cave (lēna), the gift of the ironmonger (lōhavāṇiyiya) Mahika, the Karahākaḍaka (inhabitant of Karahākaḍa).
- 1056. Kudā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Iremp. W. Ind. p. 16, No. 21, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 19.
  - Prakrit. The bathing tank (sanā[napōdht]) of the householder (gahapati), the banker (sethin) Vasula.
- 1057. Kudā Buddhist cave inscription.—1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 16, No. 22, and Plate; 1883 referred to by Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87. Prakrit. Not read.
- 1058. Kndā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 256, No. 8: 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 17, No. 23, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 20, and Plate XLVI; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. II. p. 592. Prakrit. Gift of a chaitya building (chētiyaghara) and a cell (uyaraka) by the Adhagachhaka (Ārdhagachchhaka) Rāmadata (Rāmadatta), the son of Ahila, and of a cell (uyaraka) by his wife Velidatā (Vēllidattā), while the Maindava (Māndava) Kochbiputa (the son of a Kantsī) Velidata (Vēllidatta) was mahābhōja.
- 1059. Kudā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Oave-Temp. W. Ind. p. 18, No. 24, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 21.
  Prakrit. Fragment, Mentions the female disciple (āmtivāsini) Bodhi.
- 1060. Kudā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 256, No. 9; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 18, No. 25, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 22, and Plate XLVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 592 f. Prakrit. A cave (lēna), the gift of the nun (pavaitikā) Sapilā (Sarpilā), the disciple (ātivāsinī) of the elder (thēra) bhayata (bhadanta) Vijaya, with Lohitā and Venhuyā (Vishnukā) and her female disciple (ātivāsinī) Būdhi.
- 1061. Kuḍā Buddhist tank inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 256 f., No. 10; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 18 f., No. 26, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 23, and Plate XLVI.
  - Prakrit. A cistern (podhi), the gift of the gardener (mālākāra) Mugudā[sa] (Mrigadāsa?).

- 1062, Kudā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 257, No. 11; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 19, No. 27, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 24, and Plate XLVI.
  - Prakrit. Fragment. A cave (lēna), the gift of the trader (sathavāha) and house-holder (gahapati) Nāga, the son of Svāmin(?).
- 1063. Kuḍā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 257. No. 12; 1881 Bhsgvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 19, No. 28, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 25, and Plate XLVI.
  Prakrit. A cave (lēng), the gift of the banker (sethin) Vasulaņaka. Compare No.
- 1064. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 20, No. 29, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 26, and Plate XLVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 593.
  Prakrit. A cistern (pōḍhī), the gift of the banker (seṭhin) Vasulaṇaka. Compare No. 1063.

1064.

- 1065. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 20 f., No. 30 and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 27, and Plate XLVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593.
  Prakrit. A cave (lēna), the gift of Sivadatā (Šivadattā), wife of the trader (sathavāha) Vēhamita (Vēdamitra?) and mother of Pusaņaka (Pushya).
- 1066. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 21, No. 31, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 28, and Plate XLVI. Prakrit. Fragment. A cave ([lē]na), the gift of Asāļamita (Ashādhāmitra), the son (?) of the trader (sathavāha) Acha[la]dāsa.
- 1067. Nädsur cave inscription.—1891 Hultzsch, Account of the Caves at Nadsur and Karsambla, p. 6, and Plate VI; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 231 f. Prakrit. Made by Godata (Gödatta), the son of Sivaganaka (Šivaganaka).
- 1068. Nädsur Buddhist cave inscription.—1891 Hultzsch, Account of the Caves at Nadsur and Karsambla, p. 7, and Plate VI; 1891 note by Bühler, Vienna Orient. Journ. Vol. V. p. 232.
  Prakrit. Fragment. (Gift) of Mita (Mitra), of Sagharakhita (Suingharakshita), of Thūpasakha (Stūpasakha), the brother of . . . dina, of Sa . . . . . .
- 1069. Ambivale cave inscription.—1881 noticed by Burgess, Inser. Cave-Temp. W. Ind. p. 66. Not read.
- 1070. Ambivale cave inscription.—1881 noticed by Burgess, Inscr. Cave-Temp. W. Ind. p. 66, note 1.
  Not read.

- 1071. Kondanë cave inscription .- 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 14. No. 64, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 9 and 83, and Plate XLIV. Prakrit. Made by Baluka (or Balaka), the pupil (amtevāsin) of Kanha (Krishna).
- 1072. Mahad Buddhist cave inscription .- 1847 Bird, Hist, Res. Plate XXXIX, 1; 1881 Bhagvanlal Indraii, Inser. Cave-Temp. W. Ind. p. 2; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 1, and Plate XLVI; 1896 note (wrong) by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1905 note by Senart, Ep. Ind. Vol. VIII. p. 75. Prakrit. Gift of a cave (lena), a chaitya building (chetieghara), eight cells (ova-

raka), two cisterns (podhi) on each side of the cave (lena), and a path (? patha) to the cave (lēna) by the prince (kumāra) Kānabhōa (Kānabhōja) Vhenupālita (Vishnupālita).

- 1073. Mahād Buddhist cave inscription .- 1847 Bird, Hist. Res. Plate XXXIX, 2: 1883 Bähler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88 f., No. 2, and Plate XLVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 593. Prakrit. Fragment. The gift of a cave (lena) and a chaitya hall (chetiakodhi) by Vādasiri (Vādasri) [the wife of] Vi . . . the son of the householder (gahapati) and banker (sethin) Saingharakhita (Saingharakshita), and endowment
- 1074. Mahād Buddhist cave inscription.-1883 Burgess, Arch. Surv. W. Ind. Vol. IV. Plate XLVI (Plate only). Prakrit. Fragment. No sense has been made out.

of certain fields (chheta) situated below the caves.

- 1075. Kel Buddhist cave inscription .- 1881 Bühler-Burgess, Inscr. Cave-Temp. W. Ind. p. 3; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 3, and Plate XLVI. Prakrit. A cave (lēna), the gift of the banker (sethin) Sagharakhita (Samahara-- kshita), the son of a householder (gahapati). .
- 1076. Kol Buddhist cave inscription.—1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 4, and Plate XLVI. Prakrit. A cave (lena), the gift of Dhamasiri (Dharmaśri), daughter of the lavworshipper (upāsaka) . . . , wife of Sivadata (Sivadatta).
- 1077. Köl Buddhist cave inscription .- 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 5, and Plate XLVI. Prakrit. A cave (lēna), the gift of Sivadata (Sivadatta), the Aghāakasāgāmikiva (inhabitant of the village of Aghātakarsha?) ..
- 1078. Bhājā Buddhist cave inscription.—1844 Bird-D'Ochoa, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 443, and Plate; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 160, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 23, No. 1, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 82, No. 1, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 586. Prakrit. A cell (gabha), the gift of the Naya (Naga ?) Nadasava, the Bhogavata

(inhabitant of Bhogavati?).

- 1079. Bhājā Buddhist cistern inscription.—1844 Bird-Westergaard-D'Ochoa, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 442 f., and Plate, No. 4; 1847 Bird-Westergaard, Hist. Res. Plate LIII, 3; 1850 Wilson, Journ. Bo. Br. Roy. As. Soc. Vol. III. Part II. p. 52, and Plate; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 159 f. No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 24, No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 7, and Plate XLIV.
  - Prakrit. A cistern (podhā), the gift of the mahārathi Vinhudata (Vishnudatta), the son of a Kôsiki (Kausiki).
- 1080. Bhājā Buddhist stūpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 24, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 4, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 586 f.
  Prakrit. The stūpa (thupa) of the elder (thēra) bhañamta (bhadanta) Dhamagiri

(Dharmagiri).

- 1081. Bhājā Buddhist stūpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 24, No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 82, No. 3, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 587.
  Prakrit. The stūpa (thupa) of the elder (thēra) bhayamta (bhadanta) Ampikinaka.
- 1082. Bhājā Buddhist stūpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 25, No. 5, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 82, No. 2, and Plate XLIV. Prakrit. Fragment(?). (The stūpa) of the elder (thēra) bhayamta (bhadanta) Samghadina (Samghadatta).
- 1083. Bhājā Buddhist stūpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 25, No. 6, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 5, and Plate XLIV. Prakrit. Unfinished. Only the words: of the elder (thēra) bhayainta (bhadanta).
- 1084. Bhājā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 25, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 6, and Plate XLIV. Prakrit. Gift of Bādhā, wife of Hālika (or of a ploughman?).
- 1085. Bhājā Buddhist stūpa inscription.—1844 Bird-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 441 f., and Plate, No. 3; 1847 Bird-Westergaard, Hist. Res. Plate LIII, No. 4; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 25, No. 8, and Plate; 1883 mentioned by Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83.
  Prakrit. Records the gift of the stūna (thūbha) by somebody whose name has not
  - Prakrit. Records the gift of the stupa (thubha) by somebody whose name has not been made out.
- 1086. Kārlē cave inscription. -1834 Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498, No. B, with facsimile; 1847 Bird, Hist. Res. Plate XXXVIII, 10; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 156, No. 13, and Plate. Prakrit. Only the word sidha (siddham). Perhaps only part of another inscription.

- 1087. Kärlē Buddhist cave inscription.—1834 Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498, No. A, with facsimile; 1847 Bird-Smyttan, Hist. Res. p. 60, No. 22, and Plate XXXVI, 3; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 152 f., No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 28, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 1, and Plate XLVII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 48 f., No. 1, and Plate III.
  - Prakrit. Establishment of a cave-dwelling (sēlaghara), the most excellent one in Ja[m]badipa (Jambūdvīpa), by the banker (sethin) Bhutapāla (Bhūtapāla) from Vējayamti (Vaijayantī).
- 1088. Kārlē Buddhist lion-pillar inscription.—1799 Wilford, Asiat. Res. Vol. V. p. 139, No. 4, and Plate; 1834 Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498 f., No. E, with facsimile; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 468, with facsimile; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1044, No. 1, and Plate LIII; 1847 Bird-Wilson, Hist. Res. p. 51, No. 2, and Plate XXXVI, 1; 1853 Wilson, Journ. Bo. Br. Roy. As. Soc. Vol. IV. p. 372, and Plate XII, 1; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 152, No. 1, and Plate; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 426 f; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 28 f., No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 2, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 49 f., No. 2, and Plate IV. Prakrit. A lion-pillar (sihathabha), the gift of the mahārathi Agimitrapaka (Agnimitra), the Gotiputra (son of a Gaupti).
- 1089. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 29, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 3, and Plate XLVII; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 51 f., No. 3, and Plate II. Prakrit. Gift of the elephants (hathin) and the upper and lower rails (vēyikā) before the elephants by the elder (thēra) bhamyamta (bhadanta) Imdadēva (Indradēva).
- 1090. Kärlē Buddhist cave inscription.—1847 Bird-Wilson, Hist. Res. p. 55, No. 9, and Plate XXXVII, 8; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 155 f., No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 29 f., No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 4, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 52, No. 4, and Plate I.
  - Prakrit. Gift of the cave-door (gharamugha) by the perfumer (gamdhika) Simhadata (Simhadatta) from Dhēnukākaṭa.
- 1091. Kärlē Buddhist pillar inscription.—1847 Bird-Wilson, Hist. Res. p. 59, No. 20, and Plate XXXVI, 2; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol V. p. 156, No. 12, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 30, No. 5, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 5, and Plate XLVII; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 52 f., No. 5, and Plate III.
  - Prakrit. Gift of Bhāyilā (Bhrājilā), the mother of the householder (gahata)

    Mahādēvaņaka.

- 1092. Karla Buddhist pillar inscription.-1854 mentioned by Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 158, No. 17, and Plate: 1881 Bhagyanlal Indraij-Burgess, Inscr. Cave-Temp. W. Ind. p. 30, No. 6, and Plate: 1883 Bühler-Burgess. Arch. Surv. W. Ind. Vol. IV. p. 90, No. 6, and Plate XLVII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 53, No. 6, and Plate IV.
  - Prakrit. Fragment. Making of the door (mugha) of the cave (ghara) by the carpenter (vadhaki) Sāmi (Svāmin), the son of Vēpuvāsa, a Dhēnukākataka (inhabitant of Dhēnukākata.)
- 1093. Karle Buddhist pillar inscription .- 1847 Bird. Hist. Res. p. 55. No. 8. and Plate XXXVIII, 11: 1853 Wilson, Journ. Bo. Br. Roy. As. Soc. Vol. IV. p. 372, and Plate XII. 2: 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 156 f., No. 14, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inser. Cave-Temp. W. Ind. p. 31, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 7, and Plate XLVII: 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Separt, Ep. Ind. Vol. VII. p. 53 f., No. 7, and Plate I. Prakrit. Gift of a pillar (thambha) by the Yayana Sihadhaya (Simhadhaaja?) from Dhenukakata.
- 1094. Kärle Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 31, No. 8, and Plate: 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 8, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 54 f., No. 8, and Plate III.
  - Prakrit. Fragment. Gift of the pillar (thabha) by the preacher (bhānaka) Sātimita (Svātimitra), the son of Nadi (?) and the disciple (amtevāsin) of the elder (thera) . . . . of the bhayata (bhadanta) Dhamutariyas (Dharmottariyas) from Sopāraka (Sūrpāraka). Compare No. 1095.
- 1095. Karle Buddhist pillar inscription.-1799 Wilford, Asiat. Res. Vol. V. p. 139, No. 3, and Plate: 1847 Bird-Wilson, Hist, Res. p. 54, No. 2 (instead of 6), and Plate XXXVIII, 12; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 157 f., No. 15, and Plate; 1881 Bhagvanlal Indraji-Bargess, Inser. Cave-Temp. W. Ind. p. 32. No. 9, and Plate; 1883 Bübler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91. No. 9, and Plate XLVII; 1896 note (wrong) by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 55, No. 9, and Plate III.
  - Prakrit. Gift of a pillar (thabha) with relies by the preacher (bhānaka) Sātimita (Svātimitra) of the bhayamta (bhadanta) Dhamutariyas (Dharmottariyas) from Sopāraka (Sūrpāraka). Compare No. 1094.
- 1096. Karle Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 32, No. 10, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. p. 91, No. 10, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 55 f., No. 10. and Plate I. Prakrit. Gift of Dhamma-Yavana (Dharma-Yavana) from Dhenukakata.
- 1097. Karle Buddhist pillar inscription .- 1847 Bird, Hist. Res. p. 55 f., No. 11, and Plate L. 13: 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 156, No. 11, and Plate ; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 32 f., No. 11.

- and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 11, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 56, No. 11, and Plate I. Prakrit. Gift of a pillar (thabha) by Mitadevanaka (Mitradeva), the son of Usabhadata (Rishabhadatta), from Dhēnukākaṭa.
- 1098. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 33, No. 12, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 12, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 56, No. 12 f., and Plate I.
  Prakrit. Gift of the nun (bhikhunī) Asādhamitā (Ashādhāmitrā).
- 1099. Kärlē Buddhist cave inscription of Usabhadāta.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 159, No. 4, and Plate, No. 5; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 33 f., No. 13, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 101, No. 6, and Plate LI; 1896 corrections by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1902 Senart, Ep. Ind. Vol. VII. p. 57 ff., No. 13, and Plate II; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIX, No. 36.

Prakrit. Gift of the village (gāma) of Karajika to the monks (pavajita) residing in the caves (lēna) at Valūraka for the support of the congregation (sagha) of the four quarters by Usabhadāta (Rishabhadatta), the son of Dinika and son-in-law of the king (rājan), the Khaharāta, the khatapa (kshatrapa) Nahapāna, who made donations to the brāhmanas (brahmana) on the river Baṇāsā (Bārnāsā) and at Pabhāsa (Prabhāsa).

1100. S. 7.—Kārlē Buddhist cave inscription of the time of rājan Vāsithiputa sāmi-Siri-Puļumāvi.— 1847 Bird-Mitchell, Hist. Res. p. 58 f., No. 18, and Plate XXXVI, 4; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 153 f., No. 3, and Plate, No. 4; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 34 f., No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 107 f., No. 17, and Plate LIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. II. p. 596; 1902 Senart, Ep. Ind. Vol. VII. p. 61 f., No. 14, and Plate II.

Rañō Vāsithiputasa sāmi-Siri-P[uļumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 [d]ivasē pathamē 1 ētāya puvāya.

- Prakrit. Gift of a village (gāma) to the community (sagha) of Valuraka (Valūraka), of the Valuraka (Valūraka) caves (lēna), by the mahārathi Somadēva, son of Vāsiṣhi (Vāsiṣhṭhī), the son of the mahārathi Mitadēva (Mitradēva), son of Kōsiki (Kauśikī), of the Okhaļakiyas.
- 1101. Kärlë Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XXXVIII. 9; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 155, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35, No. 15, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 13, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 63, No. 15, and Plate I. Prakrit. Gift of two pairs (of figures) by the monk (bhikhu) Bhadasama (Bhadra-sarman). Compare No. 1102.
- 1102. Kärlē Buddhist cave inscription.— 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 155, No. 9, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35, No. 16, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind.

Vol. IV. p. 91, No. 14, and Plate XLVIII; 1902 Senart, Ep. Ind. VII. p. 63, No. 16, and Plate I.

Prakrit. Gift of a pair (of figures) by the monk (bhikhu) Bhadasama (Bhadra-sarman). Compare No. 1101.

- 1103. Kārlē Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35, No. 17, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 15, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VIL p. 63 f., No. 17, and Plate I.
  Prakrit. Fragment, Gift of a rail (vēvikā) by some female person.
- 1104. Kärlē Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35 f., No. 18, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 16, and Plate XLVIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 595; 1902 Senart, Ep. Ind. Vol. VII. p. 64, No. 18, and Plate III.
  Prakrit. A rail (vēyikā), made by Namdika, the gift of the nun (bhikhunī) Kodī, the mother of Ghunika.
- Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498, Nos. C and D, with facsimile; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1048, No. 7, and Plate LIII; 1847 Bird-Mitchell-Wilson, Hist. Res. p. 60, No. 23, and Plate XXXVII, 5-7; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 154 f., Nos. 7, 5 and 6, and Plate, Nos. 7, 3 and 6; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 427; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 36, No. 19, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 112 f., No. 20, and Plate LIV; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 213 f.; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597; 1901 correction by Hultzsch, Ep. Ind. Vol. VI. p. 319, notes 1, 2, 3, 5, and 7; 1902 Senart, Ep. Ind. Vol. VII. p. 64 fl., No. 19, and Plate II; 1908 correction by Rapson, Catalogus of the Coins of the Andhra Dynasty, etc. p. XLIX, No. 9.

- sava 10 [8] vā pa 4 diva 1.

- Prakrit. Fragment. Order of . . . . to Pariguta (? Parigupta), the officer (amacha) at Māmāda, regarding the gift of the village (gāma) of Karajaka in the Māmāla district (āhāra) on the northern road as monks' land (bhikhuhala) to the mendicant (pavajita) friars (bhikhu) dwelling in the Vāluraka (Vālūraka) caves (lēna) for the support of the school (nikāya) of the Mahāsaghiyas (Mahāsāmghikas). The plates were prepared by Sivakhadaguta (Sivaskandhagupta). The second figure of the date of the year is uncertain.
- 1106. S. 24.—Kārlē Buddhist cave inscription of the time of rājan Vāsithiputa Siri-Puļumāvi.— 1847 Bird, Hist. Res. p. 54, No. 7, and Plate LIII; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 158 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 36 f., No. 20, and Plate; 1883 Bähler, Arch. Surv. W. Ind. Vol. IV. p. 113 f., No. 21, and Plate LIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597; 1902 Senart, Ep. Ind. Vol. VII. p. 71 ff., No. 20, and Plate III; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. 11, No. 16.

- rañō Vāsithiputasa Siri-Puļumāvisa savachharē chatuvisē 20 4 hēmamtāna pakhē tatiyē 3 divasē bitiyē 2.
- -ēkavisē savachharē.
- Prakrit. Gift of a nine-celled (navagabha) hall (madapa) to the community (sagha) of the four quarters as the special property of the Māhāsaghiyas (Mahāsāṅghikas), by Harapharaṇa, the son of Setapharaṇa, the Sovasaka (Sauvarshaka), living at Abulāmā. It was completed in the year 21. In the last portion Budharakhita (Buddharakshita) and his mother, a lay-worshipper (upāsikā), are mentioned.
- 1107. S. 5.—Kārlē Buddhist cave inscription.— 1854 mentioned by Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 158, No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp W. Ind. p. 37, No. 21, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 18, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 73 f., No. 21, and Plate IV.

. . . 5 hēmatāṇam pa[kh]ē . . . [ētā]ya puvāya.

Prakrit. Fragment. Gift of a cave (lēṇa) and a cistern (pōḍhī) to the community (saṃgha) of monks (pavaīta) by some female disciples (atēvāsinī) of some bhayata (bhadanta).

- 1108. Kārlē Buddhist cave inscription.— 1856 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 427; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 37 f., No. 22; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 17, and Plate XLVIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595; 1902 Senart, Ep. Ind. Vol. VII. p. 74, No. 22, and Plate IV. Prakrit. Gift of the monk (pavaeta) Budharakhita (Buddharakshita).
- 1109. Bedsä Buddhist cave inscription. 1844 Bird-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 440 f., and Plate, No. 1; 1847 Bird, Hist. Res. Plate LIII, 1; 1868 West, Journ. Bo. Br. Roy. As. Soc. Vol. VIII. p. 224, No. 3, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 2 No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 1, and Plate XLVII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593. Prakrit. Gift of Pusanaka (Pushya), son of the banker (sethin) Anada (Ananda), from Nāsika.
- 1110. Bedså Buddhist stäpa inscription.— 1868 West, Journ, Bo. Br. Roy. As. Soc. Vol. VIII. p. 223 f., No. 1, and Plate; 1881 Bhagvaulal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 26, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 2, and Plate XLVII.

  Prakrit. Fragment. Erection of the stäpa (thupa) of the hermit (āraņaka) and mendicant (pedapātika) Göbhūti, who lived at Mārakuḍa (Mārakūṭa), by his pupil ([amtē]vāsin), the devoted Asāļamita (Ashāḍhāmitra).
- 1111. Bedså Buddhist cistern inscription.— 1844 Bird-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 441, and Plate, No. 2; 1847 Bird, Hist. Res. Plate LIII, 2; 1868 West, Journ. Bo. Br. Roy. As. Soc. Vol. VIII. p. 224, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 26 f., No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 3, and Plate XLVII. Prakrit. Gift of Sämadinikä, the daughter of a mahābhöya (mahābhōja), the Mamdavī (Māndavī) mahārathinī (wife of a mahārathī), the wife of Apadevaņaka.

- 1112. Nănăghăț cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., Nos. 4 and 5, and Plate (part only); 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565 ff.; 1854 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 174 f.; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 428; 1877 note by Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XII. p. 404 ff., and Plate; 1878 note by Bhagvanial Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 310 f.; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 60 ff., Nos. 1 and 2, and Plate LI; 1883 correction by Bühler, Arch. Surv. W. Ind. Vol. V. p. 86 f.; 1896 correction by Franke, Zeitschr. Deutsch. Margenl. Ges. Vol. L. p. 597 f.; 1903 correction by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLV, No. 1.
  - Prakrit. Fragment. Records, after an invocation of Dhamma (Dhamma), Ida (Indra), Samkamsana (Samkarshana) and Väsudeva, the descendants of Chamda (Chandra), the four lokapālas Yams, Varuna (Varuna), Kubera, Väsava, the fees (dakhinā) given at various sacrifices by . . . the daughter of the mahārathi [Kaļa]lāya, the scion of the Amgiya family, the wife of . . . siri ( . . . śrī), the mother of prince (kumāra) Vēdisiri (Vēdišrī), [the son] of a king (rājan) who is called lord (pa[ti]) of Dakhi[nāpatha] (Dakshināpatha), and mother of Sati Sirimata (Šakti Šrīmat).
- 1113. Nānāghāt cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 1, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 3, and Plate LI: 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 611.
  Prakrit. (Image of) king (rāyan) Simuka-Sātavāhana Sirimat (Śrāmat).
- 1114. Nānāghāt cave inscription.— 1837 Sykes. Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1877 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XII. p. 404; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 2, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 4, and Plate LI; 1883 note by Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 611.

  Prakrit. (Images of) queen (dēvī) Nāyanikā (Nāganikā) and king (rājan) Siri-Sātakani.
- 1115. Nänäghät cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 3. and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 5, and Plate 1.1; 1883 note by Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 611. Prakrit. Fragment. (Image of) prince (kumāra) Bhāya...
- 11.16. Nānāghāt cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 4, and Plate; 1883 Bübler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 6, and Plate LI; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 611.
  Prakrit. (Image of) the mahārathi Tranakayira.
- Nānāghāt cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311,
  No. 5, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 7, and Plate II; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 611.
  Prakrit. (Image of) prince (kumāra) Hakusiri (Šaktišri).

- 1118. Nānāghāṭ cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 6. and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 8, and Plate LI; 1883 note by Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 611. Prakrit. (Image of) prince (kumāra) Sātavāhana.
- 1119. Nänäghät cistern inscription.— 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 9, and Plate LI.
  Prakrit. Gift of a cistern (pōḍhē) by Gövimdadāsa, the Sopārayaka (inbabitant of Sūrpāraka).
- 1120. S. 13.—Nānāgbāţ cistern inscription of the time of rājan V[ā\*]s[i\*]ţhiputa Chatarapana-Satakani.— 1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 313 f.
  - -rano Vasathiputasa Chatarapana-Satakanisa savachhara tara 10 3 hēmatapakha pachamē divasē 10.
  - Prakrit. Gift of a well (paniyapuvā) on the Satagara mountain by the householder (gahapat[i\*]) Damaghasa (Damaghōsha), the Kamavana (inhabitant of Kāmavana).
- 1121. Śailárwādi Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inser. Cave-Temp. W. Ind. p. 38 f. and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 19, and Plate XLVIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595.
  - Prakrit. Gift of a cave (lěna) by Siagutanikā (Simhaguptā), wife of the ploughman (hālakiya) and householder (kudubika) Usabhanaka (Rishabha), residing at Dhēnukākada (Dhēnukākada), together with her son, the householder (gahapati) Namda (Nanda).
- 1122. S. 6.—Näsik cave inscription of the time of rājan Väsithiputa Siri-Pulumayi.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 52, No. 27, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 338 f., No. 27; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 107, No. 16, and Plate LIV; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 544, No. 1; 1905 Senart, Ep. Ind. Vol. VIII. p. 59, No. 1, and Plate III.
  - —rañō Vāsithiputasa Siri-Puļumayisa samvachharē chhathē 6 gimhapakhē pachamē ō divasē. . .
  - Prakrit. Fragment. Nothing beyond the date can be made out.
- 1123. S. 19.—Nāsik Buddhist cave inscription of the time of rājan Vāsithīputa Siri-Puļumāyi.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 41 ff., No. 1, and Plate, No. 1 (first portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51 f., No. 26, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 307 ff., No. 26; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 108 ff., No. 18, and Plate LII; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 550 ff. No. 2; 1890 Bühler, Sitzungber. Wieu. Ak. Wiss. Vol. CXXII. No. XI. p. 56 ff.; 83 ff.; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 594; 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 60 ff., No. 2, and Plate I.
  - —raño Vasithiputasa Siri-Puļumāyisa savīchharē ēkunavīsē 109 gimhāna pakhē bitīys 2 divasē tērasē 13.

Prakrit. Gift of a cave (lēṇa) on mount Tiraṇhu (Triraśmi) to the community of monks (bhikhusagha) by the great queen (mahādēvī) Gōtamī (Gautamī) Balasirī (Balaśrī), mother of rājarājan Gōtamīputa (Gautamīputra) Siri-Sātakaṇi, king (rājan) of Asika (Rishika?), Asaka (Aśmaka?), Muļaka (Mūlika?), Suraṭha (Surāshīra), Kukurs, Aparamīta (Aparānta), Anupa (Anūpa), Vidabha (Vidarbha), Ākarāvati (Ākarāvantī), lord (pati) of the mountains Vijha (Vindhya), Achhavata (Rikshavat), Pārivāta (Pāripātra), Sahya, Kaṇhagiri (Krishnagiri), Macha, Siriṭana (Śrīstana?), Malaya, Mahida (Mahēndra), Seṭagiri (Śrēshīthagiri?), Chakōra, who destroyed the Sakas (Śakas), Yavanas, and Palhavas, who rooted out the Khakharāta race, who restored the glory of the Sātavāhana race. The cave was to be the special property of the school (nikāya) of the Bhadāvaniyas (Bhadrāyanīyas). For the embellishment of the cave, the queen's grandson, lord (īsara) of [Dakhiṇā]patha (Dakshiṇāpatha) granted the village (gāma) of Pisājipadaka (Pišāchīpadraka) on the south-west side of mount Tiraṇhu (Triraśmi). Compare No. 1124.

1124. S. 19 and 22.—Nāsik Buddhist cave inscription of the lord of Navanara, Vāsithīputa Siri-Palumavi.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 45 f., and Plate, No. 1 (second portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51 f., No. 26, and Plate (lower portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 314 ff., No. 26A; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 110 ff., No. 19, and Plate LII; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 555 ff., No. 3; 1895 note by Bhandarkar, Early History of the Dekkan², p. 18, note 2; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 213; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. I. p. 596 f.; 1901 correction by Hultzsch, Ep. Ind. Vol. VI. p. 319, notes 2 and 3; 1905 Senart, Ep. Ind. Vol. VIII. p. 65 ff., No. 3, and Plate II; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LI, No. 14.—sava 10 9 gi pa 2 diva 10 3.

—sava 10 9 gi pa 2 diva 10 3. —sava 20 2 gi pakhě, diva 7.

Prakrit. Engraved in continuation of No. 1123. Order of the lord (svāmin) of Navanara (Navanagara), Väsithiputa (Väsishthiputra) Siri-Pulumavi to Sivakhadila (Sivaskandila), officer (āmacha) at Gövadhana (Gövardhana), regarding the gift of the village (gama) of Samalipada or Samalipada (Salmalipadra) on the eastern road in the Govadhana district (ahara) to the monks (bhikhu) of the school (nikāya) of the Bhadayaniyas (Bhadrayaniyas) dwelling in the queen's cave (dēvilēna), in exchange for the village (gama) of Sudasana or Sudisana (Sudarsana) on the southern road in the Govadhana district (āhāra) formerly given to the same monks, for repairs of the cave. The inscription mentions besides in connection with Sudasana the ascetics (samana) of Dhanakata (or Benākata?) who live on mount Tira[phu] (Trirasmi). Written by the great general (mahāsēnapati) Mēdhuna; the plates were prepared by . . takaņi. It is further stated that the description of the lord (svāmin, i.e. of Gotamiputa Siri-Satakani in No. 1123) was given by Vinhupala (Vishnupala) for imparting pleasure to the inhabitants of Govadhana, and the inscription concludes with an invocation of Budha (Buddha), the best of Jinas.

1125. S. 18.—Nāsik Buddhist cave inscription of the lord of Benākaṭaka, Gōtamiputa Siri-Sadakapi.— 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 46 ff., No. 2 (first half), and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII.

p. 51, No. 25, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 319 ff., No. 25 (first half); 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 104 f., No. 13, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 558 ff., No. 4; 1890 correction by Bühler, Sitzungsber. Wien. Ak, Wiss. Vol. CXXII. No. XI. p. 58, note 1; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 213 f.; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1901 correction by Hultzsch, Ep. Ind. Vol. VI. p. 319, notes 2 and 3; 1905 Senart, Ep. Ind. Vol. VIII. p. 71 ff., No. 4, and Plate II; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVII f., No. 7.

-savachharē 10 8 vāsapakhē 2 divasē 1.

Prakrit. Order of Gōtamiputa (Gautamīputra) Siri-Sadakaņi, lord (svāmin) of Benākaṭaka of Gōvadhana (Gōvardhana), from the camp of victory of the Vējayamtī (Vaijayantī) army, to Viņhupālita (Vishnupālita), the officer (amacha) at Gōvadhana, with regard to the conferring of a field in the village (gōma) of West Kakhadī (Aparakakhadiya), up to the present time (or called Ajakālakiya?) enjoyed by Usabhadata (Rishabhadatta), on the Tekirasi (Trairaśmika?) ascetics (pavajita). Written down by the officer (amacha) Sivaguta (Sivagupta); kept by the mahāsīmiyas; the plates were prepared by Tāpasa. Compare No. 1126.

1126. S. 24.—Nāsik Buddhist cave inscription of rājan Götamiputa Sātakaņi.— 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 46 ff., No. 2 (second half) and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51, No. 25, and Plate (lower portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 319 ff., No. 25 (second half); 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 105 ff., No. 14, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 560 ff., No. 5; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 213; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595; 1901 correction by Hultzsch, Ep. Ind. Vol. VI. p. 319, notes 2 and 3; 1905 Senart, Ep. Ind. Vol. VIII. p. 73 ff., No. 5 and Plate II; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVIII, No. 8.

-savachharê 20 4 vāsīna pakhē 4 divasē pachamē 5.

-savachharê 20 4 gimhana pakhê 2 divasê 10.

Prakrit. Engraved in continuation of No. 1125. Order of king (rājan) Götamiputa (Gautamiputra) Sātakani and of the king's queen mother (mahādēvī) whose son is living, to Sāmaka (Śyāmaka), the officer (amacha) at Gövadhana (Gövardhana), regarding the gift of a field within the boundaries of the town (nagara) to the Tēranhuka (Trairaimika) monks (pavajita bhikhu), i.e. the monks living in the cave (lēna) on Mount Tiranhu (Triraimi), instead of a field at the village (gāma) of Kakhadī formerly given. Written down by the door-keeper (paṭihārakhī) Loṭā; [the plates] were prepared by Sujivin.

1127. Näsik Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate LII, 5; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 48 f., No. 3, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51, No. 24, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 347, No. 24; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 8, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 564, No. 6; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Hl. 1895, p. 213; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597; 1905 Senart, Ep. Ind. Vol. VIII. p. 75, No. 6, and Plate III.

- Prakrit. Gift of a four-celled (chatugabha) cave (lēna) by the merchant (nyēgama), the householder (gahapati) Vira (Vēra), one cell (ōvaraka) being the gift of his wife (kuṭumbinī) Namdasirī (Nandaśrī), and one that of his daughter Purisadatā (Purushadattā), to the community of monks (bhikhusamgha) of the four quarters.
- 1128. Nāsik Buddhist cave inscription.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51, No. 23, and Plate; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 565, No. 7; 1905 Senart, Ep. Ind. Vol. VIII. p. 76, No. 7, and Plate III. Prakrit. Gift of a cave (lēna) by the female ascetic (pavayitā) Tāpasinī (?), disciple (aintēvāsinī) of bhayainta (bhadanla) Savasa (?), to the community of monks (bhikhusagha) of the four quarters.
- 1129. Nāsik Buddhist cave inscription. 1847 Bird-Orlebar, Hist. Res. Plate LII, 6 (third line); 1865 West-West, Journ. Bo. Be. Roy. As. Soc. Vol. VII. p. 50 f., No. 22, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 347, No. 22; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 115, No. 7, and Plate LV; 1883 Bhagvan-lal Indraji. Bombay Gaz. Vol. XVI. p. 565 f., No. 8; 1905 Senart, Ep. Ind. Vol. VIII. p. 76 f., No. 8, and Plate VIII.
  Prakrit. Gift of a cave (lēņa) by the fisherman (dāsaka) Mugūdāsa. Compare
  - Prakrit. Gift of a cave (lēna) by the fisherman (dāsaka) Mugūdāsa. Compare No. 1130.
- 1130. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate LII, 6 (first two lines); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, No. 21, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 346 f., No. 21; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 115, No. 6, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 566, No. 9; 1905 Senart, Ep. Ind. Vol. VIII. p. 77, No. 9, and Plate III.
  - Prakrit. Gift of a cave (lēna) by Mugūdāsa of the lay community of Chētikas (Chētika-upāsakiya), and of a field in western (aparili) Kanhahinī to this cave for providing clothes to the ascetic (pavaīta) by Dhamanamdin (Dharmanandin), son of the lay-worshipper (upāsaka) Bodhiguta (Bodhigupta). Compare No. 1129.
- 1131. Nāsik Buddhist cave inscription of Ushavadāta.— 1847 Bird-Stevenson-Reeves-Orlebar, Hist. Res. p 60 f., No. 24, and Plates LI, No. 3, and LH, No. 7; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 49 ff., No. 4, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, Nos. 17 and 19, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 326 ff., Nos. 17 and 19; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p 99 f., No. 5, and Plate LII; 1883 Hoernle, Ind. Ant. Vol. XII. p. 27 ff. (omitting the last portion); 1883 note by Bhandarkar, Ind. Ant. Vol. XII. p. 139 ff.; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 569 ff., No. 10; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595; 1905 Senart, Ep. Ind. Vol. VIII. p. 78 ff., No. 10, and Plate IV; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LVIf., No. 31.
  - Mixed dialect. Dedication of a cave (lēna) and cisterns (pōdhī) in the Triraśmi hills at Gövardhana by Ushavadāta (Rishabhadatta), son of Dinika, son-in-law of rājan Kshaharāta kshatrapa Nahapāna. The inscription mentions other donations mostly to gods and brāhmanas, made by this person at the river Bārņāsā, at the tīrtha of Prabhāsa, at Bharukachha, Daśapura, Gövardhana, Sörpāraga

(Sūrpāraka), at the rivers Ibā, Pārādā, Damaņa, Tāpī, Karabēnā, Dāhanukā, and at the village (grāma) of Nānamgola to the congregation (parshad) of Charakas at Pīmditakāvada, Govardhana, Suvarņamukha and the Rāmatīrtha in Sorpāraga; his release of Utamabhādra (the chief of the Uttamabhadras), who had been besieged by the Mālayas, by order of his lord (bhatāraka) and the defeat of the Mālayas by the Utamabhadraka (Uttamabhadraka) warriors (kshatriya); his abhishēka and donations at the Pokshara (Pushkara lakes); and his donation of a field, bought at the hands of the brāhmaṇa Aśvibhūti, the son of a Vārāhī, to the congregation of monks (bhikhusagha) of the four quarters.

- 1132. Nāsik Buddhist cave inscription of the time of Ushavadāta.— 1847 Bird-Reeves, Hist. Res. p. 52, No. 5, and Plate LI, 4; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 52 f., No. 6, and Plate (upper portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, No. 16, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 334 f., No. 16 (first portion); 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 103, No. 10, and Plate LII, No. 10a; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 572 f., No. 11; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 81 f., No. 11, and Plate VII.
  - Prakrit. Gift of a cell (ōvaraka) by Dakhamitrā (Dakshamitrā), daughter of rājun Kshaharāta kshatrapa Nahapāna, wife of Ushavadāta (Rishabhadatta), the son of Dinika. Compare No. 1134.
- 1133. Years 42, 41, and 45.— Nāsik Buddhist cave inscription of Ushavadāta.— 1847
  Bird-Reeves-Orlebar, Hist. Res. p. 59, No. 21, and Plates LI, Nos. 3 and 4, and LII,
  No. 8; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 52 f., No. 6, and
  Plate (lower portion), and p. 51 f., No. 5, and Plate; 1865 West-West, Journ. Bo. Br.
  Roy. As. Soc. Vol. VII. p. 50, No. 16, and Plate (lower portion), and No. 18, and
  Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 334 ff., No. 16
  (second portion), and p. 331 ff., No. 18; 1883 Bühler, Arch. Surc. W. Ind. Vol. IV.
  p. 102 f., No. 9, and Plate LII; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI.
  p. 573 ff., No. 12; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges.
  Vol. L. p. 587; 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 82 ff., No. 12, and
  Plate V; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc.
  p. LVIII, No. 33.

-vasē 40 2 Vēsākhamāsē.

—datam vasē 40 1 Kātikašudhē panarasa puvāka vasē 40 5 panarasa niyutam,

Prakrit. Dedication of a cave (lėna) and an endowment of money to the community (samgha) of the four quarters by Ushavadāta (Rishabhadatta), son of Dinīka, son-in-law of rājan Kshaharāta kshatrapa Nahapāna. The money was invested in two weavers' guilds (śrēni, kölīkanikāya) at Gövadhana (Gövardhana). Besides a gift of coccanut trees at the village (gāma) of Chikhalapadra in the Kāpura district (āhāra), and a dedication of money to the gods and brāhmanas.

1134. Näsik Buddhist cave inscription of the time of Ushavadāta.— 1847 Bird-Orlebar, Hist. Res. Plate L, 2; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 54, No. 7, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, No. 20, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 103, No. 10, and Plate LII, No. 10b; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 575 f.,

No. 13; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 85, No. 13, and Plate VIII.

Prakrit. Gift of a cell (ovaraka) by Dakhamitra (Dakshamitra), daughter of rajan Kshaharata kshatrapa Nahapana, wife of Ushavadata (Rishabhadatta), the son of Dinika. Compare No. 1132.

1135. Nāsik cave inscription of Ushavadāta.— 1847 Bird-Orlebar, Hist. Res. Plate LII, 9 (upper portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 14, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 336 f., No. 14 f.; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 101 f., No. 7, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 576 ff., No. 14 (first part); 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 85 ff., No. 14\*, and Plate VI; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LVII f., No. 32.
. Chetrasudhē panarasa.

Prakrit. Fragment. Records gifts of Ushavadāta (Rishabhadatta), the Šaka . . . son-in-law of [rājan Kshaharā]ta kshatrapa Nahapāna, to gods and brāhmaṇas at Chechimña, Dāhanūkānagara, Kēkāpura, . . . Anugāmi, Ujēnī (Ujjayinī), Sākhā, and the bestowing of money and a tērtha (titha) in the Baṇāsā (Bārṇāsā) river.

1136. Näsik cave inscription.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 14, and Plate (lower portion); 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 102, No. 8, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 576 ff., No. 14 (second part); 1905 Senart, Ep. Ind. Vol. VIII. p. 87 f., No. 14°, and Plate VI.

Mixed dialect (?). Fragment. Records the bestowing of some gifts on the brāhmanas. Perhaps the inscription is only part of the inscription No. 1135.

1137. S. 9.—Nasik Buddhist cave inscription of the time of rājan Mādhariputra Iśvarasēna, the Abhira, the son of Sivadatta, the Abhira.—1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII, p. 49 f., No. 15, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 341 f., No. 15; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 103 f., No. 12, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 579 f., No. 15; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 88 f., No. 15, and Plate VII.

—rājāaḥ Māḍharīputrasya Sivadatt-Ābhīraputrasya Abhīrasy=Eśvarasēnasya samvatsarē navam[ē]. [gi]mhapakhē chothē 4 divasa trayōdaśa 10 3 . . . ya puvaya.

Mixed dialect. Fragment. Records an endowment of money for the community of monks (bhikshusamgha) of the four quarters residing at the vihāra on Mount Trirašmi by the female lay-worshipper (upāsikā) Vishaudatā (Vishaudatā), the Šakanikā, daughter of the Śaka Agnivarmman, wife of the ganapaka Rēbhila, mother of the ganapaka Viśvavarma (Viśvavarman). The money was invested with the guilds (śrēnt) of the potters (? kularika), the workers fabricating hydraulic engines (òdayamtrika), the oilmillers (tilapishaka).

1138. Näsik Buddhist cave inscription.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 13, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 346, No. 13; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 115, No. 5.

and Plate LV; 1883 Bhagvanial Indraji, Bombay Gaz. Vol. XVI. p. 582, No. 16; 1905 Senart, Ep. Int. Vol. VIII. p. 89 f., No. 16, and Plate VII.

Prakrit. Gift of a cave (lēṣa) by Rāmampaka (Rāma), son of the writer (lēkhaka)

Sivamita (Śivamitra).

- 1139. Nāsik Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 58, No. 17, and Plate L. 1; 1853 Stevenson-Brett, Journ. Bo. Br. Rey. As. Soc. Vol. V. p. 54, No. 8, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 12, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 345 f., No. 12; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 115, No. 4, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 582 f., No. 17; 1905 Senart, Ep. Ind. Vol. VIII. p. 90, No. 17, and Plate VIII.
  - Prakrit. Gift of a cave (lēna) by the merchant (nēkama) Rāmaņaka, son of Velidāta (Vēllidatta), the Chhākalēpakiya (inhabitant of Chhākalēpa ?), to the community of monks (bhikhusamgha) of the four quarters, and gift of cloth money to the ascetic (pavaīta).
- 1140. Nāsik Buddhist cave inscription.— 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 54 f., No. 9, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 11, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 345, No. 11; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 114 f., No. 3, and Plate LV; 1883 note by Bhandarkar, Ind. Ant. Vol. XII. p. 147; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 586 f., No. 18; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587; 597; 1905 Senart, Ep. Ind. Vol. VIII. p. 90 f., No. 18, and Plate V.

Prakrit. Gift of a cave (lēṇa) in Mount Tiramphu (Triraśmi), a chaitya building (chētiyaghara) inside the cave and cisterns (pōdhī) in honour of all Budhas (Buddhas) to the community of monks (bhikhūsamgha) in the four quarters by Îdrāgnidata (Indrāgnidatta), son of Dhammadēva (Dhammadēva), the Yōṇaka (Yavana), the northerner (Otarāha), the Dātāmitiyaka (native from Dattāmitrī), together with his son Dhammarakhita (Dharmarakshita).

- 1141. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate LII, 9 (lower portion); 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 55 f., Nos. 10 and 11, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48 f., Nos. 10 and 9, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343 f., Nos. 9 and 10; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 99, No. 4, and Plate LI; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 589 f., No. 19; 1905 Senart, Ep. Ind. Vol. VIII. p. 91 f., No. 19, and Plate III; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, stc. p. XLVI, No. 3.
  - Prakrit. Building of a chaitya building (chétiyaghara) on Mount Tiranhu (Triraśmi) by Bhatapālikā, [grand daughter] of Mahāhakusiri, daughter of the royal officer (rāyāmacha) Arahalaya, the Chalisilanaka (native from Chalisilana 1), wife of the royal officer (rāyāmacha) Agiyatanaka, the treasurer (? bhamdākārikaya), mother of Kapananaka.
- 1142. Näsik Buddhist cave inscription.— 1865 West-West, Journ Bo. Br. Roy. As Soc. Vol. VII. p. 48, No. 8, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343, No. 8; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 2, and

Plate LI; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 590, No. 20; 1905 Senart, Ep. Ind. Vol. VIII. p. 92, No. 20, and Plate VI.

Prakrit. Gift of the village (gama) of Dhambhika of the Nasikakas (the Nasika people).

- 1143. Nāsik Buddhist cave inscription.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 7, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 99, No. 3, and Plate II; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 591, No. 21; 1905 Senart, Ep. Ind. Vol. VIII. p. 93, No. 21, and Plate III. Prakrit. Fragment. Setting up of a rail (vēikā) and a Yaksha (yakha) by Nadāsiriyā (Nandāśrikā).
- 1144. Nāsik Buddhist cave inscription of the time of rājan Kanha of the Sādavābana family.—1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 6, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 338, No. 6; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 1, and Plate LI; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 592 f., No. 22; 1905 Senart, Ep. Ind. Vol. VIII. p. 93, No. 22, and Plate VI.

Prakrit. Excavation of a cave (lēna) by the officer (mahāmīta) Samaņa (Śramaṇa), the Nāsikaka (resident at Nāsika), under king (rājan) Kanha (Krishna) of the Sādavāhana family.

- 1145. Nāsik Buddhist cave inscription.— 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 56 f., No. 13, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 5, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343, No. 5; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 9, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 596, No. 23; 1905 Senart, Ep. Ind. Vol. VIII. p. 93, No. 23, and Plate V. Sanskrit. Gift of a cave (layana) by the female lay-worshipper (upāsikā) Mammā.
- 1146. S. 7.—Nāsik Buddhist cave inscription of the time of rājan Götamiputa sāmi-Siriyaña Sātakaņi.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 56, No. 12, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 4, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 339 ff., No. 4; 1883 referred to by Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 312; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 114, No. 22, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 596 f., No. 24; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597; 1905 Senart, Ep. Ind. Vol. VIII. p. 93 f., No. 24, and Plate I.

—raño Gōtamiputasa sāmi-Siriyaña-Sātakaņisa samvachharē sātamē 7 hēmatāņa pakhē tatiyē 3 divasē pathamē.

- Prakrit. Dedication of a cave (lēna) to the community of monks (bhikhusagha) of the four quarters by the great general's wife (mahāsēnāpatiņī) Vāsū, wife of the great general (mahāsēnāpati) Bhavagōpa, the Kōsika (Kaušika). The excavation of the cave was commenced (?) by the ascetic (yati) Bōpaki.
- 1147. S. 2.—Nāsik Buddhist cave inscription of the time of rājan Vāsithiputa sāmi-Siri-Pulumāi.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 47 f., No. 3, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 338, No. 3; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 107, No. 15, and Plate LIV; 1883

Bhagvanial Indraji, Bombay Gaz. Vol. XVI. p. 603 f., No. 25; 1905 Senart, Ep. Ind. Vol. VIII. p. 94 f., No. 25, and Plate VI.

—raño Vāsithiputasa sāmi-Siri-Pulumāisa samvachharē 2 hēmamtā pakhē 4 divasē 8 (?) ētiya puvāya.

Prakrit. Fragment. Excavation [of a cavo] by the husbandman (kutumbika)

Dhapama. The last figure of the date is doubtful; it may be 6 or 5.

1148. Nāsik Buddhist cave inscription.— 1865 West-West, Journ Bo. Br. Roy. As. Soc. Vol. VII. p. 47, No. 1, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 342 f., No. 1; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 114, No. 1, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 605, No. 26; 1905 Senart, Ep. Ind. Vol. VIII. p. 95, No. 26, and Plate VIII.

Prakrit. Gift of a cave (lēṇa) and two cisterns (pōdhī) by the Śaka Dāmachika Vudhika, a writer (lēkhaka), son of Vishņudata (Vishņudatta), living at Dašapura, the western cistern being for the benefit of his parents.

- 1149. Nāsik Buddhist cistern inscription.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 47, No. 2, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343, No. 2; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 114, No. 2, and Plate I.V; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 605 f., No. 27; 1905 Senart, Ep. Ind. Vol. VIII. p. 95 f., No. 27, and Plate VI. Prakrit. The cistern (pōdhā) of the Saka (Śaka) Dāmachika Vudhika, a writer (lēghaka).
- 1150. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 41, No. 1, and Plate; 1883 Bübler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 1, and Plate XLVIII. Prakrit. Fragment. Gift of a cistern (pōḍhē) and [a cave] by . . thabhutinaka (. . . thabhūtē).
- 1151. Junnar Buddhist cave inscription.— 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 9, No. 11, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 38, No. 11, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 42, No. 2, and Plate; 1883 Bühler-Burgess. Arch. Surv. W. Ind. Vol. IV. p. 92 f., No. 2, and Plate XLVIII.
  Prakrit. Gift of a reception-room (upathāna) by Mala (Malla). the Mudhakiya (of the Mūrdhaka caste?) and Ānada (Ānanda), the Golikiya (of the Gölika caste?).
- 1152. Junnar Buddbist cave inscription.—1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289, No. 6, and Plate; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 163 f., Nos. 8 and 9, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 42, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 3, and Plate XLVIII.
  Prakrit. Fragment. Gift of a cave (lēna) and a cistern (pōdhī) by Patibadhaka

Giribhūti Sakhuyāru, son of Savagiriyāsa of the Apaguriyas, and endowment of these establishments and the nunnery (bhikhuni-upasaya) of the Dhammutariyas (Dharmōttariyas) in the town (nakara). The inscription seems to mention also a nunnery of Sivapāl[i]tanikā (Sivapālitā), wife of Giribhūti, in the town (nagara). Compare No. 1155.

- 1153. Junnar Buddhist cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289, No. 7, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1045, No. 3, and Plate Lill; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 163, No. 7, and Plate; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 428; 1874 noticed by Burgess, Mem. Buddh. Cav. Junž. p. 10, No. 12, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 395, No. 12; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 39, No. 12, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 12; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 42 f., No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 4, and Plate XLIX; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595. Prakrit. Gift of a chaitya building (chētiyaghara) by the pious hamlet (dhammani-yama) Virasēnaka (Vīrasēna), headed by the householders (gahapati).
- 1154. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 43, No. 5, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 5, and Plate XLIX; 1896 note by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 595.
  Prakrit. Gift of two cisterns (pōdhī) by the Yavana Irila of the Gatas (Gartas).
- 1155. Junnar Buddhist well inscription.—1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 43, No. 6, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 6, and Plate XLIX; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595.

  Prakrit. Fragment. Gift of a cistern (pōdhī) and a cave (lēṇa) by Patibadhaka Giribhūti, son of Savagiriyāsa, of the Apaguriyas with his wife Sivapālinikā (Sivapālā), and endowment. Compare No. 1152.
- 1156. Junuar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 43 f., No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 16, and Plate L. Prakrit. Gift of a hall-front (gabhadāra) by the Yavana Chamda (Chandra).
- 1157. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 44, No. 8, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 31, and Plate LI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl: Ges. Vol. L. p. 593; 595. Prakrit. Fragment. Gift of a five-celled cave (pachagabha) by two brothers.

  , the sons of a householder ([gaha]pati).
- 1158. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX, 6; 1854 mentioned by Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 168, No. 22, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 44 f., No. 9, and Plate; 1883 Bübler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 20; and Plate L. Prakrit. Gift of a certain field in the village (gāma) of Puvānada by Palapa, and investment (of the income from the field) with the school (7 gana) of the Apajitas.
- 1159. Junnar Buddhist pillar inscription.—1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288. No. 3, and Plate; 1847 Bird, Hist. Res. Plate XLIX, 5; 1854 Stevenson-Brett,

- Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 15, and Plate; 1881 Bhagvanial Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 45, No. 10, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 21, and Plate L. No sense has been made out.
- 1160. Junnar Buddhist pillar inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288, No. 1, and Plate; 1847 Bird, Hist. Res. Plate XLIX, 5; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 13, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 45, No. 11, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 22, and Plate L. No sense has been made out.
- 1161. Junnar Buddhist pillar inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288, No. 2, and Plate; 1847 Bird, Hist. Res. Plate XLIX, 5; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 14, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Oave-Temp. W. Ind. p. 45, No. 12, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 23, and Plate L. No sense has been made out.
- 1162. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 167 f., No. 21, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 45 f., No. 13, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 24, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 216.
  Prakrit (Investment of the income of) a field at Vadālikā for planting Karañja
  - Prakrit. (Investment of the income of) a field at Vaḍālikā for planting Karañja trees and of another field for planting banyan trees with the guild (sēni) at Konāchika by the lay-worshipper (uvasaka) Āḍuthuma, the Saka (Śaka).
- 1163. Junnar Buddhist cave inscription.— 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 167, Nos. 19 and 20, and Plate; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 428; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 46 f., No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96 f., No. 25, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 216; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595.
  - Prakrit. In the village (gāma) of Mahāveja a field for the planting of Jambu trees entrusted to the holy assembly (? sidhagana) of the Aparājitas; to the east of Mount Mānamukada another field for a plantation of palmyra trees; within the boundaries of the town (nagarasīman) a third field for Šāla trees (?).
- 1164. Junnar Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLIX, 1; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 166 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 47, No. 15, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 26, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895 p. 216.
  Prakrit. A field for the planting of mango trees, [the gift] of Vähata Vachöduka.
- 1165. Januar Buddhist cave inscription.— 1854 mentioned by Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 166, No. 17, and Plate; 1881 Bhagvanlal Indraji-

Burgess, Inscr. Cave-Temp. W. Ind. p. 47 f., No. 16, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 27, and Plate L.

Prakrit. Investment of money with the guild (sēnī) of bamboo-workers (vasakara) and the guild (sēnī) of braziers (kāsākāra).

1166. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165 f., No. 16, and Plate; 1881 Bhagvanlai Indraji-Burgess, Inser. Cave-Temp. W. Ind. p. 48, No. 17, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 28, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 216.

Prakrit. Fragment. In the village (gama) of Valabaka a field for the plantation of Karañja trees; another field in the village (gama) of Seuraka.

1167. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 48 f., No. 18, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 29, and Plate L; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595.

Prakrit. Fragment. A field in western (? āvarila) Vasarikhadaka. A field in western (? avarila) . . . a field for the plantation of

Jambu trees. A field in the village (gama) of Kodaka.

- 1168. Junnar Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate XLIX, 7 (5th line only); 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 168 f., Nos. 23 and 24, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inser. Cavetemp. W. Ind. p. 49, No. 19, and Plate; 1883 mentioned by Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 30.
  Prakrit. Records various donations, but no details have been made out.
- 1169. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 51, No. 3, and Plate XLIX, 3; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 12, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 6, No. 9, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 394 f., No. 9; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 36, No. 9, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 9; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 49, No. 20, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 19, and Plate L.

Prakrit. Gift of a two-celled cave (bigabha) by the brothers Budhamita (Buddhamitra) and Budharakhita (Buddharakshita), the Lamkudiyas, sons of Asasama (Aśvaśarman), the Bharukachhakas (inhabitants of Bharukachchha).

1170. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX, 2; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 164 f., No. 11, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 6, No. 10, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396, No. 10; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 36, No. 10, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 10; 1881 Bhagvanlai Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 50, No. 21, and Plate: 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 18, and Plate L.

Prakrit. Unfinished. Gift of the householder (gahapati) Sivadāsa (Sivadāsa), son of the householder (gahapati) Sayiti, and his wife.

- 1171. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 52, No. 4, and Plate L, 8; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 164, No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 50 f., No. 22, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 17, and Plate L.
  - Prakrit Fragment. Records some donation and mentions the elder (thēra) bhayamta (bhadanta) Chētiyasa, who knows the Tripiṭaka (tēvija), the pupil (amtēvāsin) of the gana teacher (ganāchariya), the elder (thēra) bhayamta (bhadanta) Sulasa, who knows the Tripiṭaka (tēvija), and Nadaṇaka (Nanda), the grandson of some householder (gahapati).
- 1172. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 51, No. 23, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 34, and Plate LI. Prakrit. Fragment. Mentions a lay-worshipper (upāsaka), the merchant (nēgama) . . . ., the son of Satamala, and Virabhūti).
- 1173. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX, 4; 1854
  Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 169, No. 25, and Plate; 1874
  noticed by Burgess, Mem. Buddh. Cav. Junn. p. 5, No. 7, and Plate; 1876 Kern,
  Ind. Stud. Vol. XIV. p. 396, No. 7; 1877 noticed by Burgess, Ind. Ant. Vol. VI.
  p. 35, No. 7, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 7; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 51, No. 24, and Plate; 1883
  Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 33, and Plate II; 1896
  correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595.
  Prakrit. Gift of a cistern (pōdhī) by Sivabhuti (Šivabhūti), son of Sivasama
  (Šivašarman).
- 1174. S. 46.— Junnar Buddhist cave inscription of the time of rājan mahakhatapa sāmi-Nahspāna.— 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 169, No. 26, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 5, No. 8, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35 f., No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 51 f., No. 25, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 103, No. 11, and Plate LIV; 1896 note by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 596; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIX, No. 35.—vasē 40 6.
  - Prakrit. Gift of a chadhi (?) and a hall (maṭapa) by Ayama (Aryaman) of the Vachha (Vatsa) gōtra (gota), minister (āmatya) to [rājan] mahakhatapa (mahā-kshatrapa) sāmi-(svāmin-) Nahapāna.
- 1175. Junnar Buddhist cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 13, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1046 f., No. 6, and Plate LIII; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 162, No. 6, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 6, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 6, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 52, No. 26, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol, IV. p. 95, No. 15, and Plate XLIX; 1905 correction by Senart, Ep. Ind. Vol. VIII. p. 75. Prakrit. Gift of a cave (lēna) to the community (samgha) at Kapichita by Sivabhūti (Sicabhūti), the son of the lay-worshipper (upāsaka) Sāmada (Syāmala).

- - 1176. Junnar Buddhist cistern inscription. 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 11, and Plate; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 162, No. 5, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 5, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 5, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 52 f., No. 27, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 14, and Plate XLIX.
    - Prakrit. Gift of a cistern (podhi) by Lachhinika (Lakshmi), (wife?) of the Nādaka Torika, (and ?) Nadabālikā, wife of Isimulasāmin (Rishimūlasvāmin).
  - 1177. Junnar Buddhist cistern inscription .- 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 12, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1046, No. 5, and Plate LIII; 1847 Bird-Orlebar, Hist. Res. p. 57, No. 14, and Plate L, 12; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 4, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 4, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396, No. 4; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 4, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 4; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 53, No. 28, and Plate; 1883 Bühler-Burgess. Arch. Surv. W. Ind. Vol. IV. p. 94, No. 13, and Plate XLIX.
    - Prakrit. Gift of a cistern (podhi) by the goldsmith (suvanakāra) Saghaka (Samghaka), son of Kulira (Kulīra), the Kalīanaka (inhabitant of Kalyana).
  - 1178. Junnar Buddhist cave inscription. 1847 Bird, Hist. Res. p. 59, No. 19, and Plate L, 11; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 3, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 3, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 395, No. 3; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 3, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 3; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 53, No. 29, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 12, and Plate XLIX. Prakrit. Gift of a chaitya building (chētiyaghara) by Anada (Ananda), son of the lay-worshipper (upāsaka) Tāpasa, grandson of the lay-worshipper (upāsaka) Kapila.
  - 1179. Junnar Buddhist cave inscription. 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 10, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1045 f., No. 4, and Plate LIII; 1847 Bird, Hist. Res. p. 56 f., No. 13, and Plate L, 9; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 2, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 2, No. 1, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396 f., No. 1; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 33, No. 1, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40 f., No. 1; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 54, No. 30, and Plate; 1883 Bühler-Bargess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 11, and Plate XLIX.
    - Prakrit. Gift of a chaitya building (chētiyaghara) by Sulasadata (Sulasadatta), the son of Heranika (Hairanyaka, or of a treasurer), the Kaliana (inhabitant of Kalyāna).
  - 1180. Junnar Buddhist cave inscription .- 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 9, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1044 f., No. 2, and Plate LIII; 1847 Bird, Hist. Res. p. 55, No. 10, and Plate L, 10; 1854 Stevenson-

Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 160 f., No. 1, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 3, No. 2, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 34, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 54, No. 31, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 10, and Plate XIIX.

Prakrit. Gift of a seven-celled cave (satagabha) and a cistern (podhī) by the guild (sēnī) of corn-dealers (dhamñika).

- 1181. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 54 f., No. 32, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 7, and Plate XLIX.
  Prakrit, Gift of Isipālita (Rishipālita), the son of the lay-worshipper (upāsaka)
  Ūgāha (Udgrāha), together with his sons. Compare No. 1183.
- 1182. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 55, No. 33, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 8, and Plate XLIX.
  Prakrit. Gift of a refectory (bhōjanamaṭapa) to the community (sagha) by the

Yavana (Yavana) Chita of the Gatas (Gartas).

- 1183. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 55, No. 34, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 9, and Plate XLIX.
  Prakrit. Gift of a chaitya building (chētiyaghara) by Isipālita (Rishipālita), son of Ugāha (Udorāha), with his family, Compare No. 1181.
- 1184. Karādh Buddhist cave inscription.— 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 6.
  Prakrit. Gift of a cave (lēna) by Samghamitara (Samghamitra), the son of Göpāla.
- 1185. Kölhäpur Buddhist relic box inscription.— 1879 Bhagvanlal Indraji-Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XIV. p. 149; 153; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 39, and Plate.
  Prakrit. Gift of Bamha (Brahman). Made by Dhamaguta (Dharmagupta). Besides the letter A.
- 1186. S. 12.—Banavāsī stone inscription of the time of rājan Hāritiputa Viņhukada-Chutukulānanda-Sātākainņi.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 100 f.; 1885 Bühler, Ind. Ant. Vol. XIV. p. 331 ff., and Plate; 1889 correction by Bühler, Ep. Ind. Vol. I. p. 96; 1905 correction by Fleet, Journ. Roy. As. Soc. 1905, p. 304 f.; 1908 correction by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIII f., No. 25.

—raño Haritiputasa Vinhukada-Chutukulānamda-Sātākamnisa vasasatāya savachharam 10 2 hēmamtāna pakho 7 divasa 1.

Prakrit. Gift of a nāga, a tank (tadāga) and a vihāra by the mahābhuvī (mahābhōjī?), the daughter of a mahārāja, whose son and progeny (?) was alive, together with (?) the prince (sa-umā[rā]) Sada° or Sivakhadanāgasiri (Šāta° or Sivakhadanāgasiri). The minister (āmacha) Khadasāti (Skandasvātī) was the superintendent of the work (kamaintika). The nāga was made by Naṭaka (? Nartaka), pupil (sisa) of the teacher (āchariya) [I]damōraka (Indramayūraka), the Sajayataka (inhabitant of Sāinjayantī). Compare No. 1021.

- 1187. Pitalkhörä Buddhist pillar inscription.— 1881 Bühler-Burgess, Inscr. Cave-Temp. W. Ind. p. 39, No. 1, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 1, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587.
  Prakrit. Gift of [a pillar] by the family of the perfumer (gādhika) Mitadēva (Mitradēva) from Patithāna (Pratishthāna).
- 1188. Pitalkhörā Buddhist pillar inscription.—1881 Bühler-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83 f., No. 2, and Plate XLIV.
  Prakrit. Gift of a pillar (thabha) by the sons of Saghaka (Samghaka) from Patithāna (Pratishthāna).
- 1189. Pitalkhörä Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 3, and Plate XLIV.
  Prakrit. Fragment. Gift of Magila (Mrigila), the son [of a Vachhi].
- 1190. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 4, and Plate X LIV.

  Prakrit. Fragment. Mentions the royal physician (rājave[ja]) [Magila].
- 1191. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 5, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 5, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587.

  Prakrit. Gift of the royal physician (rājavēja) Magila (Mrigila), the son of a Vachhi (Vātsī).
- 1192. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 6, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 6, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587 f.
  Prakrit. Gift of Datā (Dattā), the daughter of the royal physician (rājaveja) Magila (Mrigila), the son of a Vachhi (Vātsī).
- 1193. Pitalkhörä Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 41, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 7, and Plate XLIV.

  Prakrit. Gift of Dataka (Dattaka), the son of the royal physician (rājaveja) Magila (Mrigila), the son of a Vachhi (Vātsī).
- 1194. S. 13.—Ēlūra copperplate inscription of the Sālankāyana mahārāja Sirī-Vijayadēvavamma. 1907 Hultzsch, Ep. Ind. Vol. IX. p. 56 ff., and Plates.
  —vijayasamvvachchharāni tērasa 10 3 Pausha-kāla-pakkha-dasamī.

  Prakrit. Announcement, issued from Vēngipura to the villagers (gāma) of Ēlūra, headed by the muļuda, by the mahārāja Sirī-Vijayadēvavamma (Šrī-Vijayadēvavamma), the Sālankāyana (Šālankāyana), the worshipper of the holy (bhagavat) Chittarathasāmi (Chittarathasvāmin), the fervent Māhesara (Māhēšvara), concerning a grant of land to Gaņasamma (Ganašarman) of the Ba[bhura] gōtra

(gotta).

- 1195. S. 2.—Malavalli pillar inscription of rājan Hāritiputta Viņhukadda-Chuţukulānanda-Sātakaṇṇi.—1895 noticed by Bühler, Academy, Vol. XLVIII. p. 229 f.—Journ. Roy. As. Soc. 1895, p. 903 f.—Vienna Orient. Journ. Vol. IX. p. 331=1896 Ind. Ant. Vol. XXV. p. 28; 1902 Rice, Ep. Carn. Vol. VII. p. 251 f. and 142, No. 263, and Plate; 1905 note by Fleet, Journ. Roy. As. Soc. 1905, p. 304; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIV, No. 26.
  —[savva]chchharain biliyain gihmapakkain padamain divasain padamain . . .
  - Prakrit. Records, after an invocation of the god Maļapaļi, the order of the rājan of Vaijayanti, Sātakaṇṇi, of the Mānavya gōtra (gotta), the son of a Hāriti, born in the Viṇhukadda-Chuṭu family, to the official (rajjuka) Mahāvalabba (Mahāvallabha) concerning the gift of some land (?) in the village district (gāmāhāra) Sahalāṭavī to Koṇḍamāṇa of the Koṇḍinya (Kaundinya) gōtra (gotta), the son of a Hāritī, as a Brahman's gift for the enjoyment of the god Malapali.
- 1196. S. 1.—Malavalli pillar inscription of Sivakhadavamman Hāritīputta, rājan of the Kadambas.—1895 noticed by Bühler, Academy, Vol. XLVIII. p. 229 f. = Journ. Roy. As. Soc. 1895, p. 903 f. = Vienna Orient. Journ. Vol. IX. p. 331=1896 Ind. Ant. Vol. XXV. p. 28; 1902 Rice, Ep. Carn. Vol. VII. p. 252 and 142 f., No. 264 and Plate; 1905 note by Fleet, Journ. Roy. As. Soc. 1905, p. 305; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIV f., No. 28. —savvachchharam padamam saradapakkham bittyam divasam padamam nakkhattam Röhiniyam.
  - Prakrit. Records, after an invocation of the god Maļapaļi, the renewal of the gift of the villages of Somapaţţi, Konginagara, Mariyasā, Karipendūlā, Paramuchchundī, Kundamuchchundī, Kappennalā, Kundatapuka, Veļakī, Vegūra, Konatapuka, Ekkaṭṭhāhāra, Sahalā to Siri-Nāgadatta (Śrī-Nāgadatta), the ornament of the Kondamāṇa family, of the Kondinya (Kaundinya) gōtra (gotta), the son of a Kōsikī (Kausikī), by the rājan of the Kadambas, Sivakhadavamman (Śivaskandavarman), the rightful supreme king of great kings of Vaijayantī (Vaijayantī-dhammamahārājādhirāja), of the Mānavya gōtra (gotta), the son of a Hāritī, the lord (patī) of Vaijayantī.
- 1197. Ajantā cave inscription.—1865 Bhau Daji, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 67 f., No. 1; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 1, and Plate LVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597.
  - Prakrit. Gift of a cave-door (gharamukha) by Kaṭahādi, son of a Vāsiṭhi (Vāsishṭhī).
- 1198. Ajanță cave inscription.—1865 Bhau Daji, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 68, No. 2; 1883 Bhagvanlal Indraji-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 2, and Plate LVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597.
  - Prakrit. Fragment. Gift of a shrine (thānaka) with cells (uvavaraka) and an upā[saya] by the merchant (vanija) Ghanāmadada.

- 1199. Ajantā painted Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 84, No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 137, No. 6, and Plate LIX. Prakrit. Fragment. Of Bhagava (Bhagavat), the first god of the ascetics
  - (yati), the master of the ascetics (yati). Uncertain.
- 1200. S. 8.—Hirahadagalli copperplate inscription of the Pallava dhammamahārājādhirāja Sivakhamdavama.—1888 Bühler, Ep. Ind. Vol. I. p. 2 ff., and Plates; 1888 correction by Bühler, Ep. Ind. Vol. I. p. 9 f.; 1892 correction by Bühler, Ep. Ind. Vol. I. p. 479; 1894 corrections by Leumann, Ep. Ind. Vol. II. p. 483 ff.; 1894 corrections by Bühler, Ep. Ind. Vol. II. p. 485 f.; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 210 ff.; 1900 correction by Hultzsch, Ep. Ind. Vol. VI. p. 88.

-sainva 8 vāsa 6 diva 5.

Prakrit. Announcement of the righteous supreme king of great kings (dhammamaharajadhiraja) Sivakhamdavama (Sivaskandavarman) of the Pallavas, a Bhāraddāya (Bhāradvāja), from Kāmchipura (Kānchipura), to the royal princes (rajakumāra), generals (sēnāpati), rulers of districts (ratthika), chiefs of madambas (madabika), local prefects (desadhitata) and others, to the freeholders of various villages (gāmāgāmabhōjaka), herdsmen (vallava), cowherds (govallava), ministers (amachcha), guards (ārakhādhikata), captains (gumika), tūthikas, nēyikas, and all others employed in the service, to spies (samcharamtaka) and soldiers (bhadamanusa), that he has given a garden (vādaka) in the village (gāma), the settlement (kōdumka) of Chillareka (or Chillereka or Chilereka) in the Satahani district (rattha), formerly given by the lord (sami), the father of the mahārāja, and some fields in Apitti to certain Brahmans (bamhana), inhabitants of Apitti and freeholders (bhōjaka) of the settlement of Chillareka, viz. to Golasamaja (Golasarmarya), to Agisamaja (Agnisarmārya) of the Attoya (Ātrēya) gotra (gota), to Mādhara, to his sonin-law Agilla (Agnila), to Kālasama (Kālasarman) of the Hārita gōtra, to Kumārasama (Kumārašarman) of the Bhāradāya (Bhāradvāja) götra, to the four brothers Kumāranaindi (Kumāranandin), Kumārasama (Kumārašarman), Kottasama (Köttasarman), Satti (Sakti) of the Kosika (Kausika) gotra, to Bhati (Bhatti) of the Kassava (Kāśyapa) gōtra, to Khamdakomdi (Skandakōti?), the Bhāradāya (Bhāradeāja), to Khamdadha (Skandarddha), to Bappa, to Dattaja (Dattārya), to Namdija (Nandyārya), to Rudasama (Rudraśarman) of the Vatsa (Vālsya) gōtra, to Dāmaja (Dāmārya), to Sālasamaja (Śyālaśarmārya), to Parimita (? Harimitra?), to Nāganamdii (Nāganandin), to Göli, to Khamdasama (Skandasarman), to Samija (Svāmyārya). The plates were prepared by the privy councillor (rahasadhikata) Bhattisama (Bhattisarman), the Kölivala freeholder (bhōjaka).

1201. Deotek stone inscription.-1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 28 f.; 102, No. 13 and Plate XV.

- . . he pa 1 di 10.

Prakrit. Fragment. Mentions some lord (sāmi) and Chikambari.

1202. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of rajan Mādhariputa Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, Notes Amar. Stūpa, p. 55 f., No. 3; 1882 Bühler, Ind. Ant. Vol. XI. p. 259, No. 3; 1887 T 2

Burgess-Bühler, Arch. Surv. South. Ind. Vol. I. p. 110 f., No. 3, and Plate LXIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 601.

—rañō Mādhariputasa Ikhākunam Sirivira-Purisadatasa samvachhara 20 vāsāpakham 8 divasam 10.

Prakrit. Gift of five entrance pillars (āyakakhambha) at the eastern door (dāra) of the Great Chaitya (mahāchētiya) of the holy (bhagavat) Budha (Buddha) in the village (gāma) of Velagiri, by the artisan (āvēsami) Sidhatha (Siddhārtha), residing in the village (gāma) of Mahākāmdurūra, the son of the artisan (āvē[sa\*]ni) Nākachamda (Nāgachandra) residing in Nadatāra (or Todatāra?) in the district (raṭha) of Kammāka, together with his mother Nāgilanī (Nāgilā), his wife Samudanī (Samudrā), his son Mūlasiri (Mūlaśrī), his daughter Nākabudhanikā (Nāgabuddhā), his brother Budhinaka (Buddhi) and the wife of the same Kanikā (Kṛishnā) and their sons Nāgasiri (Nāgašrī) and Chamdasiri (Chandraśrī) and their daughter Sidhathanikā (Siddhārthā).

1203. S. 20.—Jagayyapēṭa Buddhist pillar inscription of the time of rājan Māḍhariputa Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, Notes Amar. Stāpa, p. 55 f., No. 2; 1882 Bühler, Ind. Ant. Vol. XI. p. 258 f., No. 1; 1887 Burgess-Bühler, Arch. Surv. South. Ind. Vol. I. p. 110 f., No. 1, and Plate LXII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 601.

-raño Madhariputasa Ikhā[kuṇam Siri]vira-Purisadatasa samvachhara 20 vāsāpakham 8 divasam 10.

Prakrit. With the exception of some details, identical with No. 1202. Note the spellings aresani, ayakakhambha, and the non-mentioning of the Great Chaitya.

1204. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of [rājan] [Māḍhari]puta Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, Notes Amar. Stūpa, p. 55 f., No. 1; 1882 Bühler, Ind. Ant. Vol. XI. p. 258 f., No. 2; 1887 Burgess-Bühler, Arch. Surv. South. Ind. Vol. I. p. 110 f., No. 2, and Piate LXII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 601.

. . . putasa Ikhākuṇam Sirivīra-Purisadatasa sa[mvachhara 20] . . . .
divasam 10.

Prakrit. Fragment. With the exception of some details, identical with No. 1202. Note the spellings Mulasiri, Kamnika, Nagasiri, aresani by the side of aresani, and the specification of Nadatara as a village (gama).

1205. S. 10.—Mayidavolu (now Madras Museum) copperplate inscription of the Pallava yuvamakārāja Sivakhaindavamma.—1900 Hultzsch, Ep. Ind. Vol. VI. p. 84 ff., and Plates.

-sa[m]vachkara[m] dasamam 10 gimha pakhō chhathō 6 divasam pamchami 5.

Prakrit. Order of the yuvamahārāja Sivakhamdavamma (Šivaskandavarman) of the Palavas (Pallavas), who belonged to the Bhāradāya (Bhāradvāja) gōtra (gotta), from Kāmchipura to the official (vāpata) at Dhamūakada (Dhānyakata), with regard to the gift of the Amdhāpatiya village (gāma in Andhrāpatha) Viripara to the Brahmaus (bamhana) Puvakotuja of the Agivesa (Āgnivēšya) gōtra (gotta) and Gōnamdija (Gōnandyārya) of the Agivesa (Āgnivēšya) gōtra (gotta).

- 1206. Amarāvatī (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 184; 239, No. 1, and Plates XLIX, LXIV, 1, and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 202; 261, No. 1, and Plates as before.
  - Prakrit. Fragment. [Gift] of the female lay-worshipper (uvāsikā) Samgharakhitā (Samgharakshitā), the daughter of the householder (gahapati) Mariti, together with her brothers and sisters, and of her three sons Chada (Chandra), Ajuna (Arjuna), Chadamugha (Chandramukha), of Bhūtāyana (?).
- 1207. Amaravati Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 206; 239, No. 2, and Plates LXXXIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 225; 261, No. 2, and Plates as before.
  - Prakrit. Gift of tablets of homage (? yaghāpaṭa?) to the Great Chaitya (mahāchētiya) of Bhagavat, by Bōdhi and Nāgamuli (Nāgamūlī) . . . of the Pusiliyas (Pushyalīyas), for the benefit of their nephews, sons-in-law, grand-daughters and grandsons.
- 1208. Amaravati Buddhist pillar inscription.—1868 Cunningham, Tree and Serpent Worshipl, p. 239, No. 3, and Plates XC, 7 and XCIX; 1873 Cunningham, Tree and Serpent Worshipl, p. 261, No. 3, and Plates as before.
  - Prakrit. Fragment. Records the gift of a pillar (thabha) by . . . Hālikā (?) and others.
- 1209. Amaravati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 168; 239, No. 4, and Plates LIII, 2 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 186; 261, No. 4, and Plates as before.
  - Prakrit. Gift of two foot-prints (patuka) by Sivaka (Šivaka), the Sethivādicha (inhabitant of Šrēshţivāda), the son of the householder (gahapati) Pusila (Pushyala), the Turulūraka (inhabitant of Turulūra), and by his wife Munuri, his son-in-law Vichita, his son-in-law Vichita (?), his son-in-law Mahadēva (Mahādēva), his daughter Budhā (Buddhā), his daughter Chadapusā (Chandrapushyā), and his daughter Chamā (Kshamā).
- 1210. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 210; 239, No. 5, and Plates LXXXIX and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 230; 261, No. 5, and Plates as before; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 560, No. 44; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 18, note 2.
  - Prakrit. Gift of a Chaitya pillar (chētiyakhabha) by the perfumer (gadhika) Hamgha (Samgha) together with his sons and daughters.
- 1211. Amarāvatī Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 211; 239, No. 6, and Plates XC, 2 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 231; 261, No. 6, and Plates as before.
  - Prakrit. Fragment. Mentions the son of . . . ti, the householder (? [gahapa]ti) Dhana . . . .

- 1212. Amaravati Buddhist pillar inscription.—1868 Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 239, No. 7 and Plates XC, 1 and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 261, No. 7, and Plates as before.
  Prakrit. Mostly illegible. Said to mention the great Chaitya (mahāchētiya).
- 1213. Amaravati Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 200; 239, No. 8, and Plates LXXVII and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 218; 261, No. 8, and Plates as before.
  - Prakrit. The slab (paṭa) of Mulasiri (Mūlaśri), the son of the merchant (rāniya)
    Bōdhisamma (Bōdhiśarman), who lives at Kevurura, together with mother
    . . . aud (?) of Dhammasiri (Dhammaśri), Bapisiri (?), Saghū (Sanghā).
- 1214. Amaravati Buddhist scalpture inscription.—1837 mentioned by Cunningham-Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 218, and Plate X; 1854 Cunningham, Bhilsa Topes, Plate IX; 1868 Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 239, No. 9, and Plate XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 261, No. 9, and Plates as before.
  - Prakrit. Gift of a pillar for lamps (divatha[bha]) at the southern entrance (āyaka) to the Great Chaitya (mahāchēdiya) by the merchant (? vāniya?) Budhi (Buddhi), son of the merchant (vāniya) Kanha (Krishna), . . . . together with his wife, his sons, his daughters, his grandsons, his relatives, friends and connections. There is no mentioning of mahārāja Yañasiri Sādakaņi.
- 1215. Amaravati (now British Museum) Buddhist sculpture inscription.—1868 Cunning-ham, Tree and Serpent Worship<sup>1</sup>, p. 240, No. 10, and Plates XCV, 3 and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 262, No. 10, and Plates as before.
  - Prakrit. Fragment. Gift of a slab (pata) by some person together with his daughters, his sons and grandsons.
- 1216. Amarāvatī (now British Museum) Buddhist rail inscription.—1868 Cunningham,

  Tree and Serpent Worship<sup>1</sup>, p. 240, No. 11, and Plates LXXXII, 6 and XCIX;

  1873 Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 262, No. 11, and Plates as before.

  Prakrit. Fragment. Gift of a Chaitya (chētiya), a rail (vētikā) and a slab (pata)

  by the householder (gahapati) Hagha (Saingha), the son of . . . . ti, and

  his wife Venhū (Vishņū).
- 1217. Amarāvatī Buddhist rail inscription.—1868 Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 240, No. 12, and Plates LXXV and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 262, No. 12, and Plates as before.

  Prakrit. Gift of a slab with foot-prints (padukapata) by Rakhadi Chadati (?).
- 1218. Amaravati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 178; 240, No. 13, and Plates LXI, and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 196; 62, No. 13, and Plates as before; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. 38, with facsimile, and Plate LXI, No. 56; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 601.

Prakrit. Gift of Saghā (Sainghā), Saghadāsī (Sainghadāsī), and Kumaļā, the wives of Lonavalavaka, Sagharakhita (Saingharakshita), and Mariti.

- 1219. Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 172; 240, No. 14, and Plates XLIX, LVIII, 2 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship,<sup>2</sup> p. 190; 262, No. 14, and Plates as before; 1883 Hultzsch, Zeitschr. Dentsch. Morgent, Ges. Vol. XXXVII. p. 560, No. 43.
  - Prakrit. Fragment. Gift of two foot-prints (pātuka) by the mother of Ānadā (Ānandā).
- 1220. Amaravati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 167 f.; 240, No. 15, and Plates LIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 185 f.; 262, No. 15, and Plates as before.
  - Prakrit. Fragment. Gift of P. . . . , the son of the householder (gahapati)
    Kanhati, the [Chada]kicha (? inhabitant of Chandaka), together with his wife,
    his sons and daughters.
- 1221. Amarāvatī (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 212; 240, No. 16, and Plates XCII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 232; 262, No. 16, and Plates as before.
  - Prakrit. Gift of a coping-stone (unisa) by Ajuna (Arjuna), the grandson of the householder (gahapati) Mariti, the Akhasavadicha (inhabitant of Akhasavada).
- 1222. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868. Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 172; 240, No. 17, and Plates XLIX, LVIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 190; 262, No. 17, and Plates as before.
  - Prakrit. Gift of the grandson of the householder (gahapati) Pāpin, the Valikachaka (inhabitant of Valikacha), and his wife Kanhā (Krishnā).
- 1223. Amaravati Buddhist sculpture inscription.—1868 Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 240, No. 18, and Plate LXXXVII, 5 and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 262, No. 18, and Plates as before; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 561, No. 46.
  - Prakrit. Gift of a lion-seat (sihathāna) by the two, the elder (thēra), the Unaitya worshipper (Chētiyavamdaka) bhayamta (bhadanta) Budhi (Buddhi) and his sister, the nun (bhikhunī) Budhā (Buddhā).
- 4224. Amaravati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 216; 240, No. 19, and Plates XCV, 4 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 236; 262, No. 19, and Plates as before.
  - Prakrit. Made by . . . . the son of Dhamadeva (Dharmadeva), the Virapuraka (inhabitant of Virapura); the gift of . . . . female pupil (atēvāsinī) of Budharakhita (Buddharakshita).

- 1225. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 206; 240, No. 20, and Plates LXXV, LXXXII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 224; 262, No. 20, and Plates as before.
  - Prakrit. Fragment. Gift of two Chaitya alabs (chētiyapaṭa), three footprints (pātuka), a coping-stone (umnisa), a alab with a flower vase (? puphaganiyapaṭa?) and other objects to the Great Chaitya (mahāchētiya) at Dhamnakaṭa (Dhānyakaṭa), and erection of some object at (?) the Great Chaitya (mahachētiya) at Rājagiri at the northern door (dara) by some person together with his relatives.
- 1226. Amarāvatī (now British Museum) Buddhist sculpture inscription,—1868 Fergusson, T-eo and Serpent Worship¹, Plates XCIII and XCVI, 3 (Plates only); 1873 Fergusson, Tree and Serpent Worship², Plates as before. Prakrit. Fragment, Gift of a slab (pata) by some person.
- 1227. Amaravati Buddhist sculpture inscription.—1868 Fergusson, Tree and Serpent Worship<sup>1</sup>, Plate XCIV, 4 (Plate only); 1873 Fergusson, Tree and Serpent Worship<sup>2</sup>, Plate as before.
  Prakrit. Not read except the beginning which contains an invocation of Bhagavat.
- 1228. Amaravati Buddhist sculpture inscription.—1868 Fergusson, Tree and Serpent Worship<sup>1</sup>, Plate XCVI, 4 (Plate only); 1873 Fergusson, Tree and Serpent Worship<sup>2</sup>, Plate as before.
  Prakrit. Not read.
- 1229. Amarāvatī Buddhist pillar inscription.—1882 Hultzsch, Notes Amar. Stūpa, p. 6, No. 3, and Plate II, No. 1, with correction by Burgess; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 550, No. 4; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 86, and Plates XLV, 1 and LX, No. 47; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 600.
  Prakrit. Gift of a Chaitya pillar (chētiyakhabha), with a relic, at the southern entrance (āyāka) by the merchant (vāniya) Kuṭa together with his relatives.
- 1230. Amarāvatī Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stūpa, p. 8, No. 8, and Plate II, No. 2; 1882 Hultzsch, Notes Amar. Stūpa, p. 52 f., No. 8; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 550 f., No. 5; 1886 correction by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344, No. 5; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p 105, and Plate LX, No. 49.
  - Prakrit. Fragment. Records after an invocation of [Bha]gavat, the gift of a chief pavilion (? padhānamēdava) to the Order (sagha) by the perfumer (gadhika), the merchant (vāniya) Siridata (Śrīdatta), son of the merchant (vāniya) Dhammila (Dharmila). . . of the pupil (? sisiha) of the teacher (acha[riya]) Sāripu[tā] (Śāriputra), the Mahavanasaliya (who lives in Mahāvanasāla?).

- 1231. Amarāvatī Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, Notes Amar.

  Stūpa, p. 8, No. 2 B, and Plate II, No. 3; 1883 Hultzsch, Zeitschr. Deutsch.

  Morgenl. Ges. Vol. XXXVII. p. 550, No. 3; 1887 Burgess, Arch. Surv. South.

  Ind. Vol. I. p. 67, and Plates XXVIII, 6 and LXI, No. 52; 1896 correction by

  Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600 f.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) by some woman together with her relatives.
- 1232. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 10, No. 22; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 345, No. 48; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 103, and Plate LVIII, No. 34.
  - Prakrit. Fragment. [Gift] of . . . . . of the son of Mugudasama (Mukundaśarman) . . . with relatives.
- 1233. Amarāvati Buddhist sculpture inscriptiou.—1882 Burgess, Notes Amar. Stūpa, p. 12, No. 11 B, and Plate II, No. 4; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 11 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 551, No. 6; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 85, and Plates XLIII, 4 and LVII, No. 23.
  - Prakrit. Fragment. Mentions the bhāyamta (bhadanta) Bu . . . . . . . . . . . . pupil (sisa) of bhāyamta (bhadanta) Nādhasiri (Nāthaśrī), the Mahemkhānājaka (inhabitant of Mahemkhānāja), disciple ([amtē]vasika) of . . .
- 1234. Amaravati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stupa, p. 12, No. 12B, and Plate III, No. 5; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 551 f., No. 7; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 85, and Plates XLIII, 6 and LVII, No. 22; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Fragment. Mentions, after an invocation of Bhagavat Buda (Buddha), the sister of the monk (pavaīta) Sidamta (Siddhārtha), who lived at Mamdara.
- 1235. Amaravati Buddhist stone-slab inscription.—1882 Burgess, Notes Amar. Stüpa, p. 13, No. 16B; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 345, No. 47; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 104, and Plate LIX, No. 40.
- 1236. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 16, No. 34 bis; 1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 83, and Plate XLII, 7 (in the text by mistake called 8).
  - Prakrit. Fragment. No sense has been made out.

- 1237. Amarāvatī Buddhist sculpture inscription,—1882 Burgess, Notes Amar. Stūpa, p. 16, No. 36; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 36; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 552, No. 10; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 102, and Plate LVI, No. 14. Prakrit. Gift of the two female pupils (ativāsini) of [A]ya-Kamāya (Ārya-Kamāya).
- 1238. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 17, No. 25B, and Plate III, No. 6; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 25B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 552, No. 8; 1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 105, and Plate LX, No. 46.

Prakrit. Fragment. No name has been preserved.

- 1239. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 17, No. 26B; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 26B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 552, No. 9; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 343 f., No. 9; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 82, and Plates XLII, 4 and LV-III, No. 28; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Fragment. Records, after an invocation of the Enlightened One, [the gift] of Nākhā, the wife of the lay-worshipper (upāsaka), the Nārasala (inhabitant of Narasala?), the merchant (vāniya) Nāgatisa (Nāgatishya), together with her sons, the treasurer (hēranika) Budhi (Buddhi), Mūla,
- 1240. Amarāvati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 18, No. 54, and Plate III, No. 7; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 345, No. 49; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 78, and Plates XLI, 6 and LVII, No. 19.
  - Prakrit. Fragment. Records, after an invocation of Bhagavat, the erection of a slab (? pemdaka) by Hamgi (Samghi), the daughter of bhāyamti (bhadanti) Bodhi, . . . . of the nun (pavajitikā) Vasā (Vasyā) resident in Kevurura.
- 1241. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 19, No. 60; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 60; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 553, No. 13; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 344, No. 13.
  - Prakrit. Fragment. Gift of a rail bar ([su]ji) by Budhara[khita] (Buddhara-kshita).
- 1242. Amarāvatī Buddhist cculpture inscription.—1892 Hultzsch, Notes Amar. Stūpa, p. 19, No. 66; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 553, No. 15; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 101, and Plate LVI, No. 10; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599.

  Prakrit. Fragment, Gift of the female ascetic ([sama]nikā) [Si]dhamthī (Siddhārthī).

Prakrit. Gift of an upright slab (udhampata) at the foot of the Great Chaitya (mahāchētiya) by Damilakanha (Dravidakrishna) and his brother Chulakanha (Kshudrakrishna) and his sister Nākhā.

1244. Amarāvati Buddhist pillar inscription.—1882 Burgess-Haltzsch, Notes Amar. Stūpa, p. 22 f., No. 86, and Plate III, No. 9; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 555, No. 22; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 103, and Plate LIX, No. 38; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 600.

Prakrit. Erection of a pillar for lamps (divakhambha) at the foot of the Great Chaitya (mahachētiya) of Bhagavat by Khadā (Skandā), wife of the householder (gahapati) Sidhatha (Siddhārtha) of the Jadikiyas, together with her relatives.

1245. Amarāvatī Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stūpa, p. 23, No. 87 (upper inscription), and Plate IV, No. 10; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 555, No. 23 (upper inscription); 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (upper inscription).
Sanskrit. By the glorious Viprajātapriya (?).

1246. Amaravati Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stüpa, p. 23, No. 87 (lower inscription), and Plate IV, No. 10; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 555, No. 23 (lower inscription); 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (lower inscription); 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.

Prakrit. Gift of Aya-Dhamā (Ārya-Dharmā), female pupil (atēvāsinī) of Aya-Rēti (Ārya-Rētī).

1247. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 25, No. 114, and Plate IV, No. 13; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 345, No. 50; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 102 f., and Plate LVII, No. 27.

Prakrit. Gift of a rail bar (suyi) by the treasurer (héranika) Sidhatha (Siddhartha), the son of the householder (gahapati) Budhila (Buddhila), together with his relatives.

1248. Amarāvati Buddhist stone inscription of the time of rājan Vāsiṭhiputa sāmi-Siri-Pulumāvi.—1882 Bhagvanlal Indraji-Burgess, Notes Amar. Stūpa, p. 26 f., No. 121, and Plate IV, No. 11; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 549 f., No. 1; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 100, and Plate LVI, No. 1; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212.

— rañō V[āsi]th[i]puta[sa] s[ā]m[i]-Siri-Pulumāvisa savachhara....

- Prakrit. Fragment. Gift of a wheel of the Law (dhamachaka) at the western gate (dāra) to the Great Chaitya (mahāchētiya) of [Bhagava]t by the householder (gahapati) Kahūtara and Isila (Rishila), the son of the householder (gahapati) Puri, of the Pimdasutariyas, together with [Isila's] wife Nākānikā (Nāgā) and other relatives, as the special property of the school (nikāya) of the Chētikiyas (Chaityakiyas).
- 1249. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar-Stūpa, p. 28, No. 129; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 346, No. 52; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 102, and Plate LVII, No. 20; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 600.

Prakrit. Fragment. Gift of an [a]badamala (?) by some man together with his relatives.

- 1250. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 30, No. 143, and Plate IV, No. 14; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 346, No. 53; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 53, and Plates XX, 2 and LVI, No. 6; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599.
  - Prakrit. Fragment. Gift of the nun (bhikhunī) Budharakhitā (Buddharakshitā)
    . . . female pupil (atēvāsi[nī]) of the elder (thēra) bhayata (bhadanta)
    Budharakhita (Buddharakshita), the overseer of works (navakamaka) of the
    Chētikas (Chaityakas) who lived at Rājagiri, together with her daughter, and of
    Dhamadinā (Dharmadattā) and of Sagharakhita (Samgharakshita).
- 1251. Amaravatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 31, No. 145, and Plate IV, No. 15; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 62, and Plates XXVII, 2 and LIVI, No. 15.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) at the northern entrance (āyāka) to the Great Chaitya (mahāchētiya) by some female person together with her family.
- 1252. Amarāvatī Buddhist coping-stone inscription.—1882 Burgess, Notes Amar. Stūpa, p. 32, No. 151; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 55, and Plates XXI, 2 and LVI, No. 13, a, b; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 600.
  - Prakrit. Fragment. [Gift] of the lay-worshipper (upāsikā) Kamā (Kāmyā), daughter of the housewife Kaṇhā (Krishnā), daughter of the householder (gahapati) Ida (Indra), together with her relatives, and of the nun (bhikhunī) Nāgamitā (Nāgamitrā).
- 1253. Amaravati Buddhist pillar inscription.—1882 Burgess-Hultzsch, Notes Amar. Stüpa, p. 33, No. 58 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 552, No. 12.
  - Prakrit. Gift of a slab with a wheel (chakapata) by Koja (Kubja).
- 1254. Amaravati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stupa, p. 35, No. 174; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 556, No. 25; 1886 correction by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL.

- p. 344, No. 25; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 48, and Plates XVIII, 2 and LVI, No. 11.
- Prakrit. Gift of two rail bars (suchi) with circular panels (parichaka) by Makabudhi (Mrigabuddhi), son of the householder (gahapati) Budhi (Buddhi), together with his relatives.
- 1255. Amarāvatī Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, Notes Amar.
   Stūpa, p. 35 f., No. 175, and Plate IV, No. 16; 1883 Hultzsch, Zeitschr. Deutsch.
   Morgenl. Ges. Vol. XXXVII. p. 556, No. 26; 1887 Burgess-Hultzsch, Arch. Surv.
   South. Ind. Vol. I. p. 104 f., and Plate LX, No. 44.
- 1256. Amaravati Buddhist stone inscription.—1882 note by Burgess, Notes Amar. Stüpa, p. 36, No. 179; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 559, No. 39; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 58, and Plate XXIV, 1.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) by Ajaka together with his father.
- 1257. Amarāvatī Buddhist sculpture inscription,—1882 noticed by Burgess, Notes Amar. Stūpa, p. 37, No. 182; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 48, and Plate XVIII, 3.

  Prakrit. Fragment. Gift of some nun ([bhikh]unī).
- 1258. Amaravati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stüpa, p. 37, No. 185; 1882 Hultzsch, Notes Amar. Stüpa, p. 54, No. 185; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 556, No. 27; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 101, and Plate LVI, No. 9.
  Prakrit. Fragment. Gift of some female ascetic (samaniki) together with her sister.
- 1259. Amarāvatī Buddhist coping-stone inscription.—1882 noticed by Burgess, Notes Amar. Stāpa, p. 38, No. 188; 1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 57, and Plate XXII, 2.
  Said to be illegible.
- 1260. Amarāvatī Buddhist pillar inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 38, No. 189; 1882 Hultzsch, Notes Amar. Stūpa, p. 54, No. 189; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 556, No. 28; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 104, and Plate LIX, No. 42.
  Prakrit. Gift of a pillar (khambha) by the grandsons of Kammā (Kāmyā), daughter of Bhagi, wife of the householder (gahapati) Rāhula in Hiralūra.
- 1261. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stāpa, p. 39, No. 196; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557, No. 29; 1886 correction by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344, No. 29.

- Prakrit. Gift of a rail bar (suchi) by the righteous hamlet (bhadanigama), the Chhadakicha (of Chhadaka), headed by the bankers (sethin).
- 1262. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 40, No. 205; 1882 Hultzsch, Notes Amar. Stūpa, p. 54, No. 205; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557, No. 30; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 90 f., and Plates XLVI, 2 and LX, No. 50; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.

Prakrit. Gift of upright slabs (upaṭa) by the nun (pavajitikā) Sagharakhitā (Samgharakshitā) living in Dēvaparavana (?), and by her daughter, the nun (pavajitikā) Hamghā (Samghā), and by (the latter's ?) daughter Jiyavā.

1263. Amarāvati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 41, No. 65 B, and Plate V, No. 18; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 553, No. 14; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 344, No. 14; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 101 f., and Plate LVI, No. 12.
Prakrit. Gift of a rail bar (suchi) by Papin (Pāpin), brother of bhayamta

(bhadanta) Budhi (Buddhi), the Chaitya worshipper (Chētiavadaka). Compare No. 1223.

1264. Amarāvati Buddhist coping-stone inscription.—1882 Hultzsch, Notes Amar. Stupa, p. 41, No. 66 B, and Plate IV, No. 17; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 553, No. 16; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 63, and Plates XXVII, 6 and LVI, No. 16; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 600.

Prakrit. Fragment. Gift of the nun (bhikhuni) Röhā, daughter of Sujātā.

- 1265. Amarāvatī Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stāpa, p. 42, No. 68 B; 1882 Hultzsch, Notes Amar. Stāpa, p. 54, No. 68 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 554, No. 17; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 86, and Plates XLIV, 2 and LVIII, No. 32.

  Prakrit. Fragment, Records some gift.
- 1266. Amarāvatī Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar.

  Stāpa, p. 42, No. 69 B, and Plate V, No. 19; 1883 Hultzsch, Zeitschr. Deutsch.

  Morgenl. Ges. Vol. XXXVII. p. 554, No. 18; 1887 Burgess-Hultzsch, Arch. Surv.

  South. Ind. Vol. I. p. 101, and Plate LVI, No. 4; 1896 correction by Franke,

  Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599.

  Prakrit. The pillar (thabha) of the general (sēnagōpa) Mudukutala (Mṛidu-kuntala).
- 1267: Amaravati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar.

  Stäpa, p. 42, No. 71 B, and Plate V, No. 20; 1883 Hultzsch, Zeitschr. Deutsch.

  Morgenl. Ges. Vol. XXXVII. p. 554, No. 19; 1887 Burgess-Hultzsch, Arch.

  Surv. South. Ind. Vol. I. p. 94, and Plates LI, 1 and LVI, No. 3.

  Prakrit. Fragment, [Gift] of the preacher (dhamakathika) Budhi (Buddhi)

  dwelling in Odiparivenena (?).

- 1268. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stūpa, p. 43, No. 210, and Plate V, No. 21; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557, No. 31; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 94, and Plates LIV, 2 and LVI, No. 5.
  - Prakrit. Fragment. Gift of the female lay-worshipper (uvāsikā) Sivalā (Šivalā) with her sons and daughters.
- 1269. Amaravati Buddhist coping-stone inscription.—1882 Burgess, Notes Amar. Stopa, p. 43, No. 74 B; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate LVII, No. 24 (Plate only).
  - Prakrit. Fragment. Gift of a rail (vētikā) by several persons together with their relatives and friends.
- 1270. Amarāvatī Buddhist pillar inscription.—1882 Burgess-Hultzsch, Notes Amar. Stūpa, p. 44, Nos. 78 B and 217, and Plate V, Nos. 23 and 22; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 554, No. 20; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 102, and Plate LVII, No. 25.
  - Prakrit. Fragment. Mentions a monk (pavachi[ta]), the pupil (atavāsika) of the great Vinaya teacher (mahāvinayamdhara) Aya-Budhi (Ārya-Buddhi) of the . . . liyas.
- 1271. Amarāvati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 45, No. 222, and Plate V, No. 24; 1882 Hultzsch, Notes Amar. Stūpa, p. 54, No. 222; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557, No. 32; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 90, and Plates XLVI, 1 and LXI, No. 53; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 601.
  - Prakrit. Fragment. Records, after an invocation of Bhagapat (Bhagavat), the gift of upright slabs (udhapaṭa) by the lay-worshipper (upāsaka) Budharakhita (Buddharakshita), the son of Gomdi, the Dhamñakaṭaka (inhabitant of Dhāmyakaṭa), and by his wife Padumā (Padmā), his son Hamgha (Samgha), Budhi (Buddhi), Bodhi . . ., Budharakhita (Buddharakshita).
- 1272. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 45, No. 231; 1882 Hultzsch, Notes Amar. Stūpa, p. 55, No. 231; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557 f., No. 33; 1886 correction by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344, No. 33; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 91, and Plates XLVII, 3 and LVIII, No. 35.
  - Prakrit. Gift of an upright slab (udhapaṭa) by the mendicant monk (peṁḍapātika) Pasama (Praśama), residing in Mahavanasala (Mahāvanaśālā), the pupil
    (atēvāsika) of the great elder (mahathēra) Paravanuta who dwells in Pusakavana (? Pushyakavana), the brother of Samyutaka (? Samyuktaka), and by
    Hamgha (Samgha).
- 1273. Amarāvatī Buddhist sculpture inscription.—1882 Hultzsch, Notes Amar. Stūpa, p. 46, No. 232, and Plate VI, No. 25; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 558, No. 34; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 91, and Plates XLVII, 2 and LVIII, No. 36; 1896 note by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 600.

- Prakrit. Gift of a slab with a filled vase (punaghaḍakapaṭa) by the leatherworker (chammakāra) Vidhika, the son of the teacher (upajhaya) Nāga, and by his son Nāga, together with their relatives.
- 1274. Amarāvatī Buddhist sculptūre inscription.—1882 Burgess-Hultzsch, Notes Amar. Stūpa, p. 47, No. 249; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 558, No. 35; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 105, and Plate LX, No. 48.
  - Prakrit. Fragment. Mentions, after an invocation of Bhagavat, Dusaka (? Dūshaka ?), the son of the householder (ga[ha]pati) Hamghi (Samghin).
- 1275. Amaravati Buddhist pillar inscription.—1882 noticed by Burgess, Notes Amar. Stupa, p. 48, No. 83 B; 1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 86, and Plate XLIV, 3. Not read.
- 1276. Amarāvatī Buddhist chhattra inscription.—1882 Burgess, Notes Amar. Stūpa, p. 49, No. 88 B, and Plate VII, No. 29; 1882 Hultzsch, Notes Amar. Stūpa, p. 55, No. 88 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 555 f., No. 24; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 87, and Plates XLV, 6 and LX, No. 45; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Gift of a parasol (chhata) to the Chaitya (chēdiya) of the venerable (aïra) Utayipabhāhis by the female lay-worshipper (uvāsikā) Chadā (Chandrā), the mother of Budhi (Buddhi).
- 1277. Amaravati Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stupa, p. 50, No. 17, and Plate VI, No. 27; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 558 f., No. 36; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 106, and Plate LXI, No. 51.
  - Prakrit. Gift of pillars (thabha) by Himala, the son of the householder (gaha-pati) Vāsumita (Vasumitra), together with his relatives.
- 1278. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 50, No. 67; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 346, No. 54.
  - Prakrit. Fragment. Records, after an invocation of Bhagavat, the gift of some merchant (vāniya) together with his relatives.
- 1279. Amaravati Buddhist sculpture inscription of the time of rajan Siri-Sivamaka-Sada.—1882 Burgess, Notes Amar. Stupa, p. 51, No. 89, and Plate VI. No. 28; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 550, No. 2; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 61, and Plates XXVII. 1 and LVI, No. 2; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc., p. LII, No. 19.
  - Prakrit. Fragment. Mentions the superintendent of the water-houses (? pāniya-gharika) of rājan Siri-Sivamaka-Sada.
- 1280. Amaravat Buddhist stone inscription.—1882 noticed by Burgess, Notes Amar. Stüpa, p. 51, and Plate VI, No. 26; 1882 Hultzsch, Notes Amar. Stüpa, p. 55;

1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 559, No. 37; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344 f., No. 37; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 104, and Plate LIX, No. 39.

Prakrit. Gift of a pillar (thambha) by Chula-Ayira (Kshudra-Ārya), the pupil ([atē]vāsika) of the great elder (mahathēra) Ayira-Bhūtarakhita (Ārya-Bhūtarakshita) who lives at [R]āyasēla (Rājaśaila), and by the nun (bhikhunī) Nadā (Nandā), the pupil (atēvāsinī) of the Arhat (arahata) Ayira-Budharakhita (Ārya-Budharakshita).

- 1281. Amarāvatī (now Bejvādā) Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 51, No. 4; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 72, and Plates I and LVII, No. 17.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) to the Great Chaitya (mahā-chētiya) of Bhagavat by the wife of the merchant (vāniya) Samuda (Samudra), the son of the householder (gahapati) Hangha (Sangha), who lived at Adhithana (Adhishthana, or 'in the capital'?) . . . in the Tompuki (?) district (ratha), and (?) by (?) the householder (gaha[pati]?) Kodachadi . . . . .
- 1282. Amarāvati Buddhist stone inscription.—1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 559, No. 38.
  - Prakrit. Fragment. Gift of four pillars (khabha) saphatha (?) and with slabs (sapaṭa), by Mahanāga (Mahānāga).
- 1283. Amarāvati Buddhist sculpture inscription.—1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 559, No. 40; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 85, and Plates XLIII, 9 and LVIII, No. 31.
  - Prakrit. Fragment. Erection of a coping-stone (umnisa) by . . . . . . Hayadā, Kamdadā, Samghadā.
- 1284. Amarāvatī Buddhist stone inscription.—1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 560, No. 41; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 85.
  - Prakrit. Erected by the reverend (? bhavāta) Dhammasiriā (Dharmaśrīkā) and (?) Pasamā (Praśamā), with (?) Hagisiri (Agniśrī ?), Chapā (Champā) and the lay-worshipper (uvasaka) Ravisiri (Raviśrī).
- 1285. Amarāvatī Buddhist stone inscription.—1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 560, No. 42; 1887 Burgess-Hultzsch, Arch. Surc. South. Ind. Vol. I. p. 85, and Plates XLIII, 8 and LVIII, No. 30.
  - Prakrit. Records, after an invocation of Bhagavat, the erection of a copingstone (unisa) by the merchant's wife (vaniyini) Sidhi (Siddhi), daughter of Chada (Chandra), who lived at Vijayapura.
- 1286. Amarāvati (now Madras Museum) Buddhist stone inscription.—1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 560 f., No. 45; 1887 Bühler, Arch. Surv. South. Ind. Vol. I. p. 37, and Plates XII, 3 and LVI, No. 8; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599.
  - Prakrit. Gift of footprints (pāduka) by Malā (Mālā), pupil (atēvāsinī) of the female teacher (uvajhāyinī) Samudiyā (Samudrikā), pupil (atēvāsinī) of the Vinaya teacher (vinayamdhara) Aya-Punavasu (Ārya-Punavasu).

- 1287. Amaravati Buddhist stone inscription.—1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 345, No. 51; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate LXI, No. 55 (Plate only).
  - Prakrit. Fragment. Gift of slabs with a svastika (sothikapafa) and of an abātamālā by Kanhā (Krishnā), wife of . . . ka together with her father . . . and her relatives and friends.
- 1288. Amaravati Buddhist sculpture inscription.—1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 63, and Plate XXVIII, 3.
  Not read.
- 1289. Amaravati Buddhist coping-stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 67, and Plate XXXI, 3.
  Prakrit. Fragment. Mentions the elder (thera) Mabadhammaka (Mahadharmaka).
- 1290. Amaravati Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate XXXIV, 2 (Plate only). Not read.
- 1291. Amarāvati Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate XXXIX, 4 (Plate only).
  Prakrit. Fragment. Gift of a slab (pata) by . . . and the scribe (lēghaka)
  Kanha (Krishna).
- 1292. Amarāvatī Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 85, and Plates XLIII, 3 and LVIII, No. 29.
  Prakrit. Fragment. Mentions the merchant's wife (vāniyini) Nākachampakā (Nāgachampakā), Chadasiri (Chandraśri) and Budhila (Buddhila).
- 1293. Amaravati Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate XLIII, 10 (Plate only). Not read.
- 1294. Amaravati Buddhist sculpture inscription.—1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 92, and Plate XLVIII, 1.

  Not read.
- 1295. Amaravati Buddhist sculpture inscription.—1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 93, and Plate XLVIII, 4.

  Prokrit Gift of a slab (nata) at the northern sectors of (Augle) by the reserve
  - Prakrit. Gift of a slab (pata) at the northern entrance (āyāka) by the young monk (daharabhikhu) Vidhika, pupil (atavāsika) of bhayata (bhadanta) Nāga, who resides at Kudūra, and by his female pupil (atēvāsinā) Budharakhitā (Buddharakshitā) and by her granddaughter Chūlabudharakhitā (Kshudrabudharakshitā).
- 1296. Amarāvatī Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate L, 2 (Plate only). Not read.

- 1297. Amaravati Buddhist image inscription.—1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 97, and Plates LII, 4 and LIX, No. 43.
  Prakrit. Mentions some treasurer (hēranika).
- 1298. Amarāvatī Buddhist stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate LVI, No. 7 (Plate only).
  Prakrit. Gift of a pillar (thabha) by Nadā (Nandā), daughter (?) of the artisan ([a]vēsanī) Nadabhuti (Nandabhūtī).
- 1299. Amaravati Buddhist stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate LVII, No. 21 (Plate only).
  Prakrit. Not read.
- 1300. Amaravati Buddhist stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 102, and Plate LVII, No. 26.
  Prakrit. Fragment. Records the gift of some man, together with his daughter.
- 1301. Amaravati Buddhist stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 103, and Plate LVIII, No. 33.
  Prakrit. Fragment. Records the gift of some man, together with his relatives.
- 1302. Amarāvati Buddhist stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 103, and Plate LVIII, No. 37.
  Prakrit. Fragment. Gift of a pillar (thambha) by some householder (gaha-[pati]), together with his wife.
- 1303. Amarāvati Buddhist stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 106, and Plate LXI, No. 54.
  Prakrit. Fragment. [Gift] of the lay-worshipper (upāsaka) Utara (Uttara), the Kaṭakasōlaka (inhabitant of Kaṭakasōla), together with his relatives.
- 1304. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stspa, p. 19, No. 28 B. Fragment. Not read.
- 1305. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stupa, p. 20, No. 77.
  Fragment. Not read.
- 1306. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stupa, p. 20, No. 30 B.

  Not read.
- 1307. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stupa, p. 21, No. 83.

  Fragment. Not read.
- 1308. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 21, No. 36 B.
  Prakrit. Fragment. No sense has been made out.

- 1309. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, Notes

  Amar. Stūpa, p. 24, No. 49 B.

  Fragment. Not read.
- 1310. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 25, No. 112.
  Prakrit. Fragment. No sense has been made out.
- 1311. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stupa, p. 26, No. 55 B. Fragment. Not read.
- 1312. Amarāvatī Buddhist rail inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 29, No. 141.
  Not read.
- 1313. Amarāvatī Buddhist seulpture inscription.—1882 noticed by Burgess, Notes Amar. Stāpa, p. 33, No. 163.
  Not read.
- 1314. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 34, No. 164.

  Not read.
- 1315. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 37, No. 183.
  Prakrit. Fragment. Records some gift and mentions the nun (samanikā) Saghamitā (Samghamitrā).
- 1316. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 38, No. 192.
  Prakrit. Fragment. No name has been preserved.
- 1317. Amarāvati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 39, No. 194.
  Prakrit. Fragment. Records some gift.
- 1318. Amarāvatī Buddhist image inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 39, No. 62 B.
  Not read.
- 1319. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, Notes

  Amar. Stüpa, p. 39, No. 63 B.

  Fragment. Not read.
- 1320. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stüpa, p. 40, No. 64 B.
  Not read.

- 1321. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, Notes Amar. Stūpa, p. 44, No. 218.
  Prakrit. Fragment. Gift of some object by some man together with his son.
- 1322. Amaravati Buddhist sculpture inscription.—1882 noticed by Bargess, Notes Amar. Stüpa, p. 44, No. 221.
  Not read.
- 1323. Amarāvatī Buddhist stone inscription —1882 noticed by Burgess, Notes Amar. Stūpa, p. 49, No. 61.
  Fragment. Not read.
- 1324. Amaravati Buddhist stone inscription.—1882 noticed by Burgess, Notes Amar. Stüpa, p. 50, No. 18.
  Not read.
- 1325. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stāpa, p. 50, No. 32.
  Fragment. Not read.
- 1326. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 50, No. 76.
  Fragment. Not read.
- 1327. Gunapadeya (now British Museum) copperplate inscription of Chārudēvi, of the time of the Pallava mahārāja Vijayakhandavamma.—1876 noticed by Fleet, Ind. Ant. Vol. V. p. 175 f.; 1880 Fleet, Ind. Ant. Vol. IX. p. 100 ff., and Plate; 1888 corrections by Bühler, Ep. Ind. Vol. I. p. 2, note 2; 1900 correction by Hultzsch, Ep. Ind. Vol. VI. p. 88, note 10; 1902 correction by Senart, Ep. Ind. Vol. VII. p. 67; 69; 1905 Hultzsch, Ep. Ind. Vol. VIII. p. 143 f., and Plate.

  Siri-Vijayakhandava[m]ma-mahārājassa samvvachchharā
  - Prakrit and Sanskrit. Order of Chārudēvi, the queen (dēvi) of the yuvamahārāja, the Bhāraddāya (Bhāradvāja), Siri-Vijayabuddhavamma (Śrī-Vijayabuddhavamman) of the Pallavas, and mother of Buddhi[yam]kura (Buddhyamkura), to the official (?viya[pata]) at Ka[daka] (? Kaṭaka), concerning the gift of a field (chhētta) below Rājatalāka (or the King's tank?) to be ploughed by Ātuka to the holy (bhagavat) Nārāyana of the Kūļi-Mahātaraka temple (dēvakula) at Dālūra. The village authorities (gāmeyika āyutta) were to exempt the field with all immunities. The ānatti was Rōhaniaśvā (Rōhinyaśvā).
- 1328. S. 10.—Kondamudi (now Madras Museum) copperplate and seal inscription of rājan or mahārāja Jayavarman of the götra of the Brihatphalāyanas.—1901 Hultzsch, Ep. Ind. Vol. VI. p. 315 ff., and Plates.
  —samva 10 hē pa 1 diva 1.
  - Prakrit and Sanskrit. Order of rājan Siri-Jayavamma (Śrī-Jayavarman) of the gōtra (gota) of the Brihatphalāyanas, from the victorious camp, the town (nagara) of Kūdūra, to the official (vāpata) at Kūdūra, concerning the gift of the village (gāma) of Pāmṭūra (or Pāṭūra) in the district of Kūdūra (Kūdūrahāra)

to eight Brahmans (bahmhana), viz. Savagutaja (Sarvaguptārya), a householder (? jāyāpara) of the Gōtama (Gautama) gōtra (gota); Savigija, the Tānava (Tānavya); Gōginaja (Gōginārya); Bhavamnaja (Bhavannārya) of the Koḍina (Kauṇḍinya) gōtra; Rudavemnhuja (Rudravishnvārya), the Bhāradāya (Bhāradvāja); Īsaradataja (Īśvaradattārya), the Kamnhāyana (Kārshnāyana); Rudaghōsaja (Rudraghōshārya), the Ōpamamnava (Aupamanyava); Khamdarudaja (Skandarudrārya) of the Kōsika (Kauśika) gōtra. The plates were prepared by the great general (mahādaṅnḍanāyaka) Bhāpahānavamma (Bhāpahānavarman), the best of the Mahātagis (or the mahātagivara?). The seal bears the inscription: Of the mahārāja Śrī-Jayavarmman of the Brihatphalāyana gōtra.

- 1329. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Academy, Vol. XLI. p. 522, No. 1=Journ. Roy. As. Soc. 1892, p. 608, No. 1; 1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 1; 155, No. 1 B; 1894 Bühler, Ep. Ind. Vol. II. p. 326 f., No. 1 B, and Plate; 1908 Fleet, Journ. Roy. As. Soc. 1908, p. 101; 105. Prakrit. The casket (majusā) of Kura, the son of Banava, together with his parents.
- 1330. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Academy, Vol. XLI. p. 522, No. 1=Journ. Roy. As. Soc. 1892, p. 608, No. 1; 1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 1; 155, No. 1A; 1894 Bühler, Ep. Ind. Vol. II. p. 326 f., No. 1 A, and Plate; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 215; 1908 Fleet, Journ. Roy. As. Soc. 1908, p. 101 ff.

  Prakrit. Gift of a quartz-casket (majusī) and a crystal box (shamuga) for relics of Budha (Buddha) by the father of Kura, the mother of Kura, and Kura.
- 1331. Bhattiprölu Buddhist casket inscription.—1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 2; 155, No. 2; 1894 Bühler, Ep. Ind. Vol. II. p. 327, No. 2, and Plate; 1908 Fleet, Journ. Roy. As. Soc. 1908, p. 101.
  Prakrit. Utara (Uttara), the son of Pigaha (Vigraha), was the kānītha (?).
- 1332. Bhattiprölu Buddhist casket inscription.—1892 noticed by Bühler, Academy, Vol. XLL p. 522, No. 3=Journ. Roy. As. Soc. 1892, p. 608, No. 3; 1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 3; 1894 Bühler, Ep. Ind. Vol. II. p. 327, No. 3, and Plate.
  - Prakrit. The committee (gothi); Hirañavaghavā (Hiranyavyāghrapād), Vugāļaka (Ūdgālaka), Kāļaha, Visaka (Viśvaka), Thōrasisi (Sthaulaśīrshi), Samaņa (Śramaṇa), Ōdala, Apakara, Shamuda (Samudra), Anugaha (Anugraha), Kura, Satugha (Śatrughna), Jetaka (Jayantaka), Jeta (Jayanta), Āļinaka, Varuṇa, Pigalaka (Piṅgalaka), Kōshaka (Kauśika), Suta (Śruta), Pāpa, Kabhērakha (? Kubēraka?), Ghāleka, Samaṇadāsha (Śramaṇadāsa), Bharada (Bharata), Ōdāla (Audāra), Thōratisa (Sthaulatishya), Tisa (Tishya), Gilāṇa (Glāna), Jaṃbha (?), Putara, Āba (Āmra), Gālavata . . . , Janaka of the Gosālakas (Gōśīlakas), Kūra, the son of Upōshatha (Upōsatha), Utara (Uttara), the son of Kāraha.
- 1333. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 5; 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 5, and Plate.

- Prakrit. The ascetic of the committee (gothisamana) was Kuba (Kumbha).

  The treasurer (hiranakārā) was Būba, the son of the village-headman (gāmanī).
- 1334. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 4: 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 4, and Plate.
  - Prakrit. Mentions Samaņadāsha (Śramanadāsa) and relics of Budha (Buddha).

    The rest is uncertain.
- 1335. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Academy, Vol. XLI. p. 522, No. 6=Journ. Roy. As. Soc. 1892, p. 608, No. 6; 1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 6; 155, No. 6; 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 6, and Plate; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil.-Hist. Kl. 1895, p. 215.
  - Prakrit. This committee (gofhi) of the inhabitants of the hamlet (nigamaputa) (i.e. the committee mentioned in No. 1332) was headed by the king (rājan) who was Khubiraka (Kubēraka), the son of Shā . .; their gift was the casket (majusā), the crystal-box (shamuga) and the stone-box (shamuga).
- 1336. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 7; 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 7, and Plate.
  - Prakrit. The ascetic (samana) Utara (Uttara), the son of Ghakhā (or Chaghakhā
    ?) presented the park (ārāma).
- 1337. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Academy, Vol. XLI. p. 522, No. 8=Journ. Roy. As. Soc. 1892, p. 608, No. 8; 1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 8; 1894 Bühler, Ep. Ind. Vol. II. p. 328 f., No. 8, and Plate.
  - Prakrit. The inhabitants of the hamlet (nēgama) are: Vachha (Vatsa), Chagha, Jeta (Jayanta), Jambha, Tisa (Tishya), Rēta, Achina (Achērna?), Shabhika (Sabhika), Akhagha (Akshaghna), Kēla, Kēsa (Kēśa), Maha, Seta (Śrēshṭha), Chhadikōgha, Khabūla, Soņuttara (Śravanōttara), Samaṇa (Śramaṇa), Samaṇadāsha (Śramaṇadāsa), Sāmaka (Śyāmaka), Kāmuka, Chitaka (Chitraka).
- 1338. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Academy, Vol. XLI. p. 522, No. 9=Journ. Roy. As. Soc. 1892, p. 608 f., No. 9; 1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149; 155 f., No. 9; 1894 Bühler, Ep. Ind. Vol. II. p. 329, No. 9, and Plate.
  - Prakrit. The casket (majūsā) and the box (shamuga) of the committee (goṭhī) of the Arahadinas (Arhaddattas). At that time Kubiraka (Kubēraka) was king (rājan).
- 1339. Bhattiprolu Buddhist crystal inscription.—1894 mentioned by Rea, Arch. Surv. Ind. New Imp. Ser. Vol. XV. p. 11, and Plate V; 1894 Bühler, Ep. Ind. Vol. II. p. 329, No. 10, and Plate.
  - Prakrit. Gift by the women from Namdapura (?) and the novices (\$amanudē\$a) from Suvaņamāha (?), in the Aya-Sakasaṭhī (? Ārya-Sakasaṭhī ?) committee (? gōhī) of Gilāṇakēra (? Glānakārya ?).

- 1340. S. 27.—China (now Madras Museum) Buddhist (?) stone inscription of the time of rājan Gōtamiputa Siriyaña-Sātakaņi.—1889 Bühler, Ep. Ind. Vol. I. p. 95 f.; 1905 correction by Fleet, Journ. Roy. As. Soc. 1905, p. 305.
  - —rañō Gōtamiputasa araka-Siriyaña-Sātakanisa vasasatāya samvachhara satavi . . mam 20 7 hēmatānam pakham catutham 4 di . . . . . . . mam 5 ētiya puvāya.
  - Prakrit. Fragment. Opens with an invocation of Bhagavat and mentions the lord (araka), the chamberlain (mahataraka) Maha . . . .
- 1341. S. 13 (?).—Kodavolu well inscription of the time of Vasithiputa sāmi-Siri-Chadasāta.—1908 Konow, Zeitschr. Deutsch. Morgenl. Ges. Vol. LXII. p. 592.

   rañō Vasithēputa sāmi-Siri-Chadasātasa savachharē 10 3 (?) hē pa 3 diva dasamē (?).

Prakrit. Establishment of the earth-dwelling (bhūmivēśa) of the minister (amacha).

- 1342. Khandagiri cave (Ananta cave) inscription.—1882 noticed by Beglar, Arch. Surv. Rep. Vol. XIII. p. 81, with facsimile. Fragment. Not read.
- 1343. Khandagiri cave inscription.—1882 Beglar-Cunningham, Arch. Surv. Rep. Vol. XIII. p. 82, with facsimile.
  Prakrit. Fragment. No sense has been made out.
- 1344. Khandagiri cave inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1074, with facsimile; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 1, and Plate XVII, 1; 1882 Beglar, Arch. Surv. Rep. Vol. XIII. p. 83.
  Prakrit. The cave (lēna) of the servant (pādamulika) Kusuma.
- 1345. Udayagiri cave (Hathigumphā) inscription of the Kālimgādhipati Khāravēla.—1825 noticed by Stirling, As. Res. Vol. XV. p. 313 f., and Plate; 1837 Kittoe-Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1075-91, and Plate LVIII; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 27 f.; 98-101; 132 f., and Plate XVII; 1880 Rajendralala Mitra, Antiquities of Orissa, Vol. II. p. 16 ff., with facsimile; 1885 Bhagvanlal Indraji, Actes Six. Congr. Or. à Leide, Part III. Sect. II. p. 152-177, and Plate; 1895 correction by Bühler, Ind. Studies, No. III, p. 13 f.=1898 Bühler, Origin of Indian Brāhma Alphabet, p. 13 f.; 1910 corrections by Fleet, Journ. Roy. As. Soc. 1910, p. 242 ff.; 824 ff.
  - Prakrit. Fragment. After an invocation of the Arahamtas (Arhats) and all Sidhas (Siddhas), the inscription gives a description of the deeds of the noble (aira) mahārāja Siri-Khāravēla (or Khāravēla-siri), Mahāmēghavāhana, lord (adhipati) of Kalinga, the propagator of the royal family of the Chetas; called also the king of peace (khēmarājan), the king of old people (vadharājan), the king of monks (bhikhurājan). When he was fifteen years old, he obtained the position of heir-apparent (yovaraja) which he held for nine years. When he had completed his twenty-fourth year, he was anointed mahārāja in the third generation of the royal family of Kalinga. In the first year he repaired some buildings in the city (nagarī) of Kalinga. In the second year, without taking heed of Sātakani, he sent a large army to the west and took (?) some

town with the help of the Kusambas (? Kausambas). In the third year he delighted the city with festivals. In the fourth year he honoured some sanctuary that had been honoured by the former kings of Kalimga and received the homage of the provincial (rathika) and local chiefs (bhōjaka). In the fifth year he had an aqueduct (panadi) that had not been used for 103 years since king (rajan) Namda (or since the Namda kings?) conducted into the city. In the eighth year, after having killed . . . . . he was harassing the king (napa) of Rajagaha (Rajagriha) so that he fled (?) to Madhurā (Mathurā). In the ninth year he made great gifts to Brahmans (bamana) and constructed the Mahavijaya palace. In the record of the tenth year Bharadhavasa (Bhāratavarsha) is mentioned. In the eleventh year he had some place founded by former kings, perhaps Pithuda, ploughed with a plough, and revived the meditation on the feet of Jina that had not been practised for 113 years. In the twelfth year, harassing the kings (rajan) of Utarapatha (Uttarapatha) and striking terror into the Magadhas, he watered his elephants in the Gainga and made the Magadha king (rajan) bow at his feet; he also adorned some temple and made great gifts. Besides, the record of this year mentions again king (rajan) Namada (or the Namada kings?). In the thirteenth year he erected pillars (thabha), etc. on the Kumaripavata (Kumāriparvata) in the vicinity of the dwelling (misidiyā) of the Arahatas (Arhats). There is no date in this inscription.

1346. Udayagiri Jaina cave (Svargapuragumphā) inscription.—1837 Prinsep, Journ. Beng.

As. Soc. Vol. VI. p. 1074, No. 8, and Plate LIV; 1877 Cunningham, Corp.

Inscr. Ind. Vol. I. p. 33; 105, No. 9; 136, No. 8, and Plate XVII, 9; 1880

Rajendralala Mitra, Antiquities of Orissa, Vol. II. p. 15 f., with facsimile; 1885

Bhagvanlal Indraji, Actes Six. Congr. Or. à Leide, Part III. Sect. II. p. 177 f.,

No. 2, and Plate.

Prakrit. Fragment. Establishment of a cave (lēna) for the Kāliga (Kālinga) monks (samana) in honour of the Arahamtas (Arhats) by the chief queen (agamahisī) of [Siri-Khāra]vēla, emperor (? cha[kavatī]?) of Kaliga (Kalinga), and daughter of rājan Lālaka, great-grandson of Hathisimha (Hastisimha).

1347. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1074, No. 6, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 104, No. 7; p. 136, No. 6, and Plate XVII, 7; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, Actes Six. Congr. Or. à Leide, Part III. Sect. II. p. 179, No. 3, and Plate.

Prakrit. The cave (lēṇa) of the noble (aira) mahārāja, the lord (adhipati) of Kalimga, Mahāmēghavāhana Vakadēpa-siri (śrī-Vakradēva).

1348. Udayagiri cave (Manchapurigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc.Vol. VI. p. 1074, No. 7, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 105, No. 8; 136, No. 7, and Plate XVII, 8; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 16, with facsimile; 1885 Bhagwanlal Indraji, Actes Six. Congr. Or. à Leide, Part III, Sect. II. p. 179, No. 4, and Plate.

Prakrit. The cave (lēna) of prince (kumāra) Vadukha.

- 1349. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1073, No. 1, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 2; 135, No. 1, and Plate XVII, 2; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 30 f., with facsimile.
  Prakrit. The kothā (?) and jeya (?) of Chūlakama (Kshudrakarman).
- 1350. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1073, No. 2, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 3; 135, No. 2, and Plate XVII, 3; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 30 f., with facsimile.
  Prakrit. Fragment. Gift of Kama (Karman) and Harakhinā (?).
- 1351. Udayagiri cave (Bāghgumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI p. 1073, No. 3, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 4; 135, No. 3, and Plate XVII, 4; 1880 Rajendralala Mitra, Antiquities of Orissa, Vol. II. p. 31, with facsimile.
  Prakrit. The cave (lēna) of the town-judge (nagaraakhadamsa) Bhūti.
- 1352. Udayagiri cave (Jambēšvaragumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1073, No. 4, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 5; 136, No. 4, and Plate XVII, 5.
  Prakrit. The cave (lēna) of Nākī (Nāgī), wife of Mahāmada.
- 1353. Udayagiri cave (Haridāsgumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1074, No. 5, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 6; 136, No. 5, and Plate XVII, 6; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II: p. 30, with facsimile.

  Prakrit. Gift of a koṭhā and (?) a je[ya] (?) by Chūlakama (Kshudrakarman).

## ADDITIONS AND CORRECTIONS.

## I.—NORTHERN INSCRIPTIONS.

- 12a. (1354). S. 51.—Anyör (now Mathurā Museum) Buddhist statuette inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 63, No. A 65. sa 50 1 g[ri] 3 di . . Nothing beyond the date has been read.
- 13. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 48 f., No. A 2, and Plate VIII.
- i3\*. (1855). S. 31.— Bāl-Bhadār (now Mathurā Museum) Buddhist image inscription of the time of Huvishka.— 1910 noticed by Vogel, Cat. Arch. Mus. Mathura, p. 65, No. A 71. . . . Huvishkasya [sam] 30 1 . . . di 20.

Mixed dialect (?). Fragment. Gift of Khudā (Kshudrā) and . . . , the female pupils (antēvāsinī) of Dinnā (Dattā).

- 13b. (1356). Rāl-Bhadār (now Mathurā Museum) image inscription.—1910 Vogel, Cat. Arch. Mus. Mathura, p. 92, No. C 28. Mixed dialect. 'May the Sidha (Siddha) be pleased.'-
- 14. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 184, No. Q 1.

- 14<sup>b</sup>. (1358). Naugavä (now Mathurä Museum) Buddhist image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 60, No. A 50. Sanskrit. Fragment. Records the erection of the image at some vihāra.
- 14c. (1359). Saknā (now Mathurā Museum) image inscription.— 1910 Vogel, Cat. Arch Mus. Mathura, p. 123, No. G 47. Mixed dialect. Fragment. No name is preserved.
- 14<sup>d</sup>. (1360). Ganesrā (now Mathura Museum) image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 122, No. G 42. Mixed dialect. The image of Ulana. The rest is uncertain.
- 14°. (1361). Mahöli (now Mathura Museum) Naga (?) image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 90, No. C 16.
  Sanskrit. [Gift] of Śri-Aśwadeva, the son of Bhuvana, who has three ancestors (tripravaraka).
- Read 'Kōṭā' instrad of 'Kōta', and add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 122,
   No. G 43.
- 15. (1362). Kotā (now Mathurā Museum) railing pillar inscription.—1910 Vogel, Cat Arch. Mus. Mathura, p. 154, No. J 58. Only the figures 40 8 (?).
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.
   Summary. Read 'Arya-Hāļakiya (Ārya-Hāļakiya)' instead of 'Arya-Hāṭṭakiya (Ārya-Hāṭakiya).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kauttika).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Köliya (Kautika)' instead of 'Kottiya (Kauttika).'
- 19. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 79, No. B 70; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
  Summary. Insert after dedication 'of an image with gods in all directions (vishudēvā)', read 'Kol[iya] (Kauṭika)' instead of 'Koṭṭiya (Kauṭṭika)', and add: The date is not quite certain. Possibly '30 5' is to be read instead of 'sa 5.'
- Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 80, No. B 71; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.
   Summary. Read 'Kō[liya]' (Kauṭika)' instead of 'Ko[ṭṭiya] (Kauṭṭika).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084 f.
   Summary. Read 'Köléya (Kautika)' instead of 'Kotiya (Kauttika).'

- 22°. (1363). S. 9.— Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273, No. 3; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 109 f., No. 3, and Plate I and Plate of Images I; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1086; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 157 f.
  —sam 9 hē 3 di 10.
  - Mixed dialect. Gift of Grahapalā (Grahapālā), daughter of Grahamitra, daughterin-law of Avaširi (Avašrī), wife of Kaļala, at the request of Arya-Taraka (ĀryaTaraka) out of the Koļēya (Kautīka) gana, the Thaniya (Sthānīya) kula, the
    Vairā (Vajrī) šākhā. There is besides an inscription: the female pupil (šīšīnē) of
    Arya-Aghama (Ārya-Aghama).
- 23\*. (1364). S. 12.— Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273 f., No. 4; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 110 f., No. 4, and Plate I and Plate of Images II; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 170 ff.

-sa[m] 10 2 va 4 d[i] 10 1 ētas[y]a purev [ā]yam.

- Mixed dialect. Fragment. [Gift] of the female lay-hearers (sāvikī), the vaddha-ddhinīs (?), Jinadāsī, Rudradēvā (?), Dāttāgālī (?), Rudradēvasāminī (°svāminī), Rudrad . . . . . . . . . dātā (°dattā), Gahamitrā (Grahamitrā), Rudra . . n. ā, Kumāraśīrī (Kumāraśrī), Vamadāsī, Hastisēnā, Grahašīrī (Grahaśrī), Rudradatā (Rudradattā), Jayadāsī, Mitraśīrī (Mitraśrī) . . . . at the request of Dēvā, the paṇatiharī, the sister of Nāndi (Nandin), the female pupil (śiśinī) of Aryya-Puśila (Ārya-Pushyala), the ganin out of the Kōliya (Kauṭika) gaṇa, the Bambhadāsiya (Brahmadāsika) kula, the Uchēnagarī (Uchehairnagarī) śākhā.
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.
   Summary. Read '[Koli] ya (Kautika)' instead of '[Kotti] ya (Kauttika).'
- 27. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
  Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kauttika).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1082 ff.
   Summary. Read 'Koliya (Kauţika)' instead of 'Koţţiya (Kauţtika).'
- 29. Add: 1911 corrections by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1086. Summary. Read 'daughter of the jeweller (manikara) Khalamitta (Khadamitra)' instead of 'daughter of the Khottamitta (?), the manikara', and 'Köliya (Kautika)' instead of 'Kottiya (Kautika).'
- 30. Insert after Kankali Tila 'now Lucknow Provincial Museum."
- Add: 1911 corrections by Lüders, Journ. Roy. As. Soc. 1911, p. 1082; 1084.
   Summary. Read 'Koliya (Kauţika)' instead of 'Koţtiya (Kauţţika)'.
- 33. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 60, No. A 49; 1910 correction by Vogel, Journ. Roy. As. Soc. 1910, p. 1314. Read 'of the time of [Va]s[i]shka' instead of 'of the time of . . . . . . shka.'
- 36. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.

  Summary. Read '[Koli]ya (Kauṭika)' instead of '[Koṭi]ya (Kauṭika).'

- 38. Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 109.
- 39. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.

  Summary. Read 'Koliya (Kantika)' instead of 'Kottiya (Kanttika).'
- 40. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241, No. 5, and Plate X. The date is to be cancelled.
  Summary. Read: Mixed dialect. Fragment. Gift of the monk (bhīkshu) Buddhadāsa, the companion (sadēvihāri?) of Sanghamitra (Sanghamitra). The rest is uncertain.
- 41. (1365). S. 43.— Mathurā (now Mathurā Museum) image inscription.—1910 Vogel, Cat. Arch. Mus. Mathura, p. 110, No. E 25.

  sa[m]vatsara 40 [3 hē] . . . . . sē pratha . . . .

  Mixed dialect (?). Fragment. No name is preserved
- 42. Add: 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 113 f., No. 7, and Plate I, and read 'S. 58' instead of 'S. 44.'
  Date. Read:—śarasatama(?)-maharajasya Huvikshasya savas[i]rē ashtapana gri[s]yamasa 3 divisa 2 ēta[syām] purvayām.
- 45. Insert after Kankāli Tilā 'now Lucknow Provincial Museum.'
- 45. (1366). S. 48.— Lucknow Provincial Museum Jaira image inscription of the time of mahārāja Huveksha.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 274 f., No. 5; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 112, No. 5, and Plate I and Plate of Images III; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 158 f. mahārājasya Huvekshasya savacharā 40 8 va 2 d[i] 10 7 ētasya puvāyam.
  - Mixed dialect. Gift of an image of Sambhava by Yasa, the daughter-in-law of Budhika, grand-daughter of Savatrātā (Sivatrātā or Sarvatrātā), at the request of Dhañāsiri (Dhanyāsrī), the female pupil (śiśinī) of Dhañāvala (Dhanyāvala) in the Koliya (Kautika) gana, the Bama[dā\*]siya (Brahmadāsika) kula, the Pa(U)chanāgarī (Uchchānāgarī) śākhā.
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Koliya (Kauţika)' instead of 'Koţtiya (Kauţtika).'
- 48. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.

  Summary. Read 'Āryya-Hāļakiya (Ārya-Hāļakiya) 'instead of 'Āryya-Haṭṭakiya (Ārya-Hāṭṭakiya).'
- 50. Add: 1912 correction by Lüders, Journ. Roy. As. Soc. 1912, p. 170.
  Summary. Read 'of Ayya-Jinadāsi (Ārya-Jinadāsi), the panatidhari' instead of 'obeying the command (panatidharita) of Ayya-Jinadāsi (Ārya-Jinadāsi).'
- Add: 1910 correction by Fleet, Journ. Roy. As. Soc. 1910, p. 1316, note 2; 1910
   Vogel, Cat. Arch. Mus. Mathura, p. 74, No. B 29, and read 'Jaina (?)' instead of 'Buddhist.'

Date. Read 'rajya-sa' instead of 'rajyasam.'

- Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII, p. 108; 1909 R. D. Bandyo-pādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 243 f., and Plate XI, 11; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 112 f., No. 6, and Plate I.
  - Date. Read: mahārājasya dēvaputrasya Huveshkasya savatsarē 50 1 hamantamāsa 1 divas . . . sy. pu[rvā]yām.
  - Summary. Read: Mixed dialect. Fragment. Setting up of an image in the Mahārājadēvaputravihāra by the monk (bhikshu) Buddhavarman for the worship of all Buddhas, for the attainment of Nirvāṇa by the teacher (upadhyāya) Saṃghadāsa, and for the welfare of Buddhavarma (Buddhavarman).
- 52<sup>a</sup>. (1367). S. 52.— Mathurā (Bhūtēsar Mound, now Mathurā Museum) Nāga statuette inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 91, No. C 21. sam 50 2 va 3 di 2C J.

  Mixed dialect. [Image] of the lord (bhagavat).
- 53. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1086.
  Summary. Read 'the Gölika' instead of 'the member of the committee (gottika)' and 'Köliya (Kautika)' instead of 'Kottiya (Kauttika).'
- 54. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
  Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kauttika).'
- 55. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 69 f., No. B 15, and read 'Sitaläghāti' instead of 'Sitalghāti.'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kautika).'
- Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 239 f., No. 3, and Plate X.

Date. Read 'ētayē purvayē' instead of 'ētāyē purvāyē.'

- Summary. Read 'the gift of the community of the four classes (chatuvani saingha) for the welfare in this world, the merit being shared according to the amount given' instead of 'the gift—Vaihikā (?)', 'Gahabala (? Grahabala ?)' instead of 'Grahabala', and 'the Rāraka (?)' instead of 'the preacher (vāchaka).'
- 58<sup>a</sup>. (1368). S. 71.— Lucknow Provincial Museum spurious Jaina image inscription.—
  1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 275 f.,
  No. 6; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 114 f., No. 8, and Plate I and
  Plates of Images IV and V; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 176 ff.
  sq 70 1 va 1 di 10 5 ētaya pūvāyā.

  Apart from the date, the inscription is void of sense.
- 59\*. (1369). S. 74.— Lucknow Provincial Museum Jaina image inscription.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 276, No. 7; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 115 f., No. 9, and Plate I and Plate of Images VI; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 168 ff.
  [sum 70] 4 gri 1 di 5.

- Mixed dislect. Fragment. Gift of Dharāvalā . . . . . [at the request of] Arhadāsī (Arhaddāsī), the female pupil (śiśinī) of the paṇatidharī Grahavilā . . . the female pupil (śiśinī) of the preacher (vāchaka) . . . nadhana out of the Aya-Varaṇa (Ārya-Vāraṇa) gaṇa, the . . . . kula, the Vajanākarī (Vārjanāgarī) śākhā, the Aya-Śirika (Ārya-Śrīka) [sambhōga].
- 62°. (1370). S. 77.— Mathurà (now Mathurà Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 38.
  sam 70 7 gri 4 di [20] asyam purevayam.
  Mixed dialect. Fragment. Records the gift of some monk (bhikshu).
- 62<sup>b</sup>. (1371). S. 77.— Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 176, No. P 20. sam 70 7 gri 4 di 20 5.
  - Mixed dialect. Gift of the monk (bhikshu) Buddhiśrēshtha, the keeper of vessels (? bhajanaka ?), to the community (sangha) of the four quarters. There is a second inscription which records once more that the pillar is the gift of Buddhiśrēshtha, the bhajanaka (?).
- 63. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 238, No. 1, and Plate X.
  Summary. Read '(Dadhikarnna-dēvakulika)' instead of '(Dadhikarnna-dēvikulika).'
- 64. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 238, No. 2<sup>a</sup>, and Plate X. Date. Read 'va 2' instead of 'va.' Summary. Read 'Dharmmadata (Dharmadatta)' instead of 'Dharmmadēva,'
- 64<sup>a</sup>. (1372). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 239, No. 2<sup>b</sup>, and Plate X.
  - Mixed dialect. Fragment. Gift of the monk (bhikshu) Dharmmadatta, the preacher of the law (dharmakathika), to the community (sangha) of the four quarters. The inscription is on the same pillar as No. 64, and the donor, is undoubtedly identical with that of No. 64. It is extremely doubtful whether there was a date in the inscription.
- 65. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 35.
- 66. Add: 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 116 f., No. 10, and Plate I and Plates of Images VII and VIII.

Date. Read 'hamava' instead of 'hana va,'

Summary. Read 'Sanghanadhi' instead of 'Sanghanadhi.'

- 68. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 66, No. B 2.
- 69. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 66, No. B 3.

- 69s. (1373). S. 84.- Mathurā (Balabhadra Kund, now Mathurā Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra shāhi Vāsudēva.- 1909 R. D. Bandyopadhyaya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 276 f., No. 8; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 67, No. B 4, and Plate XI.
  - -mahārājasya rājātirājasya dēvaputrasya [shā]hi-Vāsudēvasya rājya-sa[m]vatsarē 80 4 grishmamase dvi 2 di 5 etasya purvayam.
  - Mixed dialect. Setting up of an image of the holy (bhagavat) Arhat Rishabha by the daughter-in-law of Bhatadatta, the Ugibhinaka, the wife of Pindi (?), the wife of a village-head man (? grāmika ?), and (?) by the wife of Dharasimha, at the request of Kumāraka, pupil (fishya) of Gamikagutta (? Grāmikagupta ?).
- 73. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 68, No. B 5; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085. Summary, Read 'Ko[liya] (Kautika)' instead of 'K[ottiya] (Kauttika).'
- 75. Add: 1905 correction by Smith, Journ. Roy. As. Soc. 1905, p. 152; 1910 R. D. Banerii. Ep. Ind. Vol. X. p. 117 f., No. 11, and Plate III; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1912 correction by Luders, Journ. Roy. As. Soc. 1912, p. 154, and read 'S. 99' instead of 'S. 95.'

Date. Read '-sam 90 9 gri 2 di 10 6.'

- Summary. Read 'Dharmadhara (Dharmadhara)' instead of 'Dhamatha (?)' and 'Koliya (Kautika)' instead of 'Kottiya (Kauttika).'
- 77. Add: 1911 correction by Luders, Journ. Roy. As. Soc. 1911, p. 1084. Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kauttika).'
- 78. Summary. Insert 'and 'before 'Arabatas,' and read 'svāvikā' 'instead of 'savāvikā'.'
- 81º. (1374). Mathura Museum Jaina (?) image inscription of the time of some mahārāja .-1910 Vogel, Cat. Arch. Mus. Mathura, p. 122, No. G 39. -mahārajā . . . .

Mixed dialect (?). Fragment. Records the setting up of the image. No name is preserved.

- 84. Add : 1911 corrections by Lüders, Journ. Roy. As. Soc. 1911, p. 1084. Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kauttika).'
- 88. Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108; 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 272 f., No. 2; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 109, No. 2, and Plate I; and insert after Mathura ' (now Lucknow Provincial Museum).'

Date. Read 'varshamase' instead of 'varshamase'.'

- Summary, Read : Mixed dialect. Fragment. Records the setting up of a Bodhisāta (Bodhisattva).
- 89. Add : 1909 R. D. Bandyopadhyays, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 240 f., No. 4, and Plate X.
- 89°. (1375). Mathurā (Dhūnsarpārā Quarter, now Mathurā Museum) Buddhist image inscription .- 1910 Vogel, Cat. Arch. Mus. Mathura, p. 62, No. A 64. . . . . d[i]vas[ē] 30 ēta[sya] . . . . Mixed dialect. Fragment. Mentions Dévarakshi[tā] or Dévarakshi[tā].

- 89b. (1876). Year 1 (?) .- Lucknow Provincial Museum coping-stone inscription.- 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 271 f., No. 1; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 107 f., No. 1, and Plate I; 1912 note by Lüders, Journ. Roy. As. Soc. 1912, p. 175 f.
  - . . . . rshē (?) pratha[mē] . . . . . vasē 10 1.
  - Sanskrit, Fragment. Mentions . . . the son of San . . . . , son of a Bhargavi, the grandson of . . . , the great-grandson of . . namitra, and Pāmchāliya (belonging to Panchāla). The reading rshē is not
- 89c. (1377). S. 97 (?).—Mathurā (now Mathurā Museum) Jaina inscription.— 1910 Vogel-Lüders, Cat. Arch. Mus. Mathura, p. 74, No. B 31. . . vva 90 [7] varshamā 1.
  - Mixed dialect (?). Fragment. Records the setting up of the image and mentions the Koteya (Kautika)-gana, the Vaira-sakhā (Vajrī śākhā). The date refers to the Gupta era. The unit in the date of the year is quite uncertain.
- 90. Add: 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 22, and insert 'Jail Mound,' before ' now.'
- 91. Add: 1873 Cunningham, Arch. Sur. Rep. Vol. III. p. 22, and insert 'Jail Mound,' before 'now.'
- 91. (1378). Mathurā (Bhūtēsar Mound, now Mathurā Museum) railing pillar inscription. -1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 21 f.; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 141, No. J 1. Only the figure 30.
- 91b. (1379). Mathurā (Jamālpur, now Mathurā Museum) railing pillar inscription.— 1909 Vogel, Bulletin de l'École Française d'Extrême-Orient, Vol. IX. p. 530 (Plate only): 1910 Vogel, Cat. Arch. Mus. Mathura, p. 150, No. J 41. Only the figure 30.
- 91c. (1380). Mathurā (now Mathurā Museum) railing pillar inscription,- 1910 Vogel, Cat. Arch. Mus. Mathura, p. 152, No. J 48. ' Three symbols.'
- 92ª. (1381). Lucknow Provincial Museum sculpture inscription.— 1910 R. D. Bauerji, Ep. Ind. Vol. X. p. 118, No. 12, and Plate II. Prakrit. Fragment. Of the goldsmith (sovan[ika]) Utara (Uttara), the Gotiputa (son of a Gaupti).
- 94. Add: 1907 note by V. Smith, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVI. p. 404 ff. Summary. Read of the kalavala Pothayasaka (Praushthayasas), the Gotiputra (Gauptiputra)' instead of 'of Gotiputra (Gauptiputra), a black serpent to the Pothayas (Proshthakas) and Sakas.'
- 97. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 186, No. Q 3.
- 98. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 144, No. J 7 and Plate XXII. Summary. Read 'abhyaintaropasthäyaka' instead of 'kā' (misprint).
- 102. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 185 f., No. Q 2, and Plate V.

- 107\*. (1382). Lucknow Provincial Museum Jaina tablet inscription.—1910 R. D. Banerji, Ep. Ind. Vol. X. p. 120, No. 17, and Plate III.
  Mixed dialect. Fragment. Records the setting up [of the tablet] by the wife of [Amogha]datta, a Kotsi (Kautsi), for the worship of the Arabamtas (Arhats).
- 107c. (1384). Lucknow Provincial Museum Jaina stone-slab inscription.— 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 119 f., No. 15, and Plate III and Plate of Images VI; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 159 f.
  Mixed dialect. Fragment. Gift of Mitra, the daughter of Gosala.
- 107\*. (1386). Mathurā Museum Jaina statuette inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 70, No. B 17.
  Mixed dialect. Fragment. Mentions the daughter-in-law of Dhamamitra (Dharmamitra), the daughter of
- 107f. (1387). Māthurā (Mātā Math, now Mathurā Museum) Jaina statuette inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 70 f., No. B 18. Mixed dialect. Fragment. Mentions the Kolika (Kauţika) gana, the Vachhalika (Vātsalika) kula.
- 107s. (1388). Mathurā (Kankāli Tilā, now Mathurā Museum) Jaina image inscription.—
  1910 Vogel, Cat. Arch. Mus. Mathura, p. 78, No. B 68.
  Mixed dialect (?). Fragment. Mentions Ghō . . . , the sister of . . .
- 107<sup>b</sup>. (1389). Mathurā (Kaākāli Ţilā, now Mathurā Museum) Jaina image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 79, No. B 69. Not read.
- 109. Add: 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 119, No. 14, and Plate III and Plate of Images III; 1912 correction by Lüders, Journ. Roy. As. Soc. 1912, p. 156. Summary. Read 'Prakrit. Gift of Pāśabalā (Pushyabalā), the wife of Dhamavadhaka (Dharmavardhaka).'
- 113. Add: 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 119, and Plate of Images VI (Plate only), and read 'stone-slab' instead of 'image.'
- 116. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.

  Summary. Read 'Aya-Hāliya (Ārya-Hālīya)' instead of 'Aya-Hāṭṭiya (Ārya-Hāṭṭiya).'

- 118. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1083, note 2.
- 121. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
  Summary. Read 'Köliya (Kauţika)' instead of 'Koţţiya (Kauţika).'
- 122. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
  Summary. Read 'Köliya (Kauţika)' instead of 'Koţţiya (Kauţţika).'
- 123. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 69, No. B 14.
- 124. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.

  Summary. Read 'Köliya (Kauţika)' instead of 'Koţţiya (Kauţika).'
- 124\*. (1390). Lucknow Provincial Museum Jaina (?) stone inscription.— 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 121, No. 20, and Plate III; 1912 correction by Lüders, Journ. Roy. As. Soc. 1912, p. 160 f.
  Mixed dialect. Fragment. No name is preserved.
- 124<sup>b</sup>. (1391). Lucknow Provincial Museum image inscription.— 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 121, No. 19, and Plate III; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 160.
  Mixed dialect. Fragment. Mentions the wife of [Gh]ritakundaka.
- 125a. (1392). Mathurā (Kaṭrā Mound, now Mathurā Museum) Buddhist statuette inscription.—1908 Vogel, Ann. Progr. Rep. of Superint. Arch. Surv. Northern Circle, 1907-08, p. 37; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 47 f., No. A 1, and Plate VII.
  Prakrit. Records the erection of a Bödhisacha (Bödhisattva) by Amöhääsi, the mother of Budharakhita (Buddharakshita), in her own vihāra.
- 125b. (1393). Mathurā (now Mathurā Museum) Buddhist image inscription.— 1910 mentioned by Vogel, Cat. Arch. Mus. Mathura, p. 61, No. A 56.
  Not read.
- 125. (1394). Mathurā (Galatēsvar Mahādēv Math near Katrā Mound, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 63, No. A 66.
  Mixed dialect. Fragment. Records the gift of the [Bo]dhisatva (Bodhisattva) by the female lay-worshipper ([upāsi]kā) Namdā as the special property of the Savasthidiyas (Sarvāstivādins?). Mentions besides a kshatrapa.
- 125d. (1395). Mathurā (Jamālpur, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, Oat. Arch. Mus. Mathura, p. 120, No. G 10. Mixed dialect. Sugatapara Buddhadaršava, the meaning of which is doubtful.
- 125\*. (1396). Lucknow Provincial Museum Buddhist image inscription.— 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 121, No. 21, and Plate III.

  Mixed dialect. [Gift of] an image of Buddha by the wife of Buddhadeva.
- 125f. (1397). Mathura Museum railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 147, No. J 21.
  Prakrit. Of Joda (?).

- 125s. (1398). Mathurā Museum Buddhist railing pillar inscription.—1909 Vogel, Bulletin de l'École Française d'Extréme-Orient, Vol. IX. p. 529 (Plate only); 1909 Vogel, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 157 and fig. 1; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 150, No. J 36.
  Prakrit. Dasa, meaning 'ten' (?).
- 125<sup>a</sup>. (1399). Mathurā Museum Buddhist railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 153, No. J 52. Prakrit. Śivara (?).
- 125. (1400). Mathurà (Gopalpur Quarter, now Mathura Museum) railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 156 f., No. J 68.
  Prakrit. Rama (Rāma?).
- 125. (1401). Mathura Museum Buddhist railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 145, No. J 13. Prakrit. Of Samghadeva.
- 125k. (1402). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 1; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 31.
  Mixed dialect. Gift of the monk (bhikshu) Sanghadeva, pupil (atēvāsika) of Vakuda.
- 1251. (1403). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 4; 1910 Vogel, Oat. Arch. Mus. Mathura, p. 177, No. P 23. Mixed dialect. Gift of . . . jamitra, the Vojyavašika (?), for the gift of health to his companion (suddhyicikari) Dharmadeva.
- 125. (1404). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 2; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 177 f., No. P 27. Mixed dialect. Gift of the monk (bhikshu) Bhadra and Bhadraghösha. Compare No. 125.
- 125°. (1405). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 28. Mixed dialect. Gift of the monk (bhikshu) Bhadra and Bhadraghōsha. Comparo No. 125°.
- 125°. (1406). Mathurà (now Mathurà Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 33. Mixed dialect. Fragment. Gift of the monk (bhikshu) Buddhamitra (Buddhamitra).
- 1257. (1407). Mathură (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.— 1909 B. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V p. 238, No. 3.
  Mixed dialect. Fragment. Gift of some monk (bhikshu)

- 1254. (1408). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 30. Mixed dialect. Gift of the pillar-base (kumbhaka) by Viśvasika Sūśyala together with his wife and his sons.
- 125<sup>t</sup>. (1409). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 32. Mixed dialect. Gift of the pillar-base (kumbhaka) by the monk (bhikshu) Sanghavarman (Samahavarman) and Vaddha (? Vriddha?).
- 125. (1410). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1910 Vogel, Cat. Arch. Mus. Mathura, p. 176, No. P 21.
  Mixed dialect. Gift of the pillar-base (kumbhaka) by the supporters of the Order (? sanghaprakrita), headed by Bhadraghösha. There is a second inscription which is probably to the same effect. Compare Nos. 125t and 125u.
- 125<sup>1</sup>. (1411). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 177, No. P 25. Mixed dialect. Gift of the pillar-base (kunhbhaka) by the supporters of the Order (? sanghaprakrita), headed by Bhadraghösha. Compare Nos. 125<sup>a</sup> and 125<sup>a</sup>.
- 125°. (1412). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 177, No. P 26. Mixed dialect. Fragment. Gift of the pillar-base (kumbhaka) by the supporters of the Order (? sanghaprakrita), [ headed by ] Bhadraghosha. Compare Nos. 125° and 125°.
- 125. (1413). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 177, No. P 24. Mixed dialect. Gift of the supporters of the Order (? samghaprakrita), headed by Bhadila (Bhadrila). Compare No. 125...
- 125\*. (1414). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 37. Mixed dialect. Fragment. Gift of the supporters of the Order (? sanghaprakrita), headed by Bhaddila (Bhadrila). Compare No. 125\*.
- 125<sup>z</sup>. (1415). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 inentioned by Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 36. Not read.
- 1257. (1416). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 mentioned by Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 39. Not read.
- 126. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 176 f., No. P 22.
- 127. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242, No. 8, and Plate XI.
  Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamurndata (?). Compare Nos. 128 and 141.'
- 128. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 243 f., No. 10, and Plate XI.

- Summary. Read 'Mixed dialect. Gift of Visvasika Vakamihira together with his son Horamudakhara (?). There is a second inscription recording the gift of Horamudkhapharu (?), the son of Vakamihira. Compare Nos., 127 and 141.'
- 129. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 29.
- 133. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241 f., No. 7, and Plate XI. Summary. Read 'Mixed dialect. Gift of the monk (bhīkshu) Buddharakshita, the bhandaksha (?), to the Community (sangha) of the four quarters.'
- 135. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241, No. 6, and Plate XI. Summary. Read 'Baudhaghōsha (Bauddhaghōsha)' instead of 'Buddhaghōsha.'
- 136. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 166, No. N 1, and Plate IV, and insert 'Buddhist' before 'stāpa.' Summary. Read 'Nušāpriyā' instead of 'Našāpriyā.'
- 137. Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 3.
- 139. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 34.
  Summary. Add after 'Datta' 'to the Community (sangha) of the four quarters.
  [Pillar?] 37'.
- 140. Add: 1910 R. D. Banerji, Ep. Ind. Vol X. p. 118 f., No. 13, and Plate II; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 154 ff.; and insert after Mathurā, '(now Lucknow Provincial Museum).'

  Summary. Read: 'Mixed dialect. Fragment. Records the setting up of the cooking place (pachana) of the Kakatikas, in the grove . . . at Śrikupda (Śrikunda), in their own vihāra, by the merchants (vyavahārin), the supporters of the Order (sanghaprakita) . . . Sthāvarajātra, Buddharakshita, Jivaśiri (Jīvaśrī), Buddhadāsa, Sangharakshita, Dhārmmavarmma (Dharmavarman), Buddhadēva, Akhila . . .
- 141. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242 f., No. 9, and Plate XI. Summary. Read: Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudkhata (?). Compare Nos. 127 and 128.
- 146. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 50, No. A 5, and Plate IX.
- 149. (1417). S. 24.—Īsāpur (now Mathurā Museum) column inscription of the time of mahārāja rājātirāja dēvaputra shāhi Vāsishka.— 1910 Vogel-Daya Ram Sahni, Journ. Roy. As. Soc. 1910, p. 1311 ff.; 1910 note by Fleet, Journ. Roy. As. Soc. 1910, p. 1315 ff.; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 189, No. Q 13.
  —mahārājašya r[ā]jāt[t]irājāsya dēva[pu]trasya shāhēr-Vvāsishkasya rājyasamvatsurē [cha]turvimšē 20 4 gr[i]shmāmāsē chaturtthē 4 diva[sē] trimšē 30 asyām
  - Sanskrit. Setting up of the sacrificial post (yūpa) by the Brahman (brāhmana)
    Dronala, the son of Rudrila, of the Bhāradvāja göttra, the Mānachchhandoga (?),
    after having performed a sattra of twelve nights.

- 149b. (1418). S. 40.- Chbargaon (now Mathura Museum) Naga image inscription of the time of mahārāja rājātirāja Huvishka.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 88 f., No. C 13. maharajasya rajāttirajasya Huvishkasya savatsara chaturiša 40 hēmattamasē 2 divasē 20 3 etta purvāyyā. Mixed dialect. Records the erection of the Naga, at their own tank (pushkarani), by the two friends Senahastin, the son of Pindapayya (Pindaparya), and Bhondaka, the son of Viravriddhi (Viravriddhi). 149°. (1419). Chhargaon (now Mathura Museum) stone-slab inscription of the time of some rājātirāja [dēva]putra.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 186, No. Q 4. . . . . . . . . [ra]jati[raja] . . . . . . [pu]tra . . . . . · · · · · · · purvāyya. Mixed dialect. Fragment. No name has been preserved. 150. Add: 1909 Konow, Ind. Ant. Vol. XXXVIII. p. 147; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 83, No. C 1, and Plate XII. Summary. Read 'Prakrit. Made by Gomitaka (Gomitraka), the pupil (atēvāsin) of Kunika. The rest of the inscription is quite uncertain.' 151ª. (1420). S. 35.- Lakhanā (now Mathurā Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huveshka.— 1910 Vogel, Cat. Arch. Mus. Mathura. p. 62, No. A 63. -maharajasya dévaputrasya Huveshkasya sam 30 5 hémata . Mixed dialect. Fragment. Only the date has been preserved. 151b. (1421). Lakhanu (now Mathura Museum) Buddhist (?) image inscription, probably of the time of mahārāja Vāsu[dēva] .- 1910 Vogel, Cat. Arch. Mus. Mathura, p. 122, No. G 38. -mahārājasya Vā[su] . . . . . the . . . of Sens. 161. Add: 1910 correction by Vogel, Journ. Roy. As. Soc. 1910, p. 1314, and read 'S. 28' instead of 'S. 68.' Date. Read 'sam 20 8' instead of 'sam [60] 8. Summary. Omit 'The date of the year is quite uncertain.'
- 188. Summary. Read 'Bhadanakadiya (inhabitant of Bhadanakada)' instead of 'Bhadata-Kadiya (pupil of bhadanta Kada ?).'
- 256. Summary. Read 'Gift of the mother of Tapasi, the Kurari (inhabitant of Kurara)' instead of 'Gift of Kurari, mother of Tapasi.'
- 265. Summary. Read 'Morajahikata' instead of 'Morasihikata (Mayurasimhikata).'
- 314. Summary. Read 'the Bha[dana]kad[iya] (inhabitant of Bhadanakada)' instead of 'from Bhasikada (?).'
- 346. Add: 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc., p. XLVI f., No. 4.

- 354. Summary. Read 'Mōrajahikadiya (inhabitant of Mōrajahikada)' instead of 'Ramōrajahikadi[ka] (? inhabitant of Ramōrajahikada).'
- 578. Read 'Plate XXI' instead of 'Plate.'
- 669. Add: 1910 correction by Venis, Journ. Roy. As. Soc. 1910, p. 813 f., No. A; 1910 Fleet, Journ. Roy. As. Soc. 1910, p. 815 ff.
- 670. Add: 1910 Venis, Journ. Roy. As. Soc. 1910, p. 814 f., No. B.
- 684. (1422). S. 13.— Jānkhat stone inscription of the time of svāmin Virasēna.— 1900 mentioned by Burn, Journ. Roy. As. Soc. 1900, p. 553; 1911 Pargiter, Ep. Ind Vol. XI. pp. 85 ff., and Plate.

  svamisa Virasēnasa samvatsarē 10 3 gishmānām pākshē 4 divasē pamchamē.

  Mixed dialect. Nothing beyond the date has been made out.
- 920. Add: 1911 Boyer, Mélanges d'Indianisme offerts à M. Sylvain Lévi, p. 121-128.
- Add: 1911 Lüders, Bruchstücke Buddhistischer Dramen, p. 41 f.
   Summary. Add 'Prakrit.'
- 921. (1423). Sārnāth Buddhist rail stone inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95, No. 1, and Plate XXX.

  Prakrit. Gift of the base stone (ālabana) by the nun (bhikhunikā) Samvahikā.
- 921b. (1424). Särnäth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66; 102, No. 2, and Plate XXXII. Prakrit. Not read.
- 921c. (1425). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66; 102, No. 3, and Plate XXXII; 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95. Prakrit. The pillar (thabha) of Jamteyikā together with Sīhā (Simhā). Compare No. 921d.
- 921<sup>3</sup>. (1426). Särnäth Buddhist railing pillar inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95, No. 2, and Plate XXX.
  Prakrit. Fragment. [Gift] of Jateyikä together with Bharini. Compare No. 921<sup>c</sup>.
- 921°. (1427). Särnäth Buddhist railing pillar inscription.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66; 102, No. 4, and Plate XXXII. Prakrit. Not read.
- 922. Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 70; 103, No. 8.
- 923. Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 70; 103, No. 10.
- 924. Add: 1908 mentioned by Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 9.
- 925. Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 80 102, No. 7.
- 926. Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 78; 102, No. 6, and Plate XXVIa.

- Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 78;
   No. 6, and Plate XXVIb.
- 928. Read 'Vol. IX.' instead of 'Vol. VIII.,' and add: 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95 f., No. 3, and Plate XXX.
- 929. Read 'Vol. IX.' instead of 'Vol. VIII.'
- 929. (1428). Sārnāth Buddhist railing inscription.—1908 Oertel-Vogel-Konow, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 68, and Plate XXXII, No. 9; 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 96 f.

  Mixed dialect. The property of the teachers (āchārya), the Sarvvāstivādins.
- 929b. (1429). Sārnāth Buddhist railing inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 96, No. 4, and Plate XXX.

  Mixed dialect. The property of the teachers (āchāryya), the Sarvvāstivādins.
- 929. (1430). Särnäth Buddhist railing pillar inscription.—1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66 f.; 103, No. 11, and Plate XXXII.

  Mixed dialect. Fragment. Gift of a lamp (pradipa) by the devout female layworshipper (paramöpäsikä) Sulakshmanä in the Müla[gandhakuṭi] of the lord (bhagavat) Buddha.
- 9294. (1431). Särnäth Buddhist railing pillar inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 97 ff., No 5, and Plate XXX.

  Sanskrit. Fragment. Gift of a lamp (pradipa) by the devout lay-worshipper (paramöpäsaka) Kirtti in the Mülagandhakuţi.
- 929. (1432). Sārnāth Buddhist image inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 99, No. 6, and Plate XXX.
  Sanskrit. Gift of the Śākya monk (Śākyabhikshu) Dhanadēva. Comp. No. 929f.
- 929f. (1433). Sārnāth Buddhist image inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 99, No. 7, and Plate XXX.
  Sanskrit. Gift of Dhanadēva. Compare No. 929c.
- 929s. (1434). Särnäth Buddhist image inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 99, No. 8, and Plate XXX.

  Sanskrit. Gift of Kumäragupta.
- 929h (1435). Särnäth Buddhist stone-slab inscription.— 1908 Oertef-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 89; 103, No. 12, and Plate XXXII.

  . . . māgha di 30.
  Sanskrit (?). Fragment. No name has been preserved.
- 929. (1436). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind.

  Ann. Rep. 1904-5, p. 89; 103, No. 13, and Plate XXXII.

  Sanskrit. Records that Śilayaśas caused to be made the image of Buddha, the Adityabandhu.

The inscriptions Nos. 929° to 929° are later than A.D. 400, but have been included on account of the similarity of the tenor of them with the earlier votive inscriptions.

- 9291. (1437). Särnäth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 89 f.; 103, No. 14, and Plate XXXII. Sanskrit. Fragment. Records the gift of some Säkya monk (Säkyabhikshu).
- 929k. (1438). Särnäth Buddhist image inscription..— 1908 Oértel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 89 f.; 103, No. 15, and Plate XXXII. Sanskrit. Fragment. Records the gift of Dharmasimha (?).
- 929<sup>1</sup>. (1439). Särnäth Buddhist image inscription.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 16, and Plate XXXII. Not read.
- 929<sup>m</sup>. (1440). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 90; 103, No. 17, and Plate XXXII.
  Mixed dialect. Gift of the Śākya monk (Śakyabhikshu) Buddhapriya (Buddhapriya).
- 929". (1441). Sårnåth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 81; 103, No. 18, and Plate XXXII.

  Sanskrit. Gift of the devout lay-worshipper (paramopāsaka), the chief of the district (vishayapati) Suyāttra.
- 929°. (1442). Sārnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 19.
  Not read.
- 929p. (1443). Särnäth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 20.
  Mixed dialect. The Buddhist creed.
- 929%. (1444). Sarnath Buddhist inscription on hand of image.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 21, and Plate XXXII. Mixed dialect. The Buddhist creed.
- 929. (1445). Särnäth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind.
   Ann. Rep. 1904-5, p. 81; 103, No. 22, and Plate XXXII.
   Sanskrit. Gift of the Śākya monk (Śākyabhikshu), the elder (sthavira)
   Bandhugupta.
- 929. (1446). Sårnåth Buddhist stone-slab inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 23, and Plate XXXII.

  Sanskrit, Fragment. No name has been preserved.
- 929t. (1447). Särnäth Buddhist rail post inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 100, No. 9, and Flate XXX.

  Mixed dialect. Fragment. Of the Säkya monk ([Sākyabhi]kshu) Vödhishēņa (Bōdhishēņa).
- 929. (1448). Särnäth Buddhist rail post inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 100, No. 10, and Plate XXX.

  Sanskrit. Fragment. The lamp (pradžpa) of the devout lay-worshipper ([paramopā]saka) Bhavarudra.

- 937\*. (1449). Kasiā stone inscription.— 1909 Vogel, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 61 f., No. 1.
  Prakrit (?). Fragment. No sense has been made out.
- 937<sup>b</sup>. (1450). Kasiā Buddhist statuette inscription.— 1909 Vogel, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 62, No. 2.
  Sanskrit. Gift of the Śākya monk (Śākyabhikshu) bhadanta Suvira. The work of Dinna (Datta).
- 958. (1451). Räjgir image inscription.— 1909 mentioned by Marshall, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 106.
  Fragment. Not read.
- 959. Add: 1909 Bloch, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 98, note 1, and read 'Râjgir (Son Bhāṇḍār) Jaina' instead of 'Rājgir (Sonbhāndār) Buddhist.'
  Summary. Read 'Vairadēva' instead of 'Vīradēva.'

## II.—SOUTHERN INSCRIPTIONS.

- 964. (1452). Year 52.— Andhau stone inscription of the time of rājan Rudradāman.—
  1909 mentioned by Konow, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 166 f.; 1910 D. R.
  Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XXIII. p. 68.
  Rājāō Chāshṭanasa Ghsamōtikaputrasa rajāō Rudradāmasa Jayadāmaputrasa varshē
  dvipamchāśē 50 2 Phagunabahulasa dvitiyam 15 2.
  Mixed dialect. Nothing beyond the date has been read. There are four copies of this inscription.
- 964. (1453). Year 114.— Andhan stone inscription.— 1909 mentioned by Konow, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 166 f.
  Said to be dated in the year 114, the 12th day of the bright half of Jyesthämüla.
- 987. Summary. Read 'the son of A[nada] (Ananda)' instead of 'the son of A . . . . ', and add 'Compare No. 1024.'
- 1205\*. (1454). Amarāvatī Buddhist coping-stone inscription.— 1909 mentioned by Rea, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 117, and Plate XLVIII, No. 1. Prakrit. Fragment. Gift of a slab (pata) by Tukā, the wife of Budhi(Buddhi), son of the householder (gahapati) Kubala, the Tulakicha (inhabitant of Tulaka), with her son and her sister.
- 1220. Summary. Read '[Chhada]kicha' and 'Chhandaka' instead of '[Chada]kicha' and 'Chandaka'.
- 1223. Summary. Add 'Compare No. 1263.'
- 1230. Summary. Read 'hall for practising religious exercises (padhānamaḍava)' instead of 'chief pavilion (? padhānamaḍava).'

The state of

## INDEX OF PERSONAL NAMES.1

A	Number.
NUMBER.	Akhagha, m.,
Āba, m.,	Akhila, m., 140
Achala, B. monk,	Ālābagira, B. saint,
Achala, B. nun, 175, 462	Alambusā, apsaras, 747
Achala (?), f.,	Ālinaka, m.,
Achaladāsa, trader 1066	Amaga (7), f.,
Achhāvatī, B. nun,	Amgiya, mahārathi family, 1112
Achina, m.,	Amögha, m.,
Achusanigika, yaksha, 958	Amõghadatta, m., 107"
Ādā, surn. of courtezan Lonasobhikā, 102	Āmōghārakhitā, f., 93
Adhagachhaka, family, 1058	Amõhääsi, f.,
Adityabandhu, surn. of Buddha, 929	Amohini, J. śravika, 59
Āduthuma, Šaka,	Ampikinaka, B. monk, 1081
Agaraju, prince (= Āgaraju), 688	Amtalikita, Greek king, 669
Āgaraju, prince (=Agaraju), 687	Anada, m. (= Ānada),
Aghama, J. monk, 22°	Ānada, banker
Agidēvā, f.,	Ānada, member of the gölika caste, 1151
Agila, m., 600	Ānada, m.,
Agilla, Brahman,	Āṇada, sm. (= Aṇada),
Āgimita, B. monk,	Āṇada, B. monk,
Agimitranaka, mahārathi, 1088	Ānadā, f.,
Agisamaja, Brahman,	Anādhapedika, m.,
Agisimä, f.,	Anaghaśrēshthivijā (?), f.,
Agivesa, Br. götra (=Agivesa), 1205	Anamda, m., 721
Agivesa, Br. götra (= Agivesa), 1205	Ānamda, artisan, 346
Agiyatanaka, royal officer, 1141	Anammitaka (?), m.,
Agnivarmman, Śaka,	Anugaha, m.,
Ahija (P), mahābhēja, 1021	Anurādhā, f.,
Ahila, m.,	Āpadēvaņaka, mahārathi,
Ahimita, prince, 169	Āpagīra, B. saint, 660
Ajaka, m.,	Apaguriya, family,
Ajakālaka, yaksha, 795	Apajita, B. school (?),
Ajamita, m., 672	Apākānī, f.,
Ajarānī, f.,	Apakara, m.,
Ajātasata, king,	Aparājita, B. school (?),
Ajitiguta, m.,	Aparenu, merchant, and B. upāsaka
Ajivika, monks,	(=Aparēnuka), 1024
Ajuna, m. (=Ajuna),	Aparenuka, merchant, and B. upasaka
Ajuna, m. (=Ajuna),	(=Aparēnu),
43 1 = /8) T	Apathaka, m.,
ARRES (1), J. nun, 48	Apatunas, my

Abbreviations:—B.=Buddhist; Br. = Brahmanic; J. = Jaina. If the name of the same person or the same hala, fākhā, etc. occurs in two different forms, references are given under both forms. If it occurs in more than two different forms, all the forms are enumerated under the form that appears first in the Index, and references to this form are given under the other forms. The figures refer to the numbers in the List. Figures separated by a semicolon refer to different persons.

Apa yaha (?), m., Apikinaha, B. monk, Apikinaha, B. monk, Araha, m., 260; 280 Araha, J. monk, Arahadisa, B. nun, Arahadisa, B. monk, Arahadisa, J. monk, Arahaguta, B. monk, Arahaguta, B. monk, Arahaguta, J. monk, Arya-Walaya-Kankarandi, J. monk, Aryya-Kankarandi, J. monk, Aryya-Kankarandi, J. monk, Aryya-Kankarandi, J. monk, Aryya-Walaya-Kankarandi, J. monk, Aryya-Walaya-Kankarandi, J. monk, Aryya-Walaya-Kankarandi, J. ganin Arya-Walaya-Malaya-Kankarandi, J. ganin Arya-Walaya-Malaya-Malaya-Kankarandi, J. ganin Arya-Walaya-M	V 1	
Apikinaka, B. monk,	Number.	Avera-Gashtha I mank
Arnha, m., 280; 420 Arhah, J. monk, 75 Arnhadas, m., 261 Arnhadas, m., 265; 286; 384 Arahadina, B. monk, 265; 286; 384 Arahadina, B. monk, 337 Arnhadina, gönttät, 1338 Arahadina, gönttät, 1338 Arahadina, B. monk, 196, 587 Arahaguta, B. monk, 196, 587 Arahaguta, B. monk, 196, 587 Arahaguta, dözaputru, 777, 814 Arnhaguta, f., 243; 335 Arahadas, f., 243; 335 Arahadas, m., 323 Arahadas, m	and the same of th	
Araha J. monk,		Aryya-Halakiya, J. Enta (=Aya-Haliya), . 48
Arnhadāsa, m., 261 Arnhadāsa, B. nun, 265; 286; 384 Arahadīna, B. monk, 265; 286; 384 Arahadīna, gūshļhī, 1838 Arhahdīna, J. monk, 776 Arhahgūta, m., 428, 429 Arhahgūta, fl., 428, 429 Arhahagūta, m., 428, 429 Arhahagūta, f., 243; 435 Arhahata, B. monk, 602 Arhahata, B. monk, 602 Arhahata, B. monk, 822 Arhahdīna, gūshlhīta, m., 523 Arhahdīna, gūshlhīta, m., 523 Arhahdīna, J. monk, 823 Arhahdīna, J. monk, 823 Arhahdīna, J. monk, 924 Arya-Aghama, J. monk, 925 Arya-Bahdīna, J. ganin, 934 Arya-Gūdāsa (?), J. monk, 326 Arya-Kaniyanika, J. kula, 113 Arya-Nadīka, J. ganin, 930 Arya-Pala, J. ganin, 937 Arya-Sangānsiha, J. monk, 926 Arya-Sanganika, J. nun (= Aya-Sanganika), 926 Aryya-Sandhina, J. preacher, 929 Aryya-Sandhina, J. preacher, 929 Aryya-Bahdīna, 1920 Arya-Bahdīna, 1920 Arya-		71 -4 3 123
Arahadāsi, B. nun, Arahadāna, Arahadīna, B. monk, Arya-Madīna, J. monk, Arahadīna, J. monk, Arya-Madīna, J. mo		
Arahadina, B. monk, 337 Arahadina, B. monk, 337 Arahadina, B. monk, 337 Arahadina, gōnhihi, 1383 Arahadina, f., 436 Arahadina, f., 437 Arahadina, f., 437 Arahadina, f., 437 Arahadina, f., 437 Arahadana, f., 437 Arya-Adahama, f., 437		
Arahadina, B. monk, 337 Arahadina, gōzhthi, 1838 Arahadina, gōzhthi, 1838 Arahadina, gōzhthi, 196, 587 Arahaguta, B. monk, 196, 587 Arahaguta, B. monk, 196, 587 Arahaguta, dōeoputru, 777, 514 Arahaguta, dōeoputru, 778, 514 Arya-Sahahati, donak, 224 Arya-Sahagatita, donak, 324 Arya-Sahabati, donak, 324 Arya-Sahahati, donak		
Arahadina, göshkk, 1388 Arahadina, f., 436 Arahaguta, B. monk, 196,587 Arahaguta, B. monk, 196,587 Arahaguta, B. monk, 198,587 Arahaguta, B. monk, 248, 439 Arahaguta, dēcaputru, 777,814 Arahaguta, dēcaputru, 777,814 Arahaka, B. monk, 602 Arahaka, B. monk, 602 Arahaka, B. monk, 332 Arahahaya, royal officer, 1141 Arahastahita, B. monk, 323 Arahahaya, royal officer, 1141 Arahataplita, B. monk, 322 Arahatarakhita, m., 521 Arya-Maridina, J. preacher (Aryya-Maridina, J. preacher (Aryya-Maridina), 30 Arya-Maridina, J. preacher (Aryya-Maridina, J. preacher (Aryya-Maridina), 30 Arya-Maghama, J. monk, 324 Arya-Aghama, J. monk, 325 Arya-Aghama, J. monk, 326 Arya-Gödisa (?), J. monk, 326 Arya-Gidisa (?), J. monk, 327 Arya-Nagadatta, f., 328 Arya-Nagadatta, f., 328 Arya-Nagadatta, f., 329 Arya-Nagadatta, f., 329 Arya-Pala, J. ganin, 329 Arya-Pala, J. ganin, 329 Arya-Pala, J. ganin, 329 Aryya-Pala, J. ganin, 329 Aryya-Pala, J. ganin, 329 Aryya-Pala, J. ganin, 329 Aryya-Pala, J. ganin, 329 Aryya-Sirikiya, J. sambhōya, 116 Arya-Sirikiya, J. sambhōya, 116 Arya-Vasuli, J. monk, 329 Aryya-Baldina, J. preacher, 329 Aryya-Baldina, J. preacher, 329 Aryya-Baldina, J. preacher, 329 Aryya-Baldina, J. preacher, 320 Aryya-Baldina, J. preacher, 320 Aryya-Ghastahasti, J. preacher, 321 Aryya-Ghastahasti, J. preach		
Arahadins, f., 438 Arahaguta, B. monk, 196, 587 Arahaguta, m., 428, 429 Arahaguta, m., 428, 429 Arahaguta, devaputra, 777, 814 Arahaguta, f., 243, 436 Arahaka, B. monk, 602 Arahaka, B. monk, 323 Arahahaya, royal after, 1141 Arahagalita, B. monk, 323 Arahahaya, royal after, 1141 Arahatafallita, B. monk, 323 Arahatarakhita, m., 521 Arahatarakhita, m., 521 Arahatafallita, B. monk, 323 Arahatarakhita, m., 521 Arahatafallita, J. monk, 323 Arahatafallita, J. monk, 426 Arya-Aghama, J. monk, 226 Arya-Aghama, J. monk, 226 Arya-Aghama, J. monk, 326 Arya-Kasagahasta, J. ganin, 327 Arya-Salara, J. monk, 326 Arya-Sirikiya, J. sambhōga, 116 Arya-Bahma, J. monk, 326 Aryya-Bahma, J. monk, 327 Aryya-Bahma, J. monk, 328 Aryya-Bahma, J. monk, 329 Aryya-Bahma, J. monk, 320 Ar		
Arahaguta, B. monk,		Aryya-Kharnna (?), J. ganin,
Arahaguta, m., 428, 429 Arahaguta, dēcaputra, 777, 814 Arya-Rahaguta, 1 ganin (= Aryya-Rahaguhasti, 1 ganin (= Aryya-Rahaguhasti), 1 ganin (= Aryya-Rahaguhasti)		
Arahaguta, dēvaputra,		Aryya-Ksheraka, J. preacher, 20, 122
Arahaka, B. monk, 602 Arahaka, B. monk, 602 Arahaka, B. monk, 602 Arahaka, m. 323 Arahalaya, royal officer, 1141 Arahatarakhita, B. monk, 322 Arahatarakhita, B. monk, 521 Arahatarakhita, m. 521 Arhadasi, J. nun, 569 Arihadati, J. nun, 669 Arihadati, J. nun, 67 Arishtanëmi, J. arhat, 26 Arya-Aghama, J. monk, 224 Arya-Aghama, J. monk, 224 Arya-Aghama, J. monk, 224 Arya-Aghama, J. monk, 224 Arya-Bahtia, J. ganin, 34 Arya-Bahtia, J. ganin, 29 Arya-Kaniyasika, J. kula, 16 Arya-Kaniyasika, J. kula, 113 Arya-Nandika, J. ganin, 37 Arya-Sinikiya, J. sanhôhōga, 116 Arya-Sinikiya, J. sanhôhōga, 116 Arya-Sinikiya, J. sanhôhōga, 116 Arya-Bahatia, J. monk, 226 Arya-Bahama, J. monk, 76 Aryya-Bahama, J. monk, 76 Aryya-Bahatia, J. preacher, 27, 39 Aryya-Bahama, J. monk, 76 Aryya-Bahatia, J. preacher, 27, 39 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m. 40 Aryya-Gadhaka, J. ganin, 76 Aryya-Devadata, J. preacher, 29 Aryya-Devadata, J. preacher, 29 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m. 40 Aryya-Gadhaka, J. preacher, 29 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m. 40 Aryya-Chêra (?), m		Aryya-Kumāramitrā, J. nun,
Arahaka, B. monk, Arahaka, m., 333 Arahaka, m., 334 Arahaka, m., 335 Arahaka, m., 336 Arahaka, m., 337 Arahakaya, royal officer, 1141 Arya-Mahastil, 1. ganin (= Aryya- Matridina, J. preacher (= Aryya- Matridina), 1. ganin (= Aryya- Matridina, J. preacher (= Aryya-Nagahatta, J. ganin, 1.		Aryya-Kumāranandi, J. monk, 71
Arahaka, B. monk, 602 Arahaka, m., 333 Arahakarakhita, B. monk, 332 Arahakarakhita, B. monk, 323 Arahakarakhita, m., 521 Arahatarakhita, m., 521 Arhadasi, J. nun, 54 Aribadasi, J. nun, 55 Aribadasi, J. nun, 55 Aribadasi, J. nun, 55 Arya-Aghama, J. monk, 224 Arya-Aghama, J. monk, 224 Arya-Aghama, J. monk, 36 Arya-Haikaiya, J. kula, 42 Arya-Godāsa (?), J. monk, 36 Arya-Haikaiya, J. kula, 16 Arya-Kakasaghasta, J. preacher (=Āya-Karkuhastha), 57 Arya-Nandika, J. ganin, 37 Arya-Sanikiya, J. sanhōhōga, 116 Arya-Sinikiya, J. sanhōhōga, 116 Arya-Sinikiya, J. sanhōhōga, 116 Arya-Sinikiya, J. sanhōhōga, 116 Arya-Sinkara, J. monk, 86 Arya-Taraka, J. monk, 225 Arya-Bahatirata, J. monk, 76 Aryya-Bahama, J. monk, 76 Aryya-Bahama, J. monk, 21 Arya-Bahatirata, J. monk (=Aya-Balatrata), 19 Aryya-Deva, J. preacher, 29 Aryya-Ohera (?), m., 40 Aryya-Deva, J. preacher, 29 Aryya-Ohera (?), m., 40 Aryya-Deva, J. preacher, 29 Aryya-Datta, J. pre		Aryya-Maghahasti, J. ganin (=Aryya-
Arahatayalita, B. monk. 322 Arahatarakhita, m., 521 Arahatarakhita, m., 521 Arahatarakhita, m., 521 Arihadatā, J. nun., 521 Arya-Aghama, J. monk, 226 Arya-Aghama, J. monk, 227 Arya-Aghama, J. monk, 228 Arya-Aghama, J. monk, 228 Arya-Aghama, J. monk, 228 Arya-Baladira, J. kula, 42 Arya-Baladira, J. kula, 43 Arya-Baladira, J. kula, 16 Arya-Kakasaghasta, J. preacher (=Āya-Karkahyasika, J. kula, 113 Arya-Nandika, J. gaņin, 238 Arya-Sandhi, J. monk, 114 Arya-Sandhi, J. monk, 115 Arya-Sandhi, J. monk, 116 Arya-Sandhika, J. preacher, 216 Arya-Sandhika, J. preacher, 227 Arya-Sandhika, J. preacher, 228 Arya-Vasulā, J. nun (=Aya-Sangawikā), 24 Arya-Sandhika, J. preacher, 229 Arya-Vasulā, J. nun (=Aya-Vasulā), 24 Aryya-Vasulā, J. nun (=Aya-Vasulā), 24 Aryya-Vasulā, J. preacher, 29 Aryya-Varila, J. šākhā (=Aryya-Vēriya), 37, 36 Aryya-Baladira, J. preacher, 27, 39 Aryya-Baladira, J. preacher, 29 Aryya-Chēra (?), m., 40 Aryya-Baladira, J. preacher, 29 Aryya-		Manguhasti),
Arahatapalita, B. monk, 322 Arahatapalita, B. monk, 323 Arahatankhita, m., 521 Arahadasi, J. nun, 59 Arihadasi, J. nun, 59 Arya-Aghama, J. monk, 30 Arya-Matridina, J. preacher (Aryya-Matridina), 30 Aryya-Milia, J. monk, 121 Aryya-Nāgabhutikiya, J. kula, 21 Arya-Nagabhutikiya, J. kula, 22 Arya-Kakasaghasta, J. preacher (=Āya-Karkuhastha), 57 Arya-Kakasaghasta, J. preacher (=Āya-Kariyasahhutikiya, J. sambhōga, 116 Arya-Nandika, J. gaṇin, 37 Arya-Sandhi, J. monk, 119 Arya-Sandhi, J. monk, 110 Aryya-Sandhi, J. nun (=Aya-Sangamikā), 24 Aryya-Vasulā, J. nun (=Aya-Sangamikā), 24 Aryya-Vasulā, J. nun (=Aya-Sangamikā), 24 Aryya-Vasulā, J. nun (=Aya-		Aryya-Mamguhasti, J. ganin (= Arvya-
Arhatapalita, B. monk, Arahatarakhita, m., Arya-Matridina, J. preacher (Aryya-Matridina), Aryya-Matridina, J. preacher (Aryya-Matridina), Aryya-Nagabatiki, J. monk, Aryya-Nagabatiki, J. monk, Aryya-Nagabatiki, J. preacher (=Āyya-Pailla, J. preacher), Aryya-Sandhika, J. preacher, Aryya-Sandhika, J. prea		Maghahasti),
Arhadāsī, J. nun.;		Aryya-Matridina, J. preacher (= Aryva-
Arhadasī, J. nun.;		Matridina),
Arishtaṇēmi, J. arhāt, 286 Arya-Aghama, J. monk, 222 Arya-Aghama, J. monk, 224 Arya-Aghama, J. monk, 225 Arya-Gödāsa (?), J. monk, 36 Arya-Hālakiya, J. kula, 16 Arya-Hālakiya, J. kula, 16 Arya-Kakasaghasta, J. preacher (=Āya-Karkahastha), 57 Arya-Kakasaghasta, J. preacher (=Āya-Karkahastha), 57 Arya-Sandhika, J. gaṇin, 37 Arya-Sandhika, J. preacher, 29 Arya-Sairikiya, J. sambhōga, 116 Arya-Sukara, J. monk, 86 Arya-Taraka, J. monk, 86 Arya-Taraka, J. monk, 86 Arya-Taraka, J. monk, 86 Aryya-Baladina, J. preacher, 37, 39 Aryya-Baladina, J. preacher, 37, 39 Aryya-Balatirata, J. monk (=Aya-Balatrata), 119 Aryya-Balatirata, J. monk (=Aya-Balatrata), 119 Aryya-Dēva, J. preacher, 29 Arya-Dēva, J. preacher, 29 Aryya-Odēna (?), m, 40 Aryya-Dēva, J. preacher, 53, 54 Aryya-Dēvadata, J. gaṇin, 76 Aryya-Gādhaka, J. monk Aryya-Gādhaka, J. monk Aryya-Gādhaka, J. monk Aryya-Balatirata, J. monk Aryya-Dēvadata, J. gaṇin, 76 Aryya-Dēvadata, J. gaṇin, 76 Aryya-Gādhaka, J. monk Aryya-Gādhaka, J. monk Aryya-Gādhaka, J. monk Aryya-Gādhaka, J. monk Aryya-Dēvadata, J. gaṇin, 76 Aryya-Gādhaka, J. monk Aryya-Gādha		Aryya-Matridina, J. preacher (Arvva-
Arishtanēmi, J. arhat, 28 Aryya-Mihila, J. monk, 121, 122 Arya-Aghama, J. monk, 22* Arya-Aghama, J. monk, 22* Arya-Aghama, J. monk, 22* Arya-Nagabhutikiya, J. kula, 21 Arya-Ogha (?), J. monk, 29 Arya-Ogha (?), J. monk, 29 Arya-Halakiya, J. kula, 16 Aryya-Pala, J. ganin, 23* Arya-Kaniyasika, J. preacher (=Āya-Kariyashaha, 31, ganin, 37 Arya-Sanghasika, J. ganin, 37 Arya-Sanghasika, J. preacher, 21 Arya-Sanghasika, J. preacher, 21 Arya-Sanghasika, J. preacher, 22 Arya-Vasulā, J. monk, 36 Aryya-Vasulā, J. monk, 37 Arya-Sanghasika, J. preacher, 37 Arya-Sanghasika, J. preacher, 37 Arya-Vasulā, J. monk, 37 Aryya-Vasulā, J. monk, 37 Aryya-Vasulā, J. monk, 37 Aryya-Vasulā, J. monk, 37 Aryya-Vasulā, J. monk, 38 Aryya-Veriya, J. śākhā (= Aryya-Veriya), 37 Aryya-Baladina, J. preacher, 37 Aryya-Veriya, J. śākhā (= Aryya-Veriya), 37 Asabha, J. preacher, 38 Aryya-Veriya, J. śākhā (= Aryya-Veriya), 37 Asabha, J. preacher, 38 Aryya-Veriya, J. śākhā (= Aryya-Veriya), 37 Asabha, B. nun, 306, 396 Aryya-Dēva, J. preacher, 38 Aryya-Veriya, J. sandēva, m., 306, 396 Aryya-Dēva, J. preacher, 38 Aryya-Veriya, J. sandēva, m., 306, 396 Aryya-Dēva, J. preacher, 39 Asadēva, m., 36 Asadēva, m., 36 Aryya-Dēvahata, J. ganin, 39 Asaglamita, B. nun, 399 Asaglamita, B. nun, 399 Asaglamita, B. nun, 399 Asaglamita, B. nun, 38 Aryyaghōeha, m., 1018		Matridina),
Arya-Aghama, J. monk, Arya-Data, J. kula, Arya-Data, J. ganin, Arya-Odha, (P., J. monk, Arya-Odha, (P., J. monk, Arya-Pala, J. ganin, Arya-Pala, J. ganin, Arya-Pala, J. ganin, Arya-Pala, J. ganin, Arya-Rahakiya, J. kula, Arya-Rahiyasika, J. kula, Arya-Raniyasika, J. kula, Arya-Raniyasika, J. ganin, Arya-Sandhi, J. monk, Arya-Sandhi, J. monk, Arya-Sandhika, J. preacher, Arya-Sandhika,	Arishtanëmi, J. arkat, 28	Aryya-Mihila, J. monk,
Arya-Data, J. ganin, 34 Arya-Ogha (P), J. monk, 29 Arya-Gödäsa (P), J. monk, 36 Arya-Pala, J. ganin, 29 Arya-Kakasaghasta, J. preacher (=Āya-Karkahastha), 57 Arya-Kaniyasika, J. kula, 113 Arya-Nandika, J. ganin, 37 Arya-Nandika, J. ganin, 37 Arya-Sandhika, J. preacher, 21 Arya-Sandhika, J. preacher, 21 Arya-Sandhika, J. preacher, 22 Arya-Sirikiya, J. sambhōga, 116 Arya-Sukara, J. monk, 36 Arya-Sukara, J. monk, 36 Arya-Vasulā, J. nun (= Aya-Vasulā), 24 Arya-Taraka, J. monk, 36 Arya-Veri, J. šākhā (= Aryya-Vēri)a), 37 Arya-Vriya-Araha, J. monk, 37 Arya-Bahadina, J. preacher, 37 Arya-Bahadina, J. preacher, 37 Aryya-Bahadina, J. preacher, 38 Aryya-Dēva, J. preacher, 58 Aryya-Dēva, J. preacher, 58 Aryya-Dēva, J. preacher, 58 Aryya-Gastahasti, J. preacher (=Aryya-Hastahasti), J. preacher (=Aryya-	Arya-Aghama, J. monk, 22*	Aryya-Nagabhutikiya, J. kula. 91
Arya-Data, J. ganin, Arya-Gödäsa (?), J. monk, Arya-Hālakiya, J. kula, Arya-Hālakiya, J. kula, Arya-Kakasaghasta, J. preacher (=Āya-Karkuhastha), Arya-Kaniyasika, J. kula, Arya-Sandhi, J. monk, Arya-Sandhi, J. monk, Arya-Sandhika, J. preacher, Arya-Sandhika, J. preacher, Arya-Sandhika, J. preacher, Arya-Sandhika, J. nun (=Aya-Sangamikā), Aryya-Sanghamikā, J. nun (=Aya-Sangamikā), Aryya-Sanghamikā, J. nun (=Aya-Sangamikā), Aryya-Sanghamikā, J. nun (=Aya-Sangamikā), Aryya-Sanghamikā, J. nun (=Aya-Vasulā), Aryya-Sanghamikā, J. nun (=Aya-Vasulā), Aryya-Sanghamikā, J. nun (=Aya-Vasulā), Aryya-Sanghamikā, J. nun (=Aya-Vasulā), Aryya-Vasulā,		Aryya-Nāgadattā, f.,
Arya-Gödäsa (?), J. monk,	Arya-Data, J. ganin, 34	Arren-Ocho (D) 7
Arya-Halakiya, J. kula,  Arya-Kakasaghasta, J. preacher (=Āya-Karkahastha),  Arya-Kaniyasika, J. kula,  Arya-Kaniyasika, J. kula,  Arya-Nandika, J. gaṇin,  Arya-Sandhi, J. monk,  Aryya-Sandhika, J. preacher,  Arya-Sangamikā, J. nun (=Aya-Sangamikā),  Aryya-Sangamikā, J. nun (=Aya-Sangamikā, J. nun (=Aya-Sangamikā),  Aryya-Sangamikā, J. nun (=Aya-Sangamikā, J.		A serves Dale T
Arya-Kakasaghasta, J. preacher (=Āya-Karkuhastha), 57 Arya-Kaniyasika, J. kula, 113 Arya-Nandika, J. ganin, 37 Arya-Nandika, J. ganin, 37 Arya-Sirikiya, J. sambhōga, 116 Arya-Sirikiya, J. monk, 86 Arya-Sirikiya, J. monk, 86 Arya-Vasulā, J. nun (= Aya-Vasulā), 24 Arya-Sahgamikā, J. nun (= Aya-Vasulā), 24 Aryya-Vari, J. sākhā (= Aryya-Vēriya), 37, 36 Aryya-Vēriya, J. sākhā (= Aryya-Vēriya), 37, 36 Aryya-Bahadina, J. preacher, 27, 39 Aryya-Bahadina, J. preacher, 27, 39 Aryya-Bahadina, J. preacher, 27, 39 Aryya-Bahadina, J. ganin, 21 Arya-Ghēra (?), m., 49 Aryya-Dēva, J. preacher, 53, 54 Aryya-Dēva, J. preacher, 53, 54 Aryya-Gadhaka, J. monk, 121 Arya-Gadhaka, J. monk, 121 Arya-Ghastuhasti, J. preacher (=Aryya-Hastahasti), 53 Aryya-Ghēra, m., 1018 Aryya-Ghāratuhasti, J. preacher (=Aryya-Hastahasti), 53 Aryya-Ghēra, m., 1018 Aryya-Ghēra, m., 1018 Aryya-Ghēra, m., 1018 Aryya-Ghēra, m., 1018		Arms Dags T
Karkuhastha),       57       Aryya-Sandhi, J. monk,       119         Arya-Kaniyasika, J. kula,       113       Aryya-Sandhika, J. preacher,       21         Arya-Nandika, J. ganin,       37       Aryya-Sangamikā, J. nun (= Aya-Sangamikā),       24         Arya-Sirikiya, J. sambhōga,       116       Aryya-Sanghasiha, J. preacher,       29         Ārya-Sukara, J. monk,       86       Aryya-Vasulā, J. nun (= Aya-Vasulā),       24         Ārya-Taraka, J. monk,       22*       Aryya-Vērī, J. šākhā (= Aryya-Vērī),       36         Ārya-Araha, J. monk,       75       Aryya-Vērī, J. šākhā (= Aryya-Vērī),       56         Āryya-Babma, J. mun,       119       Vridhahastī,       J. preacher (= Aya-Vşidhahastī),         Āryya-Baladina, J. preacher,       27, 39       Aryy-Ödēhikiya, J. gana,       21, 76         Āryya-Buddhaširi, J. ganin,       21       Asadā, m.,       306, 396         Āryya-Dēva, J. preacher,       53       Asadēva, m.,       684         Āryya-Dēva, J. preacher,       53       Asadēva, B. nun,       618, 629         Āryya-Gādhaka, J. monk,       121       Āsādhamitā, B. nun,       399         Āryya-Ghāstahasti,       J. preacher (= Āryya-       399         Asalamita, m.,       Asalamita, m.,       1066		A 6 T
Arya-Kaniyasika, J. kula, Arya-Nandika, J. ganin, Arya-Nandika, J. ganin, Arya-Sanganika, J. nun (= Aya-Sanganika), Arya-Sirikiya, J. sambhōga, Arya-Sirikiya, J. sambhōga, Arya-Sukara, J. monk, Arya-Sukara, J. monk, Arya-Taraka, J. monk, Arya-Taraka, J. monk, Arya-Araha, J. monk, Aryya-Bahma, J. monk, Aryya-Bahma, J. nun, Aryya-Bahdhasiri, J. ganin, Aryya-Bahdhasiri, J. ganin, Aryya-Deva, J. preacher, Aryya-Deva, J. preacher, Aryya-Gadhaka, J. monk, Aryya-Gadhaka, J. monk, Aryya-Gadhaka, J. monk, Aryya-Ghastuhasti, J. preacher (= Aryya-Hastahasti), Aryya-Gh		Averes Canally T
Arya-Nandika, J. ganin, Aryantadî (?), B. (?) nun, Arya-Sirikiya, J. sambhōga, Arya-Sirikiya, J. sambhōga, Arya-Sukara, J. monk, Arya-Sukara, J. monk, Arya-Taraka, J. monk, Arya-Taraka, J. monk, Arya-Taraka, J. monk, Arya-Vasulā, J. nun (= Aya-Vasulā), Aryya-Vasulā, J. nun (= Aya-Vasulā, J. praacher, Aryya-Vasulā, J. nun (= Aya-Vasulā, J. nun (= Aya-Vasulā, J. praacher, Aryya-Vasulā, J. nun (= Aya-Vasulā, J. nun (= Aya-Vasulā, J. praacher, Aryya-Vasulā, J. nun (= Aya-Vasulā, J. nun (= Aya-Vasulā, J. pra		Avere Sandhiller 7
Arya-Sirikiya, J. sambhōga, 116 Arya-Sirikiya, J. sambhōga, 116 Arya-Sirikiya, J. monk, 86 Arya-Sukara, J. monk, 86 Arya-Vasulā, J. nun (= Aya-Vasulā), 24 Arya-Taraka, J. monk, 22 Ārya-Vēri, J. šākhā (= Aryya-Vēriya), 27, 36 Aryya-Bahma, J. monk, 75 Aryya-Bahma, J. nun, 119 Aryya-Baladina, J. preacher, 27, 39 Aryya-Balatrata, J. monk (= Aya-Balatrata), 119 Aryya-Baladhasiri, J. ganin, 21 Aryya-Ohēra (?), m., 49 Aryya-Ohēra (?), m., 49 Aryya-Dēva, J. preacher, 53, 54 Aryya-Dēvadata, J. ganin, 76 Aryya-Gādhaka, J. monk, 121 Aryya-Gadhaka, J. monk, 121 Aryya-Ghastuhasti, J. preacher (= Aryya-Hastahasti), 53 Aryya-Ghastuhasti, J. preacher (= Aryya-Balatrata, J. monk, 1098 Aryya-Gadhaka, J. monk, 1018 Aryya-Ghastuhasti, J. preacher (= Aryya-Balatrata, m., 1018 Aryya-Ghastuhasti, J. preacher (= Aryya-Balatrata, m., 1018 Aryya-Ghastuhasti, J. preacher (= Aryya-Balatrata, m., 1018		Aryya-Sangamikā J. nun (- 1 S
Arya-Sirikiya, J. sambhōga,  Ārya-Sukara, J. monk,  Arya-Taraka, J. monk,  Arya-Taraka, J. monk,  Arya-Vērī, J. šākhā (= Aryya-Vērī),  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  56  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  57  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  58  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  58  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  59  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  50  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  50  Aryya-Vērī, J. šākhā (= Aryya-Vērī),  50  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  50  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  51  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  52  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  53  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  54  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  56  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  56  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  57  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  57  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  58  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  59  Aryya-Vērīya, J. šākhā (= Aryya-Vērīya),  50  Aryya-Vērīya, J. šākhā (= Aryya-V		Arvva-Nanchasiha T mas-1
Ārya-Sukara, J. monk,       86       Aryya-Vasulā, J. nun (= Aya-Vasulā),       24         Ārya-Taraka, J. monk,       22°       Aryya-Vērī, J. šākhā (= Aryya-Vērīya),       27, 36         Āryya-Bahma, J. monk,       75       Āryya-Vērīya, J. šākhā (= Aryya-Vērīya),       56         Āryya-Bahma, J. nun,       119       Āryya-Vriddhahasti, J. preacher (= Aya-Vriddhahasti, J. preacher (= Aya-Vriddhahasti),       56         Āryya-Balatirata, J. monk (= Aya-Balatrata),       119       Āryya-Odēhikiya, J. gana,       21, 76         Āryya-Buddhaśiri, J. ganin,       21       Āsāda, m.,       306, 396         Āryya-Dēva, J. preacher,       29       Āsadēva, m.,       684         Āryya-Dēvadata, J. ganin,       76       Āsādhamitā, B. nun,       618, 629         Āryya-Ghastuhasti,       J. preacher (= Āryya-Balatrata),       306, 396         Āryya-Dēvadata, J. ganin,       76       Āsādhamitā, B. nun,       618, 629         Āryya-Ghastuhasti,       J. preacher (= Āryya-Balatrata),       399         Āryya-Ghastuhasti,       J. preacher (= Āryya-Balatrata),		Arrya-Siha T manata-
Aryya-Taraka, J. monk,		Arvya-Vasula J. man ( - Ave V
Āryavatī, J. goddess (?),       59         Āryya-Āraha, J. monk,       75         Āryya-Bahma, J. nun,       119         Āryya-Baladina, J. preacher,       27, 39         Āryya-Balatirata, J. monk (= Aya-Balatrata),       119         Āryya-Buddhaśiri, J. ganin,       21         Āryya-Ohēra (?), m.,       49         Āryya-Dēva, J. preacher,       29         Āryya-Dēva, J. preacher,       53, 54         Āryya-Gādhaka, J. monk,       121         Āryya-Ghastuhasti,       J. preacher (=Aryya-Balatrata),         Āryya-Ghēra (?), m.,       49         Āryya-Dēva, J. preacher,       53, 54         Āryya-Dēva, J. preacher,       53, 54         Āryya-Ghāstuhasti,       76         Āryya-Ghastuhasti,       7. preacher (=Aryya-Balatrata),         Āryya-Dēva, (=Aryya-Balatrata),       1098         Āryya-Dēva, (=Aryya-Balatrata),       618, 629         Āryya-Dēva, (=Aryya-Balatrata),       1098         Āryya-Dēva, (=Aryya-Balatrata),       1098         Āryya-Dēva, (=Aryya-Balatrata),       1098         Āryya-Dēva, (=Aryya-Balatrata),       1098         Āryya-Balatrata, J. ganin,       618, 629         Āryya-Balatrata, J. ganin,       618, 629         Āryya-Balatrata,		Arvva-Veri, J. sākhā (- A Veri
Aryya-Bahma , J. mun,		Arvva-Vēriva J. sabla (- Arvva-Vēriya), 27, 36
Aryya-Bahaa, J. nun,  Aryya-Baladina, J. preacher,  Aryya-Balatirata, J. monk (= Aya-Balatrata),  Aryya-Balatirata, J. monk (= Aya-Balatrata),  Aryya-Buddhasiri, J. ganin,  Aryya-Chēra (?), m.,  Aryya-Dēva, J. preacher,  Aryya-Dēvadata, J. ganin,  Aryya-Dēvadata, J. ganin,  Aryya-Gādhaka, J. monk,  Aryya-Gādhaka, J. monk,  Aryya-Ghastuhasti, J. preacher (= Aryya-Hastahasti),  Aryya-Ghastuhasti, J. preacher (= Aryya-Hast		Arvya-Vriddhahasti 7
Aryya-Baladina, J. preacher, 27, 39 Aryya-Balatirata, J. monk (= Aya-Balatrata), 119 Aryya-Buddhaśiri, J. ganin, 21 Aryya-Buddhaśiri, J. ganin, 21 Aryya-Chēra (?), m., 49 Aryya-Datta, J. preacher, 29 Aryya-Dēva, J. preacher, 53, 54 Aryya-Dēvadata, J. ganin, 618, 629 Aryya-Gādhaka, J. monk, 121 Aryya-Gādhaka, J. monk, 121 Aryya-Ghastuhasti, J. preacher (= Aryya-Hastahasti), 53 Aryya-Ghastuhasti, J. preacher (= Aryya-Balatrata), 1018 Aryya-Balatirata, J. gana, 56 Aryya-Ghēra (?), m., 400 Asāda, m., 306, 396 Asādhamitā, B. nun, 618, 629 Asādhamitā, B. nun, 1098 Asādhasēna, prince (= Āshādhasēna), 904 Asaguta, m., 399 Aryyaghōeha, m., 1018 Asālamita, m., 1066		V TIGINAPARTI
Aryya-Balattrata, J. monk (= Aya-Balatrata), 119 Aryya-Buddhaśiri, J. ganin, 21 Āryya-Chēra (?), m., 29 Aryya-Datta, J. preacher, 29 Aryya-Dēva, J. preacher, 53, 54 Aryya-Dēvadata, J. ganin, 76 Aryya-Gādhaka, J. monk, 121 Aryya-Ghastuhasti, J. preacher (= Aryya-Hastahasti), 53 Aryya-Ghastuhasti, J. preacher (= Aryya-Hastahasti), 54 Aryya-Ghastuhasti, J. preacher (= Aryya-Hastahasti), 55 Aryyaghōeha, m., 1018		Aver-Odabibin 7
Aryya-Buddhaśiri, J. ganin,       21       Asadā, f.,       697         Āryya-Chēra (?), m.,       49       Asāda, m.,       306, 396         Aryya-Dēva, J. preacher,       53, 54       Asadēvā, m.,       684         Aryya-Dēvadata, J. ganin,       76       Asādhamitā, B. nun,       618, 629         Aryya-Gādhaka, J. monk,       121       Āsādhasēna, prince (=Āshādhasēna),       904         Aryya-Ghastuhasti,       J. preacher       (=Aryya-         Hastahasti),       53       Asālamita, m.,       1066         Aryyaghōsha, m.,       1018       Asālamita, R.,       1066		Asabha R man
Āryya-Chēra (?), m.,       49       Asāda, m.,       306, 396         Āryya-Datta, J. preacher,       29       Asādēvā, m.,       684         Āryya-Dēvadata, J. preacher,       53, 54       Asādēvā, B. nun,       618, 629         Āryya-Gādhaka, J. monk,       121       Āsādhasēna, prince (=Āshādhasēna),       1098         Āryya-Ghastuhasti,       J. preacher (=Aryya-Hastahasti),       399         Āryyaghōsha, m.,       1018       Asālamita, m.,       1066		Aenda #
Aryya-Datts, J. preacher.       29       Asadēva, m       306, 396         Aryya-Dēva, J. preacher.       53, 54       Asadēvā, B. nun,       684         Aryya-Dēvadata, J. ganin,       76       Asādhamitā, B. nun,       1098         Aryya-Gādhaka, J. monk,       121       Āsādhasēna, prince (=Āshādhasēna),       904         Aryya-Ghastuhasti,       J. preacher       (=Aryya-Ghastuhasti),       399         Aryyaghōsha, m.,       1018       Asālamita, m.,       1066	T 10 10 20 4 20 20 20 20 20 20 20 20 20 20 20 20 20	Astria en
Aryya-Dēva, J. preacher,		Asadava - 306, 396
Aryya-Dêvadata, J. ganin,       76       Asādhamitā, B. nun,       1098         Aryya-Gādhaka, J. monk,       121       Āsādhasēna, prince (=Āshādhasēna),       904         Aryya-Ghastuhasti,       53       Asādhasēna, prince (=Āshādhasēna),       399         Aryyaghōeha, m.,       1018       Asālamita, m.,       1066		Amada-x D
Aryya-Gadhaka, J. monk,		Astalbanius 70 618, 629
Aryya-Ghastuhasti, J. preqcher (=Aryya- Hastahasti),		Asadhamita, B. nun,
Hastahasti),		Asadhasena, prince (=Ashadhasena) 004
Aryyaghōsha, m.,	***	Asaguta, m.,
. IUIS   Assismita R ment	Control of the Contro	Assismits, m.,
		Asalamita, B. monk,

Number.	NUMBER.
Asalhamita, B. nun,	Aya-Samaka, B. monk, 800
Asasama, m.,	Aya-Sangamikā, J. nun (=Aryya-Sangamikā), 70
Āshādhasēna, prince (=Āsādhasēna), 905	Aya-Śirika, J. sambhōga, 59°
Aśöka, king,	Aya-Varana, J. gana, 59
Aśvadēva, m., 14'	Aya-Vasulā, J. nun (=Aryya-Vasulā), 70
Asvadēvs, f., 241; 244; 550	Aya-Vridhahasti, J. preacher (=Aryya-
Aśvaghōsha, king, 922, 924	Vriddhahasti), 47
Asvarakhitā, f.,	Ayira-Bhutarakhita, B. monk, 1280
Aśvibhuti, Brahman,	Ayira-Budharakhita, B. Arhat, 1280
Atantata (?), m., 861	Ayitilu, Brahman,
Atara (?), B. monk, 999	Ayyabhyista (?), J. kula,
Atha, labourer, 181	Ayya-Jeshtahasti, J. monk (=Aryya-Jesh-
Atimuta, m., 824	tahasti),
Āttēya, Br. götra,	Ayya-Jinadāsī, J. nun, 50
Ātuka, m.,	The state of the s
Ārāsika, m., 619	В
Avaśiri, m.,	Babhura, Br. götra,
Avisana, m., 864, 865	Badha, f.,
Avisinā, B. nun, 319, 352	Badhaka, B. monk, 484; 633
Ауа, т., 617	Badhikā, B. nun, 718
Aya, B. monk,	Badhu, f.,
Aya-Apikinaka, B. monk, 842	Badimaši, f.,
Aya-Balatrata, J. monk (= Aryya-Balattrata), . 32	Bahadata, m.,
Aya-Bhadakiya, B. monk, pupil of Bham-	Bahasatimittra, king, 904
duka (=Aya-Bhamdukiya), 367	Ваһта , Л. яшя,
Aya-Bhamdukiya, B. monk, pupil of Bhamdu-	Bahmadāsika, J. kula (=Bamadāsiya, Bath-
ka (=Āya-Bhadukiya),	bhadāsiya, Bamhādāsia, Brahmadāsika,
Aya-Bhutaka, B. monk, 763	Brahmadāsiya, Bramadāsiya, Bramhadāsika), 18
Aya-Bhutarakhita, B. monk, 713	Bahula, m., 603
Aya-Budhi, B. Vinaya teacher, 1270	Bals, m., 66
Aya-Chula, B. monk, 797	Bala, B. Tripitaka teacher, . 38, 918, 925, 926, 927
Aya-Dhamā, B. sun,	Baladatā, f., 485
Aya-Görakhita, B. monk, 715	Baladina, J. preacher, 27, 39
Aya-Hāļiya, J. kula (=Aryya-Hāļakiya), . 116	Balaguta, m.,
Aya-Isidina, B. preacher, 738	Balaka, m.,
Aya-Isipalita, B. preacher and navakarmika, 773	Balaka, B. monk, 587
Aya-Jūta, B. Piţaka teacher, 856	Balakā, f.,
Aya-Kamāya, B. monk, 1237	Balamita, B. monk (=Balamitra), 347
Aya-Karkuhastha, J. preacher (=Arya-	Balamitra, B. monk (=Balamita), 349
Kakasaghasta),	Balasiri, queen,
Ayama, minister,	Balatrata, J. monk (=Balattrata), 32
Ауата, f.,	Balattrata, J. monk (=Balatrata), 119
Aya-Nāgadēva, B. monk, 690	Balavarmā (?), J. nun, 48
Aya-Namda, B. monk, 886	Balikā, f., 411
Aya-Pamthaka, B. monk, 716	Balikā, B. nun, 317
Aya-Pasanaka, B. monk, 154, 155	Baluka (?), m.,
Aya-Punavasu, B. Vinaya teacher, 1286	Bamadāsiya, J. kula (=Bahmadāsika), 45°
THE RESERVE AND ADDRESS OF THE PARTY OF THE	Bambhadāsiya, J. kula (=Bahmadāsiks), . 23*
Aya-Punavasu, B. monk, 831	Diffinitional of a state ( - paramagnets)! . The
Aya-Punävasu, B. monk,	Bamha, m.,

Number.	NUMBER.
Banava, m.,	Bhatibala, f.,
Bandhugupia, B. monk, 929'	Bhattimita, m.,
Bapaka, general,	Bhattisama, privy councillor 1200
Bapisiri (?), f.,	Bhattisēna, m., 24
Bappa, Brahman,	Bhavagōpa, great general 1146
Barulamisa, gôshthi,	Bhavainnaja, Brahman, 1328
Baudhaghōsha, B. monk,	Bhavarudra, B. upāsaka, 929"
Bědikā, B. upāsikā,	Bhaya , prince,
Bhadaguta, m.,	Bhayila, Brahman's wife, 1050
Bhadaka, m., 262	Bhāyilā, f.,
Bhadasama, B. monk,	Bhēmī, f.,
Bhadayaniya, B. school (=Bhadayaniya,	Bhichhuka, m.,
Bhadayaniya, Bhadrajanijja),	Bhichhunikā, f., 641
Bhadayaniya, B. school (=Bhadavaniya), . 1124	Bhīmasēna, king 906
Bhadayaniya, B. school (=Bhadavaniya), . 987	Bhondaka, m.,
Bhaddila, m. (=Bhadila),	Внита, В. лип,
Bhaddis, m. (—Bhaddis, B. 491, 492) Bhadika, B. monk,	Bhutaka, B. monk,
Bhadikiya, B. pupil of Bhadika (?), 321	Bhutapala, banker,
Bhadila, m. (=Bhaddila),	Bhutarakhita, m
Bhadra, B. monk,	Bhutarakhita, B. monk,
District D. more;	Bhūtarakhita, B. monk,
Bhadraghōsha, m., 125", 125", 125',	Bhūtāyana, m. (?),
Bhadrapadi, st	Bhūti, judge,
Difficulty many and a second of the second o	Bhuvana, m.,
Bhadrayasa, 19-,	Bödhi, B. nun, . 368; 1041; 1059; 1060; 1240
Bhaduka, B. monk (= Bhamduka), 442	Bodhi, f.,
Bhadukiya, B. monk, pupil of Bhamduka,	Bödhi , 10.,
(=Bhamdukiya),	
(=Duamduriya)	
Bhāgabhadra, king,	
Bhagi, f.,	Bödhika, B. monk, 987, 1020
Bhagommu (?), f.,	Bödhinadi, f.,
Bhanduka, B. monk (=Bhaduka), 194	Bödhirakhita, m.,
Bhamdukiya, B. monk, pupil of Bhamduka	Bodhisama, f.,
(=Bhadukiya),	Bodhisamma, merchant,
Bhāpahānavamma, great general, 1328	Bödhishēna, B. monk,
Dhamala an	Bödhivarman, B. monk, 911
phasadava, Br. gotra (=Bhāraddāya,	Böhumula, 191.,
Diseastrain Lavvy Lavvy Load	Bopaki, ascetic,
Bhāraddāya, Br. gōtra (=Bhāradāya), . 1200, 1327	Ворраї, т.,
Dhamdiya B. saint 308	Brahma , m.,
Bhāradvāja, Br. götra (=Bhāradāya), 149°	Brahmadāsika, J. kula (=Bahmadāsika), 19, 32, 121
Rharanabhuti, B. monk,	Brahmadāsiya, J. kula (=Bahmadāsika), . 29
Bharapideva, 111.,	Brahmasoma, B. monk, 149
Bhāravi, m.,	Bramadāsiya, J. kula (=Bahmadāsika), 46
Rharoaviputra, surn. of may 89"	Bramhadāsika, J. kula (= Bahmadāsika), 20
Bharini f	Brambadēva, Brahman, 788
Rhaskara, st	Bribatphalayana, Br. götra,
Bhatadatta, m., 69*	Būba, m.,
Bhatapalika, f	Bubu, m.,
Bhati, Brahman,	Buda, founder of B. religion (= Buddha, Budha), 1234

Number.	NUMBER.
Buddha, founder of B. religion (=Buda), 5,	Budhi, B. monk, 1223, 1263
125', 929', 929', 950, 989, 1047	Budhi, treasurer,
Buddhadarśava, m. (?), 125*	Budhi, B. preacher,
Buddhadasa, B. monk, 40	Budhi, B. Vinaya teacher,
Buddhadāsa, m., 140	Budhi, m., 1205°; 1271; 1276
Buddhadeva, m., , . 125', 140	Budhika, m., 45°
Buddhaghôsha, B. monk, 989	Budhila, householder, 198; 1247
Buddhakaya (?), m.,	Budhila, m.,
Buddhamitra, B. monk, 125°	Budhinaka, m.,
Buddhamitra, B. f. Tripitaka teacher, . 38, 925	Bulika, m.,
Buddhanandi, B. monk, 89	Bamu, m., 408
Buddhapriya, B. monk, 929"	
Buddharakshita, B. monk, 126; 132, 133, 134; 992	
Buddharakshita, m., 140	
Buddhasigha, B. monk, 1046	C
Buddhaśiri, J. ganin, 21	Chada, m., 1206; 1285
Buddhavarma, B. monk (=Buddhavarman), . 52	Chada, yakshi,
Buddhavarman, B. monk (=Buddhavarma), . 52	Chadā, B. upāsikā,
Buddhi, m.,	Chada (?), B. nun,
Buddhiśreshtha, B. monk, 623	Chadamugha, m., 1206
Buddhiyankura, prince, 1327	Chadapusš, f.,
Budha, founder of B. religion (=Buda), 13,	Chadasäta, king,
931, 1124, 1202, 1203, 1204, 1330, 1334	Chadasiri, m.,
Budhs, f.,	Chadati (P), f.,
Budhā, B. nen,	Chadipiya (?), B. monk, 454
Budhadēvā, f.,	Chagha, m.,
Budhaguta, m.,	Chaghakhā (?), f.,
Budhaguts, f.,	Chakavāka, nāga, 735
Budhaka, m.,	Chamā, f.,
Budhamita, m.,	Chamda, god,
Budhapālita, banker,	Chamda, Yacana,
A PROPERTY OF THE PROPERTY OF	Chamda (?), f., 889
	Chamdasiri, m., 1202, 1203, 1204
Management of the Control of the Con	Chamdragupta, king, 965
	Chandaka, family of actors, 85
Budharakhita, B. monk, 304; 488; 591; 638;	Chandravarımman, king, 961
792; 1108; 1224	Сћара, f.,
Budharakhita, m., 125"; 487; 578; 636; 1106; 1169; 1241; 1271	Chapadeva, f
CALLED THE STATE OF THE STATE O	Charaka, sect,
Budharakhita, sculptor,	Charudevi, queen,
THE RESIDENCE OF THE PROPERTY	Chashtana, mahākshatrapa (=Chāshṭana),
Budharakhita, B. monk and navakarmika, . 1250	963, 965, 966, 967
Budharakhita, B. upāsaka,	Chashtana, mahākshatrapa (= Chashtana), . 964°
Budharakhita, B. arhat,	Chatarapana-Satakani, king, 1120
Budharakhita, B. nun, . 374; 637; 840;	Chelladēva, m.,
1250; 1295	Chêra (P), m.,
Budharakhitaka, B. sütränta teacher, 635	Cheta, dynasty 1845
Budhi, householder,	Chétiavadaka, B. school (= Chétiyavamdaka), . 1263
Budhi, merchant, 1214	Chětika, B. school (= Chětikiya), 1130, 1250

Numi	
Chētikiya, B. school (=Chētika), 1	248 Datta, m.,
Chētiyasa, B. Tripiţaka teacher, 1	1171 Datta, B. monk,
Chētiyavamdaka, B. school (= Chētiavadaka), . 1	1223 Dattā, f.,
Chhadika, B. monk,	380 Dattagali (?), f.,
Chhadikōgha, m.,	1337 Dattaja, Brahman,
	227 Dēva, J. preacher, 53, 54
Chirati, B. nun (=Chirati),	624 Dēva, treasurer, 74
	239 Dēvā, J. nun, 23°
	388 Dēvabhaga, m.,
	114 Dēvabhāgā, B. sen, 168
	1182 Dēvabhāgā, f.,
	1337 Děvadšsa, m., 28
	1194 Dévadata, J. ganin, 76
	301 Dēvadatā, B. nun,
	349 Dēvadīna, rūpadaksha, 921
	797 Devagiri, B. teacher of the five nikayas, . 299
	1280 Děvagiri, B. monk,
	1295 Děvaka, m.,
CHILIPPENT	812 Dēvarakhita, B. monk,
	TOTAL CONTRACTOR OF THE CONTRA
Chulakama, ss.,	
Chutukulanamda, surn. of king,	1186 Děvi, f.,
	Dēvila, temple servant, 63 Dhamā, B. nun,
D	
Dadhikarana, nāga, 6	9 95
Dakhamitră, princess,	1134 21, meronane,
Damachika, Śaka writer, 1148,	
	Dualitation of the contraction o
	1012 21 - 1234
2000000	Disamingora, D. 1990,
	1024
	1949 7
- The second sec	a intermediately in the contract, in the intermediate in the inter
Dasa, m.,	114
	roo
	5 056 701
	04
Triangle at Marketing	· · · · · · · · · · · · · · · · · · ·
	an Die 1 7
Data, J. nun,	459 Th
	. 452 Dhamaka, m.,
Dats, f.,	The state of the s
Dataka, m.,	1020
Dati, J. monk,	. 48 Dhamanaka, m.,
	. 28 Dhamanaka, treasurer,
Datta, J. preacher, 2	19, 123 Dhamanamdin, m.,

Number.	Number.
293	
Linking Daily 200-1	Dharmadāsa, B. monk, 148
Dhamapala, B. monk and navakarmika, . 987	Dharmadeva, B. monk, 125'
Dhamarakhita, B. monk, . 180; 275; 301; 570	Dhārmadharā, J. nun, 75
Dhamarakhita, m., 459; 734	Dharmapriya (?), m.,
Dhamarakhitā, f., . 191, 312, 460; 266; 823	Dharmasimha (?), ss.,
Dhamarakhitā, B. nun, 274; 648; 764	Dharmāśōka (P), king, 145
Dhamarasiri, B. upāsikā, 627	Dharmmadata, B. monk (= Dharmmadatta), . 64
Dhamaséna, m.,	Dharmmadatta, B. monk (=Dharmmadata), . 64
Dhamasena, B. monk, 628	Dharmmadëva, B. monk, 61
Dhamasēnā, B. nun,	Dharmmagupta, B. monk, 990
Dhamasiri, B. nun, 318	Dharmmasomi, f., 30
Dhamasiri, f.,	Dhārmmayarmma, m., 140
Dhamasiva, m., 162; 679	Dharmmavatsa, B. monk and Tripitaka
Dhamata, f	teacher,
Dhamavadhaka, m.,	Dharmmavriddhi, m.,
Dhamayasā, B. nun,	Dharmmavridum, we,
1110	Dhavadevā, f., Dhēpasēņa, mahābhōja,
1010	Discharging management
	Dhuta, m.,
	Diganaga, D. nun,
	Dignatapasi, #1-,
Artificial Principles	Dina, m.,
Typuminaland vs. manal	Dillis, J. STEULAG,
L'Allantinos de la company de	Dima, J.,
	Dinara, J. mone,
	Dinien, w. (-Dinien)
	Dinika, m. (=Dinika), . 1131, 1132, 1133, 1134
	Dinning may
Dhammila, merchant,	Dinna, D. nun,
1000	Disagiri, m-,
Digital and and	Disaraknita, m., .
2 miles	Diya, Greek,
1000000	Dionalis, Diameter,
100000	Dudubhisara, B. saint,
2 miles	Dupasaha, B. nun, 328
Dilling J.	Dusaka (?),,
Dhanabhuti, king, 125, 687, 869, 882 (?)	Dusita, m., 711, 901
Dhanadëva, B. monk, 929', 929'	
Dhanaghōsha, m., 59	
Dhanagiri, m.,	E
Dhanagiri, B. monk, 454	The second secon
Dhanahathi, m.,	Ēņajā, f.,
Dhanaka, B. mouk, 309	Ērapata, nāgarāja,
Dhanama, husbandman, 1147	
Dhanamitra, f.,	
Dhañāśiri, J. nun, 45°	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
Dhanavala, J. monk, 45°	G
Dhanavati, B. nun, 38	400 400 500
Dhañika, f	Gada, D. nun,
A/Halling J.s	
Dharasimha, m., 69° Dharasimha f. 59°	Gadā, f., 191

THE RESERVE OF THE PARTY OF THE	NUMBER.	Number.
Gagarhdata, B. monk,	. 390	Gonamdija, Brahman, 1205
Gagamita, m.,	. 832	Gopāla, m.,
Gagiputa, surn. of king Visadeva,	687	Gopāli, princess, 904
Gahabala, J. monk (= Grahabala), .	57	Gopalipatra, surn. of king Bahasatimittra, . 904
	. 987	Görakhita, B. monk, 715
Gahamitra, f.,	. 23*	Görakhitī, f., 799
	84	Gōśāla, m., 107°
	987	Gösüla, m.,
	987	Gösälaka, family name, 1332
	6	Göshtha, J. monk, 21
	1332	Gota, B. monk, 658
4	622	Götama, Br. götra, 1085, 1328
The state of the s	737	Gotami, surn. of Isinika, 441
Gamikagutta (?), J. monk.,	69"	Götamī, B. nun,
Ganasamma, Brakman,	1194	Götami, surn. of queen Balasiri, 1123
	. 1154, 1182	Götamiputa, surn. of king Sri-Sätakarni
Ghakhā (?), f.,	1336	(=Gōtamiputa),
	1833	Götamiputa, surn. of king Śriyajña-Śatakarni
Ghanamadada, merchant,		(=Gōtamīputa), . 1024, 1146, 1340
Ghastuhasti, J. preacher (=Hastahasti)		Götamiputa, surn. of king Śri-Śātakarni
Ghāṭila, m.,	860	(=Gōtamiputa),
Ghōsa, B. monk,	1006	Götamiputa, surn. of king Śriyajña-Śātakarni
01 4	872	(=Götamiputs),
STORES OF THE PERSON OF THE PE	425	Gotiputa, B. saint (= Gotiputa), . 663, 681, 682
Ghösha, m.,	110	A 10 10 10 10 10 10 10 10 10 10 10 10 10
Ghöshaks, J. preacher,	104	
Ghritakundaka, m.,	0044	Gotiputa, surn. of royal scribe Subāhita, . 271
Gheamötika, m.,	1101	Gotiputa, surn. of Agaraju, 687
Ghunika, m.,		Gotiputa, surn. of Utara,
Giha, m.,	1332	Gotiputa, B. saint (=Gotiputa), 680
Gilana, m.,		Gotiputra, surn. of Pothayasaka, 94
Gilänakēra (?), m. (?),	. 1152, 1155	Gotiputra, surn. of mahārathi Agimitrana-
Giribhuti, m.,		ka,
Giriguta, B. nun,		Gotiputra, surn. of Idrapāla, 96
Girika, m.,		Göva, worker in metal, 54
Goa, B. monk,		Gövimdadāsa, m.,
Gobhuti, B. monk,	1110	Gōyammā, f., 1058
Godisa (?), J. monk,	36	Graha, J. nun.,
Godata, ss.,	1067	Grahabala, J. monk (=Gahabala), 58
Göginaja, Brahman,	1328	Grahachēta, m.,
Göhila, m.,	238	Grahadāsa, m.,
Göla, f.,	. 596; 836	Grahadata, m.,
Gölanaka, merchant,	1000	Grahahathi,
Golasamaja, Brahman,	1200	Grahamitra, m.,
Göli, Brahman,	1200	Grahapalā, f.,
Gölika, surn. of Śūra,	53	Grahasēna, m.,
Gölikiya, caste name (?),	1151	Grahasiri, f.,
Gomdiputa, surn. of Budharakhita,	1271	Grahavilā, J. nun,
Gōmitaka, m.,	150	Gulhā, f.,
Gönamdaka, ascetic,	. 445	Gupta, royal family, 11

Number.	NUMBER.
	Horamudkhapharu (?), a. (=Horamudakhara), 128
REPORT OF THE PARTY OF THE PART	Horamudkhata (?), ss. (=Horamudakhara), . 141
Н	Horamurndata, m. (=Horamudakhara), 127
Hagguděva, es., 29	Huksha, king (=Huvashka, Huveksha,
Hagha, householder,	Huwashka, Huviksha, Huvishka, Huvishka), 35
Haginamdi, J. monk, 42	Huvashka, king (=Huksha), 56
Hagisiri, f.,	Huveksha, king (-Huksha), 45°
Hakusiri, prince (= Sati Sirimata), 1117	Huveshka, king (= Huksha), 52, 151*
Hala, minister,	Huviksha, king (= Huksha), 42
Hals, f., 548	Huvishka, king (= Huksha), 13°, 38, 41, 46,
Halaka, B. monk,	51, 80, 149
Hāļakiya, J. kula (= Hāliya), 16, 48	Huvishka, king (-Huksha), 43, 62
Halanika, f.,	
Halika (?), m.,	
Halika (?), f.,	
Hāliya, J. kula (= Hālakiya), 116	
Hamgha, perfumer,	Ida, householder, 1252
Hangles, m., 1271; 1272	Īda, god,
Hamgha, householder, 1281	Idadata, m.,
Hamgha, B. nun,	Idadata, B. undsaka
Hamghi, householder, 1274	Idadēva, m.,
Hamgi, f.,	Idadēva, f., 837; 859
Harakhinā, f.,	Idāgi, m., 605
Harapharana, m.,	Idamōraka, 22.,
Haridaso, king, 11	Îdragnidata, Yavana, 1140
Harita, Br. götra,	Idrapāla, m.,
Haritamālakadhi, J. šākāā, 42	Ikhāku, royal family, 1203, 1203, 1204
Haritiputa, surn. of Sonaka, 907	Imdadeva, B. monk,
Haritiputa, surn. of king Vinhukada-Chutu-	Imdagimitra, m., 943, 944
kulönamda (= Hāritīputta),	Irils, Yavana,
Haritiputa, B. saint, 657, 683	Isadāta, m.,
Haritiputta, ourn. of king Vinhukadda-Chutu-	Isalā, f., 506
kulānanda (= Hāritiputa),	Isāna, m., 828, 829
Haritiputta, surn. of Kondamana, 1195	Isaradataja, Brahman, 1328
Haritiputta, surn. of king Sivakhadavamman, 1196	Isidāsī, B. nun, 327, 402; 590
Harusha, surn. of Uttara and Susha, 13	Isidata, m.,
Hastahasti, J. preacher (=Ghastuhasti), . 54	Isidata, f.,
Hastika, m., 685	Isidata, B. nun, 291; 292; 620
Hastisēnā, f., 23°	Isidina, m., 483
Hathisimha, king, 1346	Isidina, B. preacher,
Hatiya, B. monk, 185	Isidinā, B. nun,
Hayadā, f.,	Isiguta, merchant, 355
Hēliodora, Greek ambassador, 669	Isika, m.,
Hēraņika (?), m.,	Isika, B. monk,
Himadats, f.,	Isila, B. monk, 574
Himagiri, m	Isila, m.,
Himals, m.,	Isipiyata (?), m.,
Hirafiavaghavā, m.,	Isimita, m.,
Horamudakhara (?), m. (=Horamudkhapharu,	Isimitä, f., 230
Horamudkhata, Horamurndata), . 128	Isimitā, B. nun, 630

			N	UMBER.					NUMBER
simulasamin, m.,				. 1176	Jinadāsī, f.,				23*, 6
sinadans, ss., .				. 403	Jirasamdhadatta, m., .				. 98
Isinikā, f., .				. 441	Jitamita, m.,	.0			. 80
sipala, merchant,				. 1000	Jitamita, B. nun,	-			. 36
sipālita, B. preacher		armik	a,	. 773	Jitamită, f.,		-		. 44
sipālita, m. (=Isipālī				. 1181	Jitāmitrā, f.,		2		. 1
lsipālīta, m.,	. 336:	(=Is	ipāli		Jivā, f.,			100	943, 94
Isipālitā, f.,				. 1048	Jīvā, J. nun,	1	-		OF BUILDING
Isirakhita, m.,	358. 4			848, 868	Jivaka, m.,			-	
Isirakhita physician,					Jivaka, B. monk.				
Isirakhitä, f., .			,	995 - 859	Jivanādā, f.,			-	. 1
laisimgiya, referring	to the sains	Toisid	ina	809	The state of the s	1999			. 1
					Jiyavā, f.,				. 12
	9 4	•	•	. 1101	T+1 (0)	-			. 12
				13	Jonhaka, B. monk,			*	
	J			11 6.1	Juvāriņikā, f.,		-(**)		. 10
Jabhaka, m.,		.95		. 32					
Jadikiya, family,				. 1244					
Jambha, m.,				32, 1337	K				
Ja mitra, J. preac.				. 29	Kabhērakha, m.,				-
lamtēyikā, f. (=Jatē	vikā).	,,	•	. 921"	Kaboja, B. monk,				. 13
lanaka, mythical kin	7.		i	709	Kaooja, D. monk,	*		*	176, 4
Janaka, m.,				. 1332	Kacha m. or f.,				. 2
lata, B. teacher of th				. 856	Kachula, m.,		1,915		. 8
Jatëyika, f. (=Jamtë				. 921	Kāda, B. monk,		583		. 1
lauvla, epithet of kin				12.1	Kadamba, royal family,		500	(3)	. 11
Jaya, m.,				. 25	Kādī, B. nun,				. 2
Jaya, B. nun,				10.00	Kahutara, householder,				. 12
laya, f.,					Kakasaghasta, J. preacher			astha	), .
Isyabhatta, m.,			:	. 119	Kākatēya (?), family (?),	-	12		
Jayabhatti (?), m.,				. 32	Kakatika, B. monks (?),		15.1		. 1
Jayabhūti, J. monk.		*		. 29	Kakusadha, Buddha, .				. 2
Jayadaman, kshatrap		000 (		. 24	Kala, m.,				. 1
Jayadāsa, m., .		203,	904	966, 967	Kalaha, m.,				. 13
				. 121	Kalala, m.,				. 1
Jayadāsī, f., Jayadēva, m., .				. 23*	Kalalaya, maharathi, .				. 11
CONTRACTOR OF THE PARTY OF THE				15; 122	Kalasama, Brahman, .				. 15
Jayadéva, village hee		*		. 48	Kalavada, surn. of Data.		-	330	, 522, 8
Jayanaga, village he	Marine Street			- 48	Kalavada, surn. of Koda,				, 1
Jayasēna, J. monk,		*	*	. 99	Kalavadā, f.,				
Jayavāla, m.,			3	. 28	Kalura, m.,		1		
Jayavamma, king (=				- 1328	Kama, m.,				. 1
Jayavarmman, king		mma),	35%	. 1328	Kamā, B. upāsikā, .	8	100		. 1
Jeshtahasti, J. mon	k, .			121, 122	Kamāya, B. monk, .	18	- 1	-	. 15
Jeta, B. monk,				. 394	Kamavachara, class of good	ta.	10	1	
Jeta, m.,			.1	332, 1337	Kamdadā, f.,	1			
Jetaka, m., .				. 1332	Kamdariki, f.,	6			. 15
Jethabhadra, m.,				. 855	Kariama 4	*	0.00		
Jina, founder of J.	religion.			. 1345	Kamnhayana, Br. götra,				. 15
Sina, Jounder of J.	2,000		100	a market and					. 13

Number.	Number.
Kamuka, m.,	Kharapallana mahākshatrapa, 925, 926
Kana (?), J. (?) monk (=Kanha), 75	Khāravēla, king, 1345, 1346
Kana, B. monk,	Kharnna (?), J. ganin, 56
Kāṇa, B. monk, 424	Khasu, m.,
Kāṇabhōa, surn. of prince Vhenupālita, . 1072	Khēmaks, B. monk, 395
Kanaka, B. preacher, 789	Khubiraka, king (= Kubiraka), 1335
Kapha, m., 1007; 1071; 1291	Khudā, J. nun, 13°, 18
Kanha, merchant,	Khvasichā, B. upācikā, 43
Kanha (?), J. (?) monk (= Kana),	Kirtti, B. upāsaka, 929
Kanha, king,	Kochhi, surn. of Amohini, 59
Kaphs, f., 1322; 1252; 1287	Kochhiputa, surn. of mahābhoja Velīdata, . 1058
Kanhati, householder, 1220	Koda, m.,
Kanhila, B. preacher, 833	Köds, f., 871
Kanikā, f. (=Kamnikā), 1202, 1203	Kodachadi, householder, 1281
Kanishka, king (= Kanishka, Kanishka), . 14°	Kodi, B. nun,
Kanishka, king (=Kanishka), 18, 21, 22, 79, 927	Kodina, Br. gotra (= Kodina, Kondinya), . 1328
Kanishka, king (= Kauishka), . 23, 925	Kodiña, Br. gōtra (=Kodina), 681
Kaniyasi, f.,	Kodiniputa, B. saint, 157, 661
Караџаџака, т.,	Kodiyani, surn. of Nagasēnā 719
Kapila, B. upāsaka,	Kodiyani, surn. of Sakatadēvā, 816
Kāraha, m.,	Kodn, f., 647
Karddamaka, royal family, 994	Која, т.,
Karkuhastha, J. preacher (= Kakasaghasta), . 58	Köléya, J. gana (= Kölika, Köliya, Kötéya), 22, 22°
Kasapa, Buddha, 760	Kölika, J. gana (=Kölēya), 107
Kasapagota, B. saint, 158, 654, 655	Köliya, J. gana (-Köléya), 17, 18, 19, 20, 23*,
Kāsīputa, surn. of king Bhāgabhadra, 669	25, 27, 28, 29, 32, 36, 39, 45*, 47, 53, 54,
Kaśśapiya, B. (?) school, 904	56, 73, 75, 77, 84, 131, 122, 124
Kassava, Br. gölra,	Könägamena, Buddha 722
Kasutha, m.,	Kondamāna, Brahman, 1195; his family, . 1196
Kaṭahūdi, m.,	Kondinya, Br. götra (= Kodina), . 1195, 1196
Kathika, servant,	Kōramikā, B. nun, 648
Kěkatěyaka, m., 162, 166	Kôshaka, m.,
Kēla, m.,	Kosika, Br. gotra, 1200, 1328
Kēsa, m.,	Kösika, surn. of general Bhavagopa, 1146
Khabula, m.,	Kösikaya, m.,
Khuda, f.,	Köśiki, surn. of Śimitrā, 94
Khadaraki, polisher, 987	Kösikiputa, B. saint, 159, 662
Khadasäti, minister,	Kösikiputa, surn. of mahārathi Mitadēva, . 1100
Khaharata, surn. of kshatropa Nahapana	Kösikiputa, surn. of mahārathi Vinhudata, . 1079
(=Khakharāta, Kahaharāta), 1099	Köśikiputra, surn. of Sihanādika, 105
Khakharata, royal family (=Khaharata) 1123	Kösikiputta, surn. of Nagadatta, 1196
Khalamitta, jeweller, 29	Kötěya, J. gana (=Kölěya), 89°
Khamdadha, Brahman, 1200	Kotiputa, surn. of B. saint Kasapagota, . 158
Khamdakomdi, Brahman, 1200	Kotai, f., 107*
Khamdanagasataka, maharathi (=Sadakhada-	Kottasama, Brahman,
nāgasiri, Sivakhadanāgasiri), 1021	Krishamyaśa, m. (- Krishnayaśa), 8
Khamdapālita, mahābhōja, 1037, 1045	Krishnayasa, m. (=Krishamyasa), 8
Khamdarudaja, Brahman, 1328	Kshaharāta, surn. of kshatrapa Nahapāna
Khamdasama, Brahman, 1200	( = Khaharāta), 1131, 1132, 1133, 1134, 1135
Khars, m., 161; 967	Kshēma, J. monk, 76

Number.	Number.
Kahēraka, J. preacher, 20, 123	Madhariputa, surn. of king Sakasēna, . 1001, 1003
1000	Madhariputa, surn. of king Sirivira-Purisa-
Kubala, householder,	data,
	Madhariputra, surn. of king Isvarasena, . 1137
Kubëra, god (= Kupira),	Madhurika, f.,
ALT - ALE	Maghadeviya, referring to mythical king
and and and	Makhādēva, 691
Trajered 1.4	Māghahasti, J. ganin (= Mamguhasti), 54
Efficient Tantagon	Magila, royal physician, 1189, 1190, 1191,
Kulapiya, B. upāsaka, 1020 Kuli-Mahātaraka, god, 1327	1192, 1193
Hair-minimum 3	Maha, m.,
Rujuaj mij	Mahadêva, m.,
Virmital 3.4	Mahādēva, legendary B. saint, 881, 902
Unmarel mel	Mahadévanaka, Aouseholder, 1091
Rumanani, Perfamer,	Mahādēvi, queen,
Transcrape Lead and	Mahādhammaka, B. monk, 1289
Kumāraka, J. monk,	Mahāgiri, B. monk,
Kumāramitā, J. nun (=Kumāramitrā), 39	Mahāhakusiri, m.,
Kumāramitrā, J. nun (=Kumāramitā), 39	Mahakòkā, goddess, 811
Kumāranaindi, Brahman, 1200	Mahamada, 29.,
Kumaranandi, J. monk, 71	Mahameghavahana, surn. of king Kharavela, . 1345
Kumārasama, two Brahmans, 1200	Mahameghavahana, surn. of king Vakadepa, . 1347
Kumārasiri, f., 23*	Maha-Mogalana, B. saint, 153, 666, 668
Kumuda, B. monk, 671	Mahamukhi, 19., 718
Kunika, m.,	Wahanin -
Kupira, yaksha (= Kubera),	Walkerson
	Mahanandi, J. monk,
	Mahara, B. monk, 800
Kuraingī, f.,	Maharakhita, J. monk,
Kusuka, m.,	Mahasaghiya, B. school (=Mahasaghiya), . 1105
Kusuma, servant,	Māhāsaghiya, B. school (= Mahāsaghiya), . 1106
Kuta, merchant,	Mahātagi (P), family (P),
Kutha, m.,	Mahāvalabha, rajjuka,
Value w.	Mahavanāya, B. saint,
	Mahavira, founder of J. religion, . 74, 76, 78, 103
L	Mahesara, worshipper of Mahesvara, 1194
Lachhiniks, f.,	Mahida, m.,
Lälaka, king,	Mahidacina
Lamkudiya, family,	Mahika, ironmonger,
Lēva, m., 479; 551	Mahila, B. monk,
Löhitä, f., 1060	Mahipāla, m.,
Lonasobhika, courtezan, 102	Mahirakhita, m., 514
Lõnavalavaka, m.,	Mahisaaka, B. school, 5
Löts, f. door-keeper,	Majhamā, J. šākhā,
	Majhima, B. saint,
The same of the sa	Maihima f.
M	Makabudhi, m.,
Madaingi, surn. of Krishnayasa, 8	Mala, m.,
Madava, makābhoja family (= Mathdava), . 1049	Mala, B. nun,
Madhara, Brahman,	Mala na (?), m.,

20

Number.	AUMBER.
Malapali, god,	Mula, f.,
Māmakavejiya, family, 1048	Mula, B. nun,
Maindava, mahābhāja family (= Madava),	Muladatā, f.,
1037, 1045, 1049, 1058	Mulagiri, clerk, 209
Maindavi, f. member of mahābhoja family,	Mulasiri, m., 1204; (= Mūlasiri) 1213
1052, 1111	Mulasiri, m. (=Mulasiri), 1202, 1203
Mamguhasti, J. ganin (= Māghahasti), 53	Manuri, f.,
Mammā, B. upāsikā,	Musaladatta, m.,
Mānachchhandōga (?), Br. school, 149	
Mānasa, Br. gōtra,	N
Mānavya, Br. götra,	Node Hashamit
Manorama, carpenter, 495	Nada, B. nun,
Mara, deity, 952	Node 4
Mariti, householder, 1206, 1218, 1221	Nada, surn. of courtezan Vāsū,
Māsigī (?), f.,	Nada
Matila, m., 28	37-1-1-11
Matridina, J. preacher (= Matridina), 27	Nadabhuti artisan
Matridina, J. preacher (= Matridina), 30	Nadabhuti, artisan,
Maurys, royal family, 965	37-1-1
Mědhuna, general,	37.33
Mēhika, J. kula, 24, 70	NT- 2
Mihila, J. monk, 20, 121, 122	N. Janton a
Misakësi, apsaras, 744	
Mita, m.,	37-11 11 2
Mita, f., 307	37.31 / 03
Mita, B. nun, 412	N-3:
Mitabhuti, B. monk, 1012	37 1: n
Mitadeva, mahārathi, 1100	N-311 - 70
Mitadeva, perfumer,	
Mitadēvā, f.,	37-11-1-1-1
Mitadêva, f.,	Nr-11 m
Mitaśirî (?), f.,	N-1-4 a
Mitasiri, B. nun, 499, 578	N. D. 7
Miträ, f., 107°	
Mitraśirī, f.,	Naga, B. monk, 451; 1273, 1295; his grand-
Mittra, J. monk, 71	son,
Mittrs, f.,	Nam day In wall 12
Mogalana, B. saint, 153, 666, 668	Naga, trader and householder, 1063
Mogaliputa, surn. of Puphaka, 97	Nāgā, f.,
Mogaliputa, B. saint (= Mogaliputa), 664	Na. 2 D
Mogaliputa, B. saint (= Mogaliputa), 682	N11-411
Möhikā, B. nun,	Named to Taxable Taxab
Machini & 100	N- 1
Muds, ss.,	Nagadata, m.,
Modhabina and an of the control of t	N=-1.41 D 1
Mudukutala general	Nagadatta, Brahman,
Mnomidian gandana	Nagadattā, J. nun,
Mugadass, fisherman,	Nagadeva, B. monk, 690
Mugudasama, m.,	Nagadēvā, B. nun, 819
Mela, m.,	Nagadina, B. monk, 171, 235
	Nagadina, m., 28

	The same of the sa		1000	
	NUMBER.		Nu	MBER.
Nagadina, banker		Namdin, Siva's bull,		. 990
Nagadina, f.,		Namdinikā, f		. 1018
Nagadina, f.,			N NOT S	. 41
Nagamitā, f.,		Namduka, B. monk,	. 30	. 631
Nagamitā, B. man,	1252	Namdutara, B. nun,	(0)	. 468
Nagamulanika, maharathini,	21	Nandā (?), J. nun,		. 48
Năgamuli, f.,	1207	Nandi, J. ganin,	1	. 74
Naganari.di, J. preacher	22	Nandi, m.,	Carrie	. 23*
Naganamdi, Brahman,	1200	Nandiavarta, J. saint,		. 47
Naganika, B. nun,	1041	Nandibala, actor,		. 85
Nagapālita, jeweller,	1005	Nandika, B. monk,		. 12
AT- allie d	585	Nandika, J. ganin,		. 37
	339, 348, 581	Nanna, physician,	5.10	. 984
27 131 TO 1	607	Narā, f.,		. 232
	882	Narayana, god,	1200	. 1327
	49	Nataka (?), m.,		. 1186
THE RESERVE OF THE PARTY OF THE	719	Nati, B. nun,		. 471
Nagasiri, m. (=Nāgasiri), .	1204	Navahasti, m.,		. 119
37 11 / 37 11	. 1202, 1203	Naya, surn. of Nadasava,		. 1078
	1255	Nayanika, queen,		. 1114
37- 11- 1-1	1239	Něměsa, god,		
Nagila, B. monk,	338; 560	Visuali as		. 101
Nagila, banker,	470	Nigatha, class of monks,		. 377
Nāgila, m.,	553	Nullmint P		. 102
Nagila, B. nun,	778	Nusapriya, f.,		. 136
	. 1202, 1203, 1204			
Nahapāna, kshatrapa, 1099, 1131				
Manapana, Kanasrapa, 1000, 1103	1134, 1185, 1174	0		
Najū, f.,	. 219, 560	Odaka, m.,		. 511
	1202, 1203	Ōdala, ss.,		. 1332
Nākabudhanikā, f.,	. 1202, 1203, 1204	Ödāla, m.,		. 1332
Nakachampakā, merchant's wife,	The second secon	Ödātikā, B. nun,		. 187
	005	Odi, f.,		. 325
	1248	Odi, B. nun,		593, 811
THE RESERVE TO STATE OF THE PARTY OF THE PAR	2000 2010	Ogha (?), J. monk,		. 29
Nakha, f.,		Ohanadi, J. monk (= Ohanandi).	D. Berry	. 45
Naki, f.,		Ohanandi, J. monk (= Ohanadi).	100	. 81
Nālika, J. kula,		Okhā, J. śrāvikā,	200	. 78
Namda, householder,	1121	Okhalakiya, mahārathi family,		. 1100
Namda, m.,	289	Okhārikā, f.,		. 78
Namada, B. monk,	886	Opamamnava, Br. gotra,		. 1328
Namada, king or royal family,	1845	Opedadata, m.,		223, 407
Namdā, f.,	1037		31 2200	640, 4U/
Namdā, B. upāsikā,	· . 125°			
Namdagiri, m.,	898			
Namdasiri, f.,	1127	P		
Namdighosha, goldsmith, .	95	The state of the s		
Namdigiri, m.,	372	Pābhāsasāha, family (?), .	213	. 659
Namdija Brahman,	1200	Padumā, f.,	0 000 mil	. 1271
Namdika, m.,	1104	Padumanikā, B. nun,		. 1041
Namdika, m.,	95	Padumāvatī, apsaras,	900	. 746
			100	. 140

	9			Sec.	-	
n. n					NUMBER.	= A1 UMDES.
Pala, B. monk, .					. 632	Pothadēvā, f., 205
Pāla, m.,					. 18	Pothaghōsha, m.,
Pala, J. ganin,					. 29	Pothaka, B. monk,
Pālaghōsha, ss., .					. 59	Pothayasaka, m.,
Palapa, m.,					. 1158	Pranathaka, m., 967
Painthaka, B. monk,					473; 716	Praśnavähanaka, J. kula,
Pandu (?), #	n. 07	f			. 566	Pratithana, B. monk, 185; 303
Pāpa, 18-,					. 1332	Pravaraka, m.,
Papin, m.,					• 1263	Priya, m., 70
Papin, householder,		001			. 1222	Pulumavi, king (= Pulumavi, Pulumavi,
Pārāšariputa, surn. @		jäya	na (?),		. 6	Pulumayi, Pulumayi),
Paravanuta, B. monk					. 1272	Pulumāvi, king (=Pulumavi), 1100, 1106
Paridhāsika, J. kula,					. 76	Pulumāvi, king (= Puļumavi), 1248
Pariguta (?), officer,					. 1105	Pulumayi, king (= Pulumavi),
Parijā, f., .					. 178	Pulamāyi, king (= Pulamavi), 1123
Parikini, surn. of Gol		100			. 836	Punakiya, referring to Pūrnaka, 786
Parimita (?), Brahm	an,				. 1200	Punavasu, B. Vinaya teacher, 1286
Paréva, J. arhat,					. 110	Punāvasu, B. monk, 831
Pasama, B. monk,					. 1272	Puphaka, m.,
Pasamā, f.,					. 1384	Puri, householder, 1248
Pasanaka, B. monk,				154,	155, 174	Purisadata, king, 1202, 1203, 1204
Pasēnaji, king, .		1780			. 751	Purisadată, f.,
Pātamāna, B. monk,					. 671	Pusa, B. monk, 190, 316
Patibadhaka, surn.		of	Girib	hūti	(=	Pusa, m.,
Patibadhaka),				DAY.	. 1155	Pusā, B. nun,
Patibadhaka, surn.	(9)	of	Giribh	ūti	(=	Pasa, f.,
Patibadhaka),	(.,			N/N	. 1152	Pines #
Pāṭihāra, m.,			-		. 947	Pūśabalā, f., 109
Patimita (?), B. monk			1 8	200	. 1041	Pusadata, m.,
-				100	. 474	Propoletz B was
Patithiya, householder				902	449, 450	Possdant &
THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TWO IS NAMED IN COLUMN TWI			201,	112	. 361	Pusagiri, m.,
Pētaputrikā, J. sākhā,					. 76	Pusaka, B. monk,
Pētivamika, J. kula (					. 45	Davaha
Pětivamika, J. kula (	_ p	Caten	miles)		31, 1074	
		STIAN	шкај,		170, 238	m +11/1 11 1.
Phagu, f., .					. 780	T
Phagudeva, m., .					. 870	Duche 7 farante
Phagudeva, B. nun,					. 586	Da.1 1-111
Phagulä, B. nun,					. 294	D -1-21
Phaguna, m.,					. 395	Data de la
Phaguna, B. monk,					1000	Pushyagupta, provincial governor, 965
Phaguyasa, dancer,			0.		. 100	Pushyavuddhi, B. monk, 918, 925
Pigaha, m.,		*			. 1331	Puśila, J. monk,
Pigalaka, m.,	•	*			. 1832	Puaila, householder,
Pimdasutariya, family,	7.			*	. 1248	Pasiliya, family, 1207
Piṇḍapayya, m., .	•				. 149	Pusini, f., 615
Piṇḍi (P), m., .					. 69*	Pusyamitra, J. monk, 16
Pitamaha, saint (?),					. 910	Pusyamitrīya, J. kula,
Piyadhamā, B. nun,			•		. 368	Putara, m.,
Poņakīasaņā, B. nun,		**	-		. 1006	Puvakotuja, Brahman,
						202

		To the second second
	NUMBER.	Number
	Total S	Rudrasēna, mahākshatrapa, 962, 967
R		Rudrasiha, kahatrapa, 963, 967
	100	Rudrils, Brahman, 149"
Rahila, B. monk,	. 198	
Rähula, householder,	. 1260	S
Rājuka, B. monk,	. 281	0.11.3
Rājūvula, mahākshatrapa,	. 14	Sabhadā, apsaras,
Rajyavasu, m.,	. 50	Sachamita, m.,
Rakhadī (?), f.,	. 1217	Sadageri, surn. of mahābhōji Vijayā
Rama, m. (?),	. 125	(= Sāḍagēri),
Rama (?), Aero,	. 979	Sadagēri, surn. of mahabhoji Vijayā
Rāmadata, m.,	. 1058	(= Sadagēri),
Rāmamnaka, m.,	. 1138	Sadakani, dynastic name (= Sātakamni,
Rāmaņaka, merchant,	. 1139	Satakamni, Satakani, Satakani, Satakani,
Rāņa (?), m.,	. 984	Sātakaṇṇi, Sātakarṇi),
Rathitara, Br. götra,	. 9	Sādakara, surn. of mahābhoja Sudamsana, . 1054
Ratini, f.,	. 501	Sadakhadanāgasiri (?), prince (=Khamda-
Ratinikš, f.,	. 1020	nāgasātaka),
Ravisiri, B. upāsaka,	. 1284	Sādavāhana, royal family, 1144
Rēbhila, m.,	. 1137	Sāddhaka, m.,
Rēbila, m.,	. 5/12	Sadhamusala, m., 977
Rēta, m.,	. 1337	Sadhana, B. monk,
Rētī, B. nun,	. 1246	Sadhi, J. monk, 32
Rēvā, B. upāsikā,	. 385	Sadita, J. nun,
Revatimita, m.,	. 712	Sagarapalogana, family (?), 1012
Rēvatimitā, f.,	. 508	Sagha, f., 267; 644; 1213; 1218
Rishabha, J. arkat,	56, 69°	Saghā , m.,
Ritali (?), B. nun,	. 568	Saghadsai f
Ritunandi (?), m.,	0*	Saghadaya menelant
Röhä, f.,	FOR	Qual-line D
Röhli, B. sun,	2004	0 1 1 12 12
Röhanadévá, f.,	. 467	0 1 1
Bôhani, f.	010	C 1 W D
Total and	1007	A 4 4.
The state of the s	609	Control of the contro
Rohanimita, treasurer,	996, 1033	Calantia n
Rota-Siddhavriddhi, vikārasvāmin,	. 5	Sagharakhita, B. monk, 155; 608
	. 5	Sagharakhita, m., 469, 558; 844; 1068; 1218; 1256 Sagharakhita, banker,
	. 994	Samband Litter &
	. 1328	Sawhambhite D
	. 1200	SauthBushhite D
Rudasama, Brahman,		Saghārakhitā, B. nun,
AND DESCRIPTION OF THE PROPERTY OF THE PROPERT	. 963	Saghila, m.,
The state of the s		Sakā, f.,
		Sakadina, m.,
Rudradāman, mahākshatrapa, 963, 96		Sakamuni, founder of B. religion (=Sakya-
Rudradāsa, banker,		
	41	muni),
Rudradatā, f.,	23*	Eakarakhita, m.,
Rudradatā, f.,	23°	Sakasēna, king,
Rudradată, f.,	23° 23°	Nationwalehista

Sakiya, family, fami	Number.	NUMBER.
Salnkayana, Br. götra 1194 Salnakayana, Br. götra 1194 Salnakayana, Br. götra 1194 Salnakayana, Br. götra 1194 Salnakayana, Br. götra 1194 Sama, J. nun, 208; (=Sāmākā P) 383 Samika, B. mun (=Sāmikā), 633 Samika, B. nun (=Sāmikā), 634 Samadā, B. updānāka, 1115 Samaka, B. monk, 768 Samadā, J. protacher and ganin, 50 Sāmaka, B. monk, 768 Sāmaka, B. monk, 768 Sāmaka, B. monk, 1216 Sāmaka, gēcer, 1126 Sāmaka, m. 336; 1323, 1337 Sāmanā, J. tun, (=Sāmikā), 634 Sāmana, B. nun, (=Sāmikā), 634 Sāmaha, m. 336; 1323, 1337 Sāmanā, m. 336; 1323, 1337 Sāmanā, B. nun, (=Sāmikā, B		TOTAL TOTAL CONTROL OF THE PARTY OF THE PART
Salakayana, Br. götra		
Salahkayana, Br. götra 1194 Salaamaja, Brahman, 1200 Samika, f. 268; (=Sēmākā 7) 893 Samā, J. wan, 121 Samika, B. sun (=Samika), 533 Samā, f., 839 Samikā, B. sun (=Samika), 534 Samikā, B. sun (=Samika), 1112 Sahkamapa, kero (=Sahkamapa), 1112 Sahkamapa, kero (=Sahkamapa), 1112 Sahkamapa, kero (=Sahkamapa), 1112 Sahkamapa, kero (=Sahkamapa), 65 Samaka, B. monk, 768 Samaka, B. monk, 768 Samaka, B. monk, 768 Samaka, B. monk, 800 Samaka, B. monk, 800 Samaka, B. monk, 1281 Samaka, B. monk, 1281 Samada, gfleer, 1126 Samapa, B. monk, 530 Samaka, B. teacher, 1296 Samapa, B. monk, 530 Samaka, B. teacher, 1298 Samapa, B. monk, 530 Samaka, B. teacher, 1298 Samapadasha, m., 1322, 1334, 1337 Samapadasha, m., 1323, 1334, 1337 Samapadasha, m., 1323, 1334, 1337 Samapadasha, m., 1344 Samapadasha, m., 1345 Samaphafa, f., 543 Samaphafa, f., 543 Sanghanita, m., 24, 70 Sanghada, B. monk, 276 Sanghada, B. monk, 128 Sanghanita, m., 138 Sanghanita, m., 144 Sanghadara, B. monk, 128 Sanghanita, m., 144 Sanghadara, B. monk, 128 Sanghanita, m., 144 Sanghadara, B. monk, 128 Sanghanita, m., 128 Sanghanita, m., 128 Sanghanita, B. monk, 129 Sanghanita, m., 128 Sanghanita, m., 128 Sanghanita, B. monk, 129 Sanghanita, B. monk, 144 Sanghanita, B. monk, 144 Sanghanita, B. monk, 144 Sanghanita, B. monk, 144 Sanghanita, B. monk, 145 Sanghanita, B. monk, 146 Sanghanita, B. monk, 147 Sanghara, B. monk (=Samidata), 298 Samidata, B. m	The state of the s	
Salamaja, Brahman, 1200 Samik, J. nun, 121 Samada, J. nun, 121 Samada, B. upātanka, 137 Samada, J. prenacher and gamin, 50 Samada, B. monker, 768 Samaka, B. monk, 768 Samaka, B. monk, 800 Samaka, B. monk, 800 Samadanika, B. nun, 1337 Samadanika, M. monk, 1281 Samaka, M. monk, 1337 Samanan, M. 336; 1332, 1337 Samanan, M. 348 Samahan, M. 348 Samahan, M. 348 Sambhanan, M. 348 Samb		
Samā, J. nun, 121 Samīkā, B. nun (= Samīkā, ). 533 Samā, J., 196akā,		
Sama, f., 839 Samada, B. upācaka, 1176 Samadin, J. prēacher and gaṇin, 50 Samadinikā, mahārathinī, 1111 Samaka, B. monk, 768 Samadinikā, mahārathinī, 1111 Samaka, B. monk, 768 Samaka, B. monk, 800 Samaka, qūcer, 1126 Samaka, m., 1337 Samana, m., 336; 1382, 1337 Samana, B. monk, 630 Samana, m., 336; 1382, 1337 Samana, B. monk, 630 Samana, qūcer, 1144 Samanika, m., 1332, 1334, 1337 Samana, qūcer, 1144 Samanikā, f., 630 Samana, qūcer, 1144 Samanikā, f., 630 Samana, qūcer, 1144 Samanikā, f., 631 Samanikā, f., 1332, 1334, 1337 Samanāna, pārecer, 134, 233 Samanikā (f), f., 543 Sambhava, J. arkat, 457 Samanikā (f), f., 543 Sambhava, J. arkat, 457 Sambhava,		
Samadi J. preacher and ganin, 50 Samadaii J. preacher and ganin, 50 Samadaii Macharulani, 50 Samadaii J. preacher and ganin, 50 Samadaii J. preacher and ganin, 50 Samadaii J. preacher and ganin, 50 Samada, B. monk, 768 Samada, B. monk, 800 Samada, B. monk, 800 Samada, B. monk, 800 Samada, Gffeer, 1126 Samada, B. monk, 1337 Samana, m., 336; 1332, 1337 Samana, B. monk, 630 Samana, B. monk, 630 Samana, B. monk, 921 Samana, B. nun, 720 Samana, B. nun, 720 Samana, banker, 184, 283 Samadika (f), m., 1372 Samadasha, m., 1332, 1334, 1337 Samadasha, m., 1332, 1334, 1337 Samadika (f), f., 543 Samadika (f), m., 1372 Sandhawa, J. arkat, 45° Sandhawa, J. arkat, 40° Sandhawa, J. arkat, 40° Sandhawa, J. arkat, 125° Sandhawa, J. ark		
Samadi . , J. preacher and ganin, 50 Samadinikā, mahāvuļinā . 1111 Samaka, B. monk, 50 Samaka, B. monk, 800 Sāmaka, B. monk, 800 Sāmaka, Ghēer, 1126 Sāmaka, m., 1337 Sāmaka, m., 336; 1332, 1337 Samapa, m., 336; 1332, 1337 Samapa, B. monk, 530 Sāmaka, officer, 1144 Samanā, B. man, 720 Samapadāsha, m., 1332, 1334, 1337 Sāmanāra, banker, 184, 283 Sāmikaka, Ghēer, 184, 283 Sāmbala, J. monk, 197 Samapadāsha, m., 1332, 1334, 1337 Sāmanāra, banker, 184, 283 Sāmbala, J. monk, 119 Samanīta, Ghēer, 184, 283 Sāmbala, J. monk, 119 Samanīta, J. arhat, 435 Sambala, J. monk, 132 Sambala, J. monk, 133 Sanghala, J. monk, 125 Sanghala, J. preacher, 28 Sanghalata, M., 134 Sanghalata, M., 128 Sanghanita, M., 129 Sanghanath,		
Samadinks, mahāruṭāinī, 1111 Samaka, B. monk, 768 Samaka, B. monk, 800 Samaka, officer, 1126 Samaka, m., 336; 1332, 1337 Samaka, m., 336; 1332, 1337 Samaha, officer, 1146 Samaha, m., 336; 1332, 1337 Samaha, officer, 1144 Samana, B. monk, 530 Samapa, officer, 1144 Samanān, B. mon, 720 Samapa, officer, 1144 Samanān, b. mon, 1232, 1334, 1337 Sāmanān, banker, 184, 283 Samandika, f., 43 Samanāka, m., 1332, 1334, 1337 Sāmanān, banker, 184, 283 Samandika, f., 43 Samahān, banker, 184, 283 Samandika, f., 43 Sambhava, J. arkat, 45° Sambhava, J. arkat, 45° Sambhava, J. arkat, 45° Sambhava, J. arkat, 45° Sambhava, J. arkat, 1338 Sangha, m., 348 Sanghadāva, B. monk, 1286 Sanghadāva, M., 1337 Sangha, f., 527; 528 Sanghadāva, M., 144 Sanghadāva, M., 144 Sanghadāva, M., 144 Sanghadāva, M., 145 Sanghadāva, M., 146 Sanghadāva, M., 147 Sanghadāva, M., 148 Sanghanāthi, M., 866 Sanghanāthi, M., 866 Sanghanāthi, M., 866 Sanghanākhita, M., 866 Sanghan	Market Control (Control of Control of Contro	
Samaka, B. monk, 800 Samaka, B. monk, 800 Samaka, B. monk, 800 Samaka, gefecer, 1126 Samaka, m., 336; 1332, 1337 Samapa, m., 336; 1332, 1337 Samapa, B. monk, 830 Samana, B. monk, 930 Samana, B. monk, 930 Samana, B. monk, 930 Samana, B. monk, 921° Samana, B. mon, 921° Samanika, J. mon, 921° Samana, M. 921° Samanika, J. mon, 921° Samigha, J. mon, 921° Sanghali, J. J.		
Sāmaka, B. monk, 800 Sāmaka, Gheer, 1126 Sāmaka, m., 1337 Sāmaka, m., 336; 1332, 1337 Samapa, B. monk, 630 Samapa, B. monk, 630 Samapa, Gheer, 1144 Samapika, f., 132, 1334, 1337 Sāmahara, B. mon, 720 Samapandsha, m., 1332, 1334, 1337 Sāmahera, banker, 184, 283 Sāmbhava, J. arhat, 43 Sambhava, J. arhat, 45 Sambhava, J. a		
Sāmaka, q#eer,		
Sāmaka, m.,		
Samapa, m., 336; 1332, 1337, Samapa, B. monk, 530 Samapa, M. monk, 530 Samapa, officer, 1144 Samans, B. man, 720 Samapadsha, m., 1332, 1334, 1337 Samapadsha, m., 1332, 1334, 1337 Samapika, f., 433 Samahika, f., 435 Samahika, f., 543 Samahika, J. arhat, 455 Samahiha, B. monk, 276 Samahiha, B. monk, 276 Samahiha, J. monk, 1255 Samahiha, f., 527; 528 Samahiha, f., 527; 528 Samahiha, f., 528 Samiha, f., 528 Samahiha, f., 528 Samiha,		
Samana, B. monk, 530 Samana, officer, 1144 Samana, officer, 1144 Samana, officer, 1144 Samana, officer, 1144 Samana, officer, 1243 Samana, officer, 1244 Samana, officer, 1252 Samanadsha, m., 1332, 1334, 1337 Samanika, f., 1332, 1334, 1337 Samanika, f., 435 Samanika, f., 435 Samanika, f., 435 Samanika, f., 445 Samanika, f., 543 Samanika, f., 543 Samanika, f., 543 Sangha, f., 543 Sangha, f., 527; 528 Sangha, f., 527; 528 Sanghadeva, B. monk, 405 Sanghada, f., 1283 Sanghada, f., 1284 Sanghada, f., 1285 Sangha, f., 1285 Sangha, 1285 Sangha, f., 1285 Sangha, f., 1285 Sangha, f., 12		
Samana, officer, 1144 Samanā, B. nun, 720 Samanadāsha, m., 1332, 1334, 1337 Sāmanēra, banker, 184, 283 Sandhika, J. nun, 24, 70 Samātikā (?), f., 543 Sambhava, J. arhat, 455 Sanghadāna, B. monk, 276 Sanghā, f., 527, 528 Sanghadāva, B. monk, 125 Sanghadāva, B. monk, 527 Sanghadāva, B. monk, 528 Sanghadāva, B. monk, 529 Sanghadāva, B. monk, 1283 Sanghadāva, B. monk, 1283 Sanghadāva, B. monk, 1283 Sanghadāva, B. monk, 1285 Sanghamita, m., 586 Sanghamita, m., 586 Sanghamita, m., 588 Sanghamita, B. mun, 588 Sanghamita, B. mun, 588 Sangharakhita, B. nun, 588 Sangharakhita, B. mun, 588 Sangharakhita, B. mu	THE PROPERTY OF THE PROPERTY O	
Samanā, B. nan,         720           Samapadāsha, m.,         1332, 1334, 1337           Sāmanikā, f.,         184, 283           Samanikā, f.,         543           Sambhava, J. arhat,         45°           Samghla, m.,         348           Samghadēva, B. monk,         276           Samghadās, f.,         527; 528           Sanghadēva, B. monk,         1283           Sanghadāva, B. monk,         62           Sanghadāva, B. monk,         444           Sanghadāva, B. monk,         125°           Sanghadāva, B. monk,         1147           Sanghadāva, B. monk,         1018           Sanghadāva, B. monk,         1082           Sanghadāva, B. monk,         1082           Sanghanāhia, m.,         686           Sanghamitan, m.,         1082           Sangharakhita, m.,         1082           Sangharakhita, m.,         1082           Sanghara		Codon Min on Box
Samanadasha, m.,   1332, 1334, 1337   Sandhi, J. monk,   119   Samanika, f.,   184, 283   Sandhika, J. preacher,   21   Sangamika, J. nun,   24, 70   Sanghawa, J. arhat,   45*   Sanghawa, J. arhat,   45*   Sanghadeva, m.,   133   Sanghamita, B. monk,   276   Sangha, m.,   348   Sanghadeva, B. monk,   125*   Sanghadeva, B. monk,   137   Sanghada, f.,   527; 528   Sanghamitra, m.,   137   Sanghadasa, B. monk,   52   Sanghadasa, B. monk,   52   Sanghadasa, B. monk,   52   Sanghadasa, B. monk,   52   Sanghadava, m.,   140   Sanghadeva, m.,   125*   Sanghadeva, B. monk,   135*   Sanghadeva, B. monk,   136*   Sanghadeva, B. monk,   137*   Sanghadeva, B. monk,   137*   Sanghadeva, B. monk,   137*   Sanghadeva, B. monk,   138*   Sanghadava, B. monk,   138*   Sanghadava, B. monk,   139*   Sanghada, B. monk,   139*   Sanghada, B. monk,   139*   Sanghada, B. monk,   139*   Sanghada, B. monk,   130*   Sanghadeva, B. monk,   130*   Sanghada, B. monk,   130*   Sanghadeva,	Samona B um 740	
Samanēra, banker,         184, 283           Śamanikā, f.         43           Samanikā, f.         43           Sambhava, J. arhat,         543           Sambhava, J. arhat,         45°           Sambhava, J. arhat,         45°           Sambhava, J. arhat,         276           Sambha, m.         348           Sambha, m.         348           Sambha, f.         527; 528           Sambhada, f.         527; 528           Sambhada, f.         1283           Sambhada, m.         129           Sambhada, m.         125           Sambhada, m.         126           Sambhada, m.         125           Sambhada, m.         125           Sambhada, m. <td></td> <td></td>		
Samanikā, f.,         43         Sangamikā, J. mun,         24, 70           Samatikā (?), f.,         543         Sanghad.,         132           Sambhava, J. arhat,         45°         Sanghad.,         137           Samgha, m.,         348         Sanghadēva, m.,         137           Samghadā, f.,         527         528         Sanghamitra, m.,         137           Sanghadāsa, B. monk,         52         Sanghamitra, B. monk,         40           Sanghadēva, m.,         140         Sanghadēva, B. monk,         128°           Sanghadēva, m.,         140         Sanghadēva, B. monk,         125°           Sanghadēva, m.,         126°         Sangharita, m.,         140           Sanghadēva, m.,         125°         Sangharita, m.,         140           Sanghadēva, m.,         125°         Sangharita, m.,         125°           Sanghadēva, m.,         125°         Sangharita, m.,         125°           Sanghadēva, m.,         126°         Sangharita, m.,         1045         1045           Sanghadēva, m.,         108         Sapl., J. arhat,         27           Sangharita, f.,         108         Sapl., J. arhat,         1045         1048           Sangharita, m.,         <		
Samatika (?), f.         543         Sańgha, B. monk,         132           Sańghay, m.         45°         Sańghadeva, m.,         137           Sańgha, m.         348         Sańghadeva, B. monk,         125°           Sańghad, f.         527; 528         Sańghamitra, m.         140           Sańghades, B. monk,         52         Sańghamitra, B. monk,         28           Sańghadeva, B. monk,         52         Sańghadeva, B. monk,         125°           Sańghadeva, B. monk,         125°         Sanghasiha, J. preacher,         28           Sańghasiha, J. preacher,         28         Sanghasiha, J. arhat,         27           Sańghasiha, J. preacher,         28         Sanghasiha, J. preacher,         28           Sańghasiha, J. preacher,         28         Sanghasiha, J. arhat,         1040		
Sambhava, J. arkat,         45*         Sanghadeva, m.,         137           Sanghan, B. monk,         276         Sanghadeva, B. monk,         125*           Sangha, m.,         348         Sanghamitra, m.,         137           Sanghade, f.,         527; 528         Sanghamitra, B. monk,         40           Sanghadasa, B. moak,         52         Sanghadashita, m.,         140           Sanghadeva, m.,         414         Sanghadeva, m.,         125*           Sanghadeva, m.,         125*         Sanghavaramma, B. monk,         125*           Sanghadeva, m.,         126*         Sanghavaramma, B. monk,         125*           Sanghadeva, m.,         126*         San, m.,         1045*         1048           Sanghadeva, m.,         108*         Sapan, f.         1045*         1048         Sapin, f.         1048         Sapin, f.         1048         Sapin, f.         1048         Sapin, f.	13. TO 10. TO 10	
Saindhāna, B. monk,         276           Saingha, m.,         348           Saingha, f.,         527; 528           Sainghadē, f.,         527; 528           Sainghadās, f.,         1283           Sainghadāsa, B. monk,         40           Sainghadāsa, B. monk,         52           Sainghadāva, m.,         414           Sainghadēva, B. monk,         125*           Sainghadēva, B. monk,         1045*           Sainghadēva, B. monk,         1082	CALLETTE CONTROL OF THE CONTROL OF T	
Saṅgha, m.,         348         Saṅgha, f.,         137           Saṅgha, f.,         527; 528         Saṅghamitra, m.,         40           Saṅghadāsa, B. monk,         52         Saṅghadāta, m.,         140           Saṅghadāsa, B. monk,         52         Saṅghashia, J. preacher,         28           Saṅghadāva, m.,         125/         Saṅgharakshita, m.,         125/           Saṅghadēva, m.,         125/         Santinātha, J. arhat,         27           Saṅghadāvanita, B. monk,         1147         Sapa, f.,         1045; 1048           Saṅghadina, B. monk,         1082         Saṇghatita, B. mun,         1020           Saṅghamita, m.,         866         Saṇgharita, B. mun,         815           Saṅghanitara, m.,         66         Saṇgharakhita, B. mun,         586           Saṅgharakhita, m.,         66         Saṇgharita, B. mun,         586           Saṅgharakhita, m.,         66         Saṇgharita, B. mun,         582           Saṅgharakhita, m.,         66         Saṇgharita, B. mun,         586           Saṅgharita, m.,         1184         Saṇgharita, B. mun,         582           Saṅgharakhita, m.,         1184         Saṇgharitakhita, B. mun,         587           Saṅgharakhita, m.,		
Saṅghā, f.,         527; 528         Saṅghamītra, B. monk,         40           Saṅghadā, f.,         1283         Saṅgharakshita, m.,         140           Saṅghadāsa, B. monk,         52         Saṅghadāta, m.,         28           Saṅghadēva, m.,         125'         Santinātha, J. preacher,         28           Saṅghadēva, m.,         125'         Santinātha, J. arhat,         27           Saṅghadēvanikā, f.,         1018         Saṇghadēvanikā, J. arhat,         27           Saṅghadēvanikā, f.,         1018         Saṇghanita, B. mun,         1045; 1048           Saṅghamita, m.,         865         Saṇghanita, B. mun,         815           Saṅghamitara, m.,         1184         Saṇghanita, B. mun,         585           Saṅghamitara, m.,         66         Saṇgharakshita, B. nun,         582           Saṅghamitara, m.,         66         Saṇgharakshita, B. nun,         585           Saṅgharakshita, m.,         66         Saṇgharakshita, J. arhat,         229           Saṅgharakshita, m.,         1184         Saṇgharakshita, J. arhat,         229           Saṅgharakshita, m.,         1184         Saṇgharkshita, J. arhat,         855           Saṅgharakshita, m.,         1082         Saṇgharkshita, J. arhat,         198 <td>2/2/201</td> <td></td>	2/2/201	
Sańghadā, f.,         1283         Saógharakshita, m.,         140           Sańghadāsa, B. monk,         52         Sańghasiha, J. preacher,         28           Sańghadāta, m.,         414         Sańghasiha, J. preacher,         28           Sańghadāta, m.,         125¹         Sanghavarmma, B. monk,         125²           Sańghadēva, B. monk,         1147         Sapā, f.,         1045; 1048           Sańghadina, B. monk,         1082         Sapā, B. nun,         1020           Sańghamita, m.,         866         Sapagutā, B. mun,         815           Sańghanaidhi (P), m.,         66         Saphinēyaka, family,         229           Sańgharakhita, B. nun,         557         Saphinēyaka, m. member of the Saphinēyaka         family,         198           Sańgharakhita, Mouseholder and banker,         1073         Saphinēyikā, f. member of the Saphinēyaka         family,         644           Sańgharakhita, B. nun,         245; 526         Sapila, m.,         1045           Sańgharakhita, B. monk,         1206         Sańgharakshita, B. monk,         147           Samgharakshita, B. monk,         147         Sariputa, B. saint,         152, 665, 667           Samidata, B. monk (= Samidata),         298         Sariputa, B. school (= Sarvastivādin,         Sarvasti		
Sańghadāsa, B. monk,         52         Sańghasiha, J. preacher,         28           Sańghadata, m.,         414         Sanghavarmma, B. monk,         125'           Sańghadēva, B. monk,         1147         Sapā. f.,         1045; 1048           Sańghadina, B. monk,         1082         Sapā. f.,         1045; 1048           Sańghamita, B. monk,         1082         Sapa. mun,         1020           Sańghamita, B. monk,         1184         Saphinēyaka, family,         229           Sańgharakhita, B. mon,         557         Saphinēyaka, family,         198           Sańgharakhita, M. member of the Saphinēyaka         family,         Saphinēyaka           Sańgharakhita, B. nun,         245; 526         Sapila, m.,         1045           Sańgharakhita, B. monk,         1206         Sańla, B. nun,         1060           Sańgharakhita, B. monk,         321         Sarigharakhita, B. school (= Sarvāstivādin,		
Sańghadata, m.,         414         Sanghavarmma, B. monk,         125'           Sańghadeva, m.,         125'         Santinātha, J. arhat,         27           Sańghadevanikā, f.,         1018         Sapā, f.,         1045; 1048           Sańghadina, B. monk,         1082         Sapā, B. nun,         1020           Sańghamita, m.,         866         Sapagutā, B. nun,         815           Sańghamitara, m.,         1184         Saphinēyaka, family,         229           Sańghanādhi (?), m.,         66         Saphinēyaka, family,         229           Sańgharakhitā, B. nun,         557         Saphinēyaka, family,         198           Sańgharakhitā, B. nun,         444; 482         Saphinēyaka, f. member of the Saphinēyaka family,         544           Sańgharakhitā, B. nun,         245; 526         Sapila, m.,         1045           Sańgharakhitā, B. mon,         1206         Sanghila, B. mon,         1060           Sańgharakhitā, B. monk,         321         Sariputa, B. saint,         152, 665, 667           Sami, carpenter,         1092         Sariputa, B. saint,         152, 665, 667           Samidata, B. monk (= Sāmidata),         298         Sarvastivādi, Sarvastivādin, Savasthidiya),         918           Samidata, B. monk (= Samidata),	**************************************	
Saraghadēva, m.,         125/2         Santinātha, J. arhat,         27           Saraghadēva, B. monk,         1147         Sapā, f.,         1045; 1048           Saraghadēvanikā, f.,         1018         Sāpā, B. nun,         1020           Saraghadina, B. monk,         1082         Sapagutā, B. nun,         815           Saraghamita, m.,         866         Sapakī, B. nun,         582           Sarighanādhi (?), m.,         66         Saphinēyaka, family,         229           Sarigharākhita, B. nun,         557         Sāphinēyaka, family,         198           Sarigharakhita, m.,         444; 482         Sāphinēyaka, f. member of the Saphinēyaka         family,         644           Sarigharakhitā, B. nun,         245; 526         Sāphinēyikā, f. member of the Saphinēyaka         family,         644           Sarigharakhitā, B. nun,         245; 526         Sapila, m.,         Sapila, m.,         1045           Sarigharakhitā, B. monk,         1206         Sarigharakhitā, B. monk,         147         Sarasvatī, goddess,         54           Samidata, B. monk         321         Sāriputa, B. saint,         152, 665, 667           Sāmidata, B. monk         298         Sarvastivādin, B. school (=Sarvastivādin,         Sarvastivādin, B. school (=Sarvastivādin),         919 </td <td>A CONTRACTOR OF THE PROPERTY O</td> <td></td>	A CONTRACTOR OF THE PROPERTY O	
Samghadēva, B. monk,         1147         Sapā, f.         1045; 1048           Samghadēvanikā, f.,         1018         Sāpā, B. nun,         1020           Samghadina, B. monk,         1082         Sapagutā, B. nun,         815           Samghamita, m.,         866         Sapaki, B. nun,         582           Samghanādhi (?), m.,         66         Saphinēyaka, fumily,         229           Samgharakhita, B. nun,         557         Sāphinēyaka, m. member of the Saphinēyaka           Samgharakhita, householder and banker,         1073         Sāphinēyikā, f. member of the Saphinēyaka           Samgharakhita, B. nun,         245; 526         Sapila, m.,         644           Samgharakhita, B. nun,         245; 526         Sapila, m.,         1045           Samgharakhita, B. nun,         245; 526         Sapila, m.,         1045           Samgharakhita, B. monk,         147         Sarghila, B. nun,         1060           Samgharakhita, B. monk,         321         Sariputa, B. saint,         152, 665, 667           Sami, carpenter,         1092         Sariputa, B. saint,         152, 665, 667           Samidata, B. monk (= Sāmidata),         298         Sarvastivādi, B. school (= Sarvastivādin),         918           Samidata, B. monk (= Samidata),         585		
Sarighadevanikā, f.,         1018         Sapā, B. nun,         1020           Sarighadina, B. monk.         1082         Sapagutā, B. nun,         815           Sarighamita, m.,         866         Sapaki, B. nun,         682           Sarighamitara, m.,         1184         Sapaki, B. nun,         582           Sarighamādhi (?), m.,         66         Saphinēyaka, family,         229           Sarigharakhita, B. nun,         557         Saphinēyaka, m. member of the Saphinēyaka         family.         198           Sarigharakhita, householder and banker,         1073         Saphinēyikā, f. member of the Saphinēyaka         family.         644           Sarigharakhitā, B. nun,         245; 526         Sapila, m.,         644           Sarigharakhitā, B. nunk,         1206         Sapila, m.,         1045           Sarigharakshita, B. monk,         1206         Sarigharakshita, B. nun,         1060           Sarigharakshita, B. monk,         321         Saripata, B. saint,         152, 665, 667           Sami, carpenter,         1092         Saripata, B. saint,         152, 665, 667           Samidata, B. monk (= Sāmidata),         298         Sarvastivādin, B. school (= Sarvastivādin),         918           Samidata, B. monk (= Samidata),         535         Sarvastivādin, B.	THE PERSON NAMED IN COLUMN TWO IS NOT THE PERSON NAMED IN COLUMN TWO IS NAM	
Samghadina, B. monk.         1082         Sapagutā, B. nun,         815           Samghamita, m.,         866         Sapakī, B. nun,         582           Samghamādhi (?), m.,         66         Saphinēyaka, family,         229           Samghapālitā, B. nun,         557         Saphinēyaka, m. member of the Saphinēyaka           Samgharakhita, m.,         444; 482         Saphinēyikā, f. member of the Saphinēyaka           Samgharakhitā, householder and bunker,         1073         Sapila, m.,         644           Samgharakhitā, B. nun,         245; 526         Sapila, m.,         1045           Samgharakshitā, B. nun,         245; 526         Sapila, m.,         1045           Samgharakshita, B. nun,         245; 526         Sapila, B. nun,         248 </td <td>THE PARTY OF THE P</td> <td></td>	THE PARTY OF THE P	
Sainghamita, m.,		
Satighamitara, m.,		Sapaki, B. nun,
Satighanādhi (?), m.,         66         Sāphinēyaka, m. member of the Saphinēyaka           Satighapālitā, B. nun,         557         198           Satigharakhita, m.,         444; 488         Sāphinēyaka, m. member of the Saphinēyaka           Satigharakhita, householder and banker,         1073         Sāphinēyikā, f. member of the Saphinēyaka           Satigharakhitā, B. nun,         245; 526         Sapila, m.,         644           Satigharakhitā, B. nun,         245; 526         Sapila, m.,         1045           Satigharakhitā, B. nun,         245; 526         Sapilā, m.,         1045           Satigharakhitā, B. mun,         245; 526         Sapilā, m.,         1045           Satigharakhitā, B. mun,         245; 526         Sapilā, m.,         1045           Satigharakhitā, B. mun,         245; 526         Sapilā, m.,         1060           Satigharakhitā, B. monk,         321         Sarasvatī, goddess,         54           Samidatā, B. monk,         321         Sāriputa, B. saint,         152, 665, 667           Sāriputa, B. saint,         152, 665, 667         Sāriputa, B. teacher,         1230           Samidata, B. monk (= Sāmidata),         298         Sarvvastivādin, B. school (= Sarvastivādin),         919           Samidata, B. monk (= Samidata),         535	MATERIAL STATE OF THE PROPERTY	
Sarighapālitā, B. nun,	Chicago Control Contro	
Samgharakhita, m.,	CONTROL OF THE PROPERTY OF THE	family, 198
Samgharakhita, householder and banker,         1073         family,         644           Samgharakhita, B. nun,         245; 526         Sapila, m.,         1045           Samgharakhita, B. nun,         1206         Sapila, m.,         1060           Samgharakshita, B. monk,         147         Sarasvatī, goddess,         54           Samghila, B. monk,         321         Sariputa, B. saint,         152, 665, 667           Sāmi, carpenter,         1092         Sāripata, B. teacher,         1230           Samidata, B. monk (= Sāmidata),         298         Sarvastivādin, B. school (= Sarvāstivādin),         918           Samidata, B. monk (= Samidata),         535         Sarvvāstivādin, B. school (= Sarvastivādin),         12           Samidatā, f.,         862         Sarvvāstivādin, B. school, (= Sarvastivādin),         12	Samgharakhita, m., 444; 489	Saphineyika, f. member of the Saphineyaka
Samgharakhitā, B. upāsikā,         1206         Sapilā, B. nun,         1060           Samgharakshita, B. monk,         147         Sarasvatī, goddess,         54           Samghila, B. monk,         321         Sāriputa, B. saint,         152, 665, 667           Sāmi, carpenter,         1092         Sāriputa, B. teacher,         1230           Sāmidatā (P), f.         334         Sarvastivādin, B. school (= Sarvāstivādin,           Samidata, B. monk (= Sāmidata),         298         Sarvāstivādin, B. school (= Sarvastivādin),         919           Sāmidata, B. monk (= Samidata),         535         Sarvvāstivādin, B. school (= Sarvastivādin),         12           Samidatā, f.,         862         Sarvvāstivādin, B. school, (= Sarvastivādin),         12		family, 644
Samigharakshita, B. monk,	Samgharakhitā, B. nun, 245; 526	Sapila, m.,
Samighila, B. monk,       .	Samgharakhitā, B. upāsikā, 1206	Sapilă, B. nun,
Sāmi, carpenter,	Samgharakshita, B. monk, 147	Sarasvatī, goddess, 54
Samidara (?), f	AND THE RESERVE OF THE PROPERTY OF THE PARTY	
Samidata, B. monk (= Sāmidata),	****	
Samidata, B. monk (= Sāmidata),	Sāmidarā (?), f.,	
Samidata, goldsmith,		
Sāmidata, B. monk (= Samidata),	The state of the s	
Samidatā, f.,	Samidata, B. monk ( = Samidata), 535	
	Samidatā, f.,	
	Sāmija, Brahmau,	929*, 929*

THE PROPERTY OF THE PARKET COME.	
Number.	Number.
Satakamni, dynastic name (=Sadakani), . 987	Sidhatha, artisan, 1202, 1203, 1204
Satakamni, dynastic name (= Sadakani), . 1186	Sidhatha, householder, 1244
Satakani, dynastic name (= Sadakani), 1120	Sidhatha, treasurer, 1247
Satakani, dynastic name (=Sadakani), . 1114	Sidhathanika, f., 1202, 1203, 1204
Satakani, dynastie name (-Sadakani), 346,	Sidhi, merchant's wife, 1285
1024, 1123, 1126, 1146, 1340, 1345	Siha, J. preacher, 29, 123
Satakanni, dynastic name (=Sadakani), . 1195	Siha, m., 54
Satakarni, dynastic name (= Sadakani), 965, 994	Siha, banker
Satamala, m.,	Sihā, f., 398; 541; 543; 613
Sataţānadi (?), yaksha, 957	Sihs, B. nun, 542
Satavahana, surn. of king Simuka, 1113	Sihā, f.,
Satavahana, prince,	Sihadata, m., 48
Satavahana, royal family, 1123	Sihadéva, 18.,
Satéraka, minister,	Sibadhaya Vanana 1000
Sathisihā, J. nun, 16	Siboolei - (-Stheatat)
8.42 (9) 7 110	Sibacriri e (-Sibacriri)
Cutionts as	
Cottle	Ott to war a
Call II To I Tourn	
Court No C	Acres 10 and 10
	Cost 11 to
	pres - a
0.U. D. 1	So .
	Silayasas, m.,
Satugha, m.,	Simhadata, perfumer, 1090
Satumadans, m.,	Simhadatā, f.,
Savagiriyāsa, m.,	Simitra, f.,
Savagutaja, Brahman, 1328	Simuka-Satavahana, king, 1113
Savasa (?), B. monk,	Sinavishu, m.,
Savasthidiya (?), B. school (= Sarvastivādin), . 125°	Singhaghuta (?), m.,
Savatrata, f.,	Siri, B. nun, 539
Savigija, Brahman, 1328	Siri, f., 874
Sayiti, householder,	Siribhāga, m., 537
Sēgrava, Br. götra, 82	Siri-Chadasata, king,
Sémākā (P), f. (=Samikā ?),	Siridate, merchant,
Sēna, J. monk, 18; 45, 81	Siridina, B. nun, 383, 536
Sēna, m.,	Sirigriha, J. sambhoga (= Sirika, Sirika,
Sēnahastin, m.,	Sirikiya, Siriya, Siriya, Srigriha, Srigriha), 50, 199
Seta, m.,	Siriguta, merchant,
Setaka, m., 838	Sirika, J. sambhoga (=Sirigriha). 28, 39, 59* 190
Setapharana, m.,	Sirika (F), J. sambhōga (=Sirigriha). 121
Sëthiniha (P), J. monk, 18	Sirikā, B. upāsikā,
Sēumla, B. monk,	Siri-Kharavela, king 1845 1948
Sēyasa (P), m.,	Sirikiya, J. sambhōga (=Sirigriha), 116
Shabhika, m.,	Sirima, m.,
Shamuda, m.,	Sirimā, goddess,
Siagutanikā, f.,	Sirimā, f.,
Sidamta, B. monk,	Sirimat, surn. of king Simuka Satavahana. 1112
Siddhavarmman, king,	Strimita, B. nun,
Sidharithi, B. nun,	Siri-Nagadatta, Brahman,
Sidhatha, m.,	Siripāla, m.,

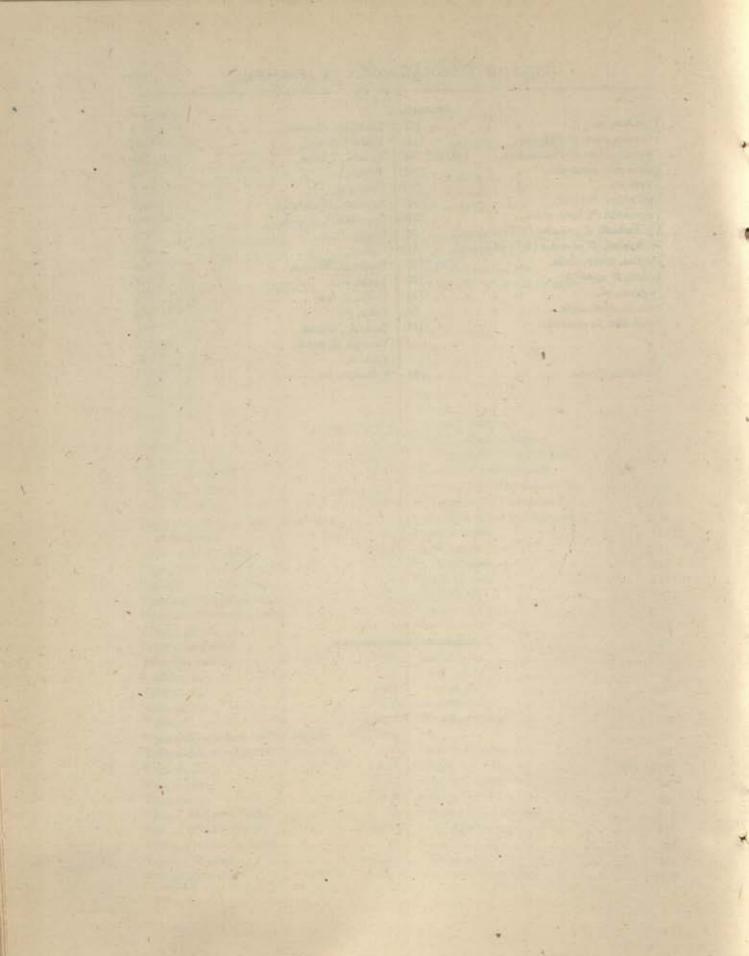
Number.	
Siri-Pulumavi, king (=Siri-Pulumavi, Siri-	Sivamaka-Sada, king,
Pulumāvi, Siri-Puļumayi, Siri-Puļumāyi) 1124	et
Siri-Pulumāvi, king (= Siri-Pulumavi), 1100, 1106	ot 4 4
Siri-Pulumāvi, king (=Siri-Pulumavi), 1248	Q1
Siri-Pulumayi, king (=Siri-Pulumayi),	Sivanadi, m.,
Siri-Pulumāyi, king (=Siri-Pulumavi),	Sivapālinikā, f: (=Sivapālitanikā), 1155
Siri-Sadaka pi, king (=Siri-Satakani),	Sivapālita, m.,
Siri-Sātakani, king,	Sivapalita, f.,
Siri-Sātakaņi, king,	Sivapālitanikā, f., . 993; (=Sivapālinikā) 1152
Siri-Satakani, king (= Siri-Sadakani),	Sivapirita, gardener,
Siri-Sivamaka-Sada, king,	Sivara, m. (?),
	Sivasama, m.,
	Šivasēna, m.,
	Sivati, f.,
THE RESERVE OF THE PARTY OF THE	Sivayasa, f.,
	Skandavarnna, m.,
	Sodāsa, mahākshatrapa (=Somdāsa), 59
T 1 143	Somt, B. nun,
	Somadeva, physician, 1048
	Somadeva, maharathi,
Siriya (?), J. sambhōga (=Śirigriha),	Soindāsa, mahākshatrapa, (= Sodāsa), 82
Siriyaña, king,	Sôna, m., 218
Sivabhuti, m.,	Sônā, f.,
Sivabhūti, writer, 1037, 1045	Sonaděvá, f., 177; 178
Sivabhuti, m.,	Sōnaka, m.,
Sivadisa, banker,	Sonakāyana, king, 905
Sivadāsa, householder,	Sonasiri, B. nun, 645
Sivadata, m.,	Sonuttars, m.,
Sivadata, B. monk,	Sovasaka, B. school,
Sivadata, m., 1045; 1076; 1077	Sōyasa (?), m.,
Sivadatā, f., 1045; 1065	Śramanaka, m., 53
Sivadatta, king,	Srīgriha, J. sambhōga (= Sirigriha), 27, 29, 53, 54
Sivadéva, m.,	Śrigriha, J. sambhōga (=Śirigriha), 19
Sivadina, m.,	Šrī-Sātakarņi, king,
Sivaganaka, m.,	Stānikiya, J. kula (=Sthānikiya, Sthānikiya,
Sivaghōsa, m.,	Sthāniya, Thaniya, Thaniya, Thāniya,
Sivaghōshaka, m.,	Thaniya),
Sivaguta, officer,	Sthānikiya, J. kulā (=Stānikiya),
Sivaka, m.,	Sthānikīya, J. kula, (=Sṭānikiya),
Sivakhadaguta, m.,	Sthūniya, <i>J kula</i> , (=Stūnikiya), 22, 39, 54
Sivakhadanāgasiri (?), prince (=Khainda-	Sthāvarajātra, m.,
nāgasātaka),	Sthirā, f.,
Sivakhadavamman, king,	Subahita, royal scribe, 270, 271, 544
Sivakhamdavama, king (=Sivakhamda-	Subhaga, m.,
vamma),	Subhags, f., 179; 558
Sivakhamdavamma, guvamahārāja	Suchila, m.,
(=Sivakhamdavama),	Suchiloma, yaksha,
Sivakhadila, officer,	Sudamsana, mahābhōja, 1054
Sivala, legendary queen, 709	Sudasanii, yakshii, 790
Sivalā, B. upāsikā,	Sudhāvāsa, class of gods, 740
Sivama, m., 1045; 1049	Suga, royal family, 687, 688

Nu	MBER.	Number.
Sugatapara, m. (?),	1254	Thoratisa, m.,
on ordinarial many days	694	Thupadāsa, m.,
	1264	Thūpasakha, m.,
	1126	Tikisa (?), m.,
	86	Tisa, m.,
	931	Tisaka, B. monk, 303
	728	Toramāņa, king 5
	929"	Törika, m.,
	1171	Tranakayira, mahārathi, 1116
	1255	Trikamata (?), king, 949
	415	Tuda, m.,
	1179	Tuda, f.,
	1045	Tukā, f.,
	1045	Tushaspha, Yavana king, 965
Sumana, B. monk,	614	
Supathāmā, B. nun,	478	
	726	U
Sura, worker in metal,	53	Uchanagari, J. śākhā (=Uchanagari, Uchchē-
Surana, m.,	136	nāgarī, Uchēnagarī, Uchēnāgarī, Uchēnakārī), 77
Suriya, B. monk,	126	Uchanāgarī, J. šākhā (=Uchanāgarī), 45"
Suriya, f.,	545	Uchchenagara, member of J. sākhā, 71
Suriyā, B. nun,		Uchchēnāgarī, J. sākhā (= Uchanagarī), 23°, 29, 121
Susha, B. wpāsaka,	13	Uchēnagari, J. sākhā (=Uchanagari), 20,
Susupāla, m.,	756	119, 122
Sūšyala, m.,	125"	Uchënagari, J. sākhā (=Uchanagari), 18, 32, 46
	1332	The task restrict with an
Sutanukā, f. temple-servant,	921	TTd=1_ (0) 1/ -
	4, 658	Uděhikiya, J. gana,
	937	Ugāha, B. upāsaka (=Ūgāha),
	965	Toutha R united by (- Thatha)
	929"	Ugahaka R (2) mun
	1062	Uggahini, J. ganin,
	242	Ugibhinaka, surn. of Bhatadatta, 69°
County and	. 242	Ugudēvā, f.,
		TTTL ATL - A
T		
Tānava, Br. gōtra,	. 1328	
Tāpasa, m.,	. 1125	The Little D
Tšpass, B. upāsaka,	. 1178	Transfer D
	. 256	TT-3-3-4
	. 1128	The Salata
Tapasiya, family, . 219, 220, 228. 307		77 - 3 - 1
- 44	9, 560	Weekle T T
Taraks, J. monk,	. 22"	Honbhadata -
	. 905	Usabhadata, prince (=Usabhadata, Ushava-
Thaniya, J. kula (=Stānikiya),	22*	
	. 28	Usabbadata amino ( II 11 11 11 11
Thaniya, J. kula (=Stanikiya), 27, 7	75, 115	Limbhanala 1. 177
Thāniya, J. kula (= Stānikiya),	. 36	Inhomidate
Thorasisi, m.,	. 1332	
	N. I.	- 1132, 1133, 1134, 1135

Number.	
Utamabhādra, chief	TO MERE.
Upamabhadraka, kekatriyas,	Vaindari, queen, 904, 905 Vairă, J. śākhā (= Vairā, Vairi, Vērā, Vērī,
Utara, rajjuka, 416	Vāriva).
Utara, B. monk,	Vēriya),
Utara, B. upāsaka,	Vairadeva J month
Utara, m.,	Vairā, J. šākhā (= Vairā),
Utarii, f.,	Vajanagari, J. šākhā (= Vajanāgari, Vajanā-
Utara, goldsmith,	kari, Vajranāgari), 16, 48
Utaradāsaka, J. śrāvaka, 93	
Utaradată, f.,	Vajanāgarī, J. tākhā (= Vajanagarī), 116
Utaragidhika, m., 900	Vajanākarī, J. šākāā (= Vajanagarī), 59°.
Utaramită, f.,	Vajaranadya, m.,
Utayipabhāhi, B. school, 1276	Vajiguta, m.,
Uttara, m.,	Vajini, B. nun,
	Vajinikā, f., 503 Vajenašovi 7 centri — V.
The second secon	Vajranāgari, J. tākhā (=Vajanagari), 1074
V	Vakadēpasiri, king,
	V-L
Vachchhaliya, J. kula (=Vachhalika), 25	Valeila (P) augus ( - Wet to)
Vachēduka, m.,	Validium Comiton
Vachha, Br. gotra (= Vatsa),	Valenda Dt
vacana, m.,	Vala R man
Vachhalika, J. kula (= Vachehhaliya), 107/	Vala, B. nun,
Vachhiputa, surn. of royal physician Magila,	Velenite -
1191, 1192, 1193	Trati
Vāchhīputa, B. saint, 680	Valina, general, 60
Vachhiputa, surn. of king Dhanabhūti	Vamadāsi, f.,
(=Vātsīputra), 687	Vangapala, king,
Vachhiputra, surn. of Utaradāsaka, 93	Vanashpara, kshatrapa (= Vanaspara),
Vāchhi-Suvijayata, B. saint, 654, 658	Vanaspara, kshatrapa (= Vanashpara), 925
Vādasirī, f.,	Vanijaka, m.,
Vaddha (?), m.,	Varadata, m.,
Vadha, m.,	Varahiputra, surn. of Brahman Asvibhūti, . 1131
Vadhamana, founder of J. religion	Varana, J. gana (= Varana), 48, 50, 59*
(= Vadhamāna, Vādhamāna,	Vāraņa, J. gaņa (= Varaņa), 16, 31, 34, 37,
Varddhamāns, Vardhamāns), 50	Varaņahasti, m.,
Vadhamana, founder of J. religion	Varacēnā, f.,
(=Vadhamana)	V-13)
Vadhamana, founder of J. religion	Varidhamana, founder of J. religion (-Vadhamana),
(= Vadhamans),	20.74
Vadhamana, founder of J. religion	y verigion
/_3r_a	(=Vadhamana), 31, 34, 39, 59, 94, 102, 118, 119
(= vadnamana),	Varmā, f.,
77-31	Varuna, perfumer,
Vadhišiva, m.,	Varuua, m.,
Vadhuka, gardener,	Varona, god,
Wednesday.	Vasa, B. nun,
Vehata as	Väsashka, king,
W. 1.19.	Vasathiputa, surn. of king Chatarapana-
Valida -	Satukani,
vanis, m.,	Vasava, god,
	2 р

Number.	NUMBER.
Vāsavā, B. nun, 512	Vhenupalita, prince, 1072
Vasishks, king,	Vichita, m.,
Väsishthiputra, surn. of king Pulumāci, . 994	Vidhika, leatherworker, afterwards B. monk,
Vasithi, surn. of Velimita, 885	1273, 1295
Vasithiputa, surn. of artisan Anamda, . 346	Vijapi, vidyādhara, 749
Vasithiputa, surn. of king Pulumāvi	Vijaya, B. monk,
(=Vāsithīputa),1100, 1106, 1122, 1248	Vijayā, mahābhōjī, 1037, 1045
Väsithiputa, surn. of mahārathi Somadēva, . 1100	Vijayā, f.,
Vasithiputa, surn. of Katakadi,	Vijayabuddhavamma, yuvamakārāja, 1327
Väsithiputa, surn. of king Pulumävi	Vijayadėvavamma, king 1194
(=Vāsithiputa),	Vijayakhandavamma, king 1327
Vasithiputs, surn. of king Chadasata, . 1341	Vijayamita, B. monk and navakarmika, . 987
Všau, courtezan, 102	Vijayanikā, f., 1054
Vasa, general's wife,	Vijayaširi, f., 50
Vāsudēva, god, 6, 669, 1112	Vijha, B. monk, 579
Vasudēva, king, 60, 66, 68, 69*, 72, 76, 151*	Vijita, m., 166
	Vijitaka, m., 879
77.1	Vikatā, f.,
7000	Vimala, m.,
Vasulā, Janun,	Vinhikā, f.,
	Vinhudata, maharathi, 1079
27. 1. 41. 4	Vinhukada-Chutukulanamda, king
, ,,,,,,	(=Vinhukadda-Chutukulananda),
Vasulaņaka, banker,	Vinhukadda-Chutukulananda, king
Vasumitā, B. nun,	(=Vinhukada-Chutukulānamda),
Vatsa, Br. götra (= Vachha),	77: 1 - at - /- 77: 1 - at - 6:
Vatsa, Br. gorra (= vacana),	The state of the s
	THE PARTY NAMED IN CO. ASS. ASS.
	Vinneistansina (2) au
	Vinula D monk
taland Standard ( - 12) and	
tal amond 2. /	TT 1- db d
+ a) uni, 2 · · · · · · · · · · · · · · · · · ·	
Veduka, gardener, 707, 758	
Vehamits, trader,	Virasėna, king,
Velidata, m.,	170
Velidatā, f.,	Virasēnā, f.,
Velimits, f.,	Viravriddhi, m.,
Venhū, f.,	Virudaka, yaksha,
Venhunadi, merchant (= Venhunandi), 1001, 1002	Visa, m.,
Venhunamdi, merchant (= Venhunadi), . 1001	Visadēva, king, 687
Venhuyā, f.,	Visaka, m., 643 ; 1332
Vēņi, banker, 24	Visakha, B. monk,
Venuvāsa, m.,	Visākha, m., 616
Vēra, J. šākhā (= Vaira),	Visakharakhita, B. monk, 518
Vēri, J. tākhā (= Vairā), 27, 28, 36	Visākharakhita, m., 617
Vēriya, J. sākhā (= Vairā),	Vishņubhava, m., 50
Vesabhu, B. saint,	Vishnudata, m.,
Vesamanadatā, f 201	Vishnudatā, B. upāsikā, 1137

	NUMBER.				Nu	MBER.
Visvadēva, es.,	359	Yakhadina, B. monk, .				211
Viśvasika, surn. of Sūšyala, .	125	Yakhi, B. nun,	1.		254, 500	; 344
Visvasika, ourn. of Vakamihira, .	127, 128, 141	Yakhila, B. monk, .			. 376	; 580
Viśvavarma, ganapaka,	1137	Yakhila, m.,				846
Vitura, m.,	786	Yama, god,				1112
Vodhishēņa, B. monk,	929*	Yamadata, B. upāsaka,				466
Vojyavašika (?), surn. of m.,	1251	Yamarakhita, B. nun,	-			588
Vriddhahasti, J. preacher (=Vridhah	asti) 56	Yamiţa (?), m.,				873
Vridhahasti, J. preacher (= Vriddhah	asti), . 47	Yasa, f.,				45*
Vudhika, seriter, Śaka,	. 1148, 1149	Yasadinna, B. monk, .				146
Vudinā, B. upāsikā,	199	Yasika, m.,				757
Vugāļaka, m.,	1332	Yasila, B. nun,	199			245
Vust (?), dyer's wife,	32	Yasila, f.,		3		247
Vyaghraka, B. upāsikā,	1043	Yasogiri, B. monk,			2000 000	601
Charles and the same of the sa		Yasopāla, B. monk, .			174	314
14	COLUMN S	Yōns, m.,				547
Yakhadāsi, B. nun,	329	Yudhadina, es.,				49



## INDEX OF GEOGRAPHICAL NAMES.1

A NUMBES.	Asaka, country,
	Asika, country,
	Asitamass, place, 877
25 Day many my Printer	Asvavnti, village,
210011111111111111111111111111111111111	Athakansgara, a., place, 390
Andreas and an	
Abulams, place,	
Achhāvada, place, 389, 348, 581	В
Achhavata, mountain, 1123	71 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
Achhāvāta, place, 388	Bahadagojaţiranatana (?), place (?),
Adhapôrika, a., place, 600	Bahuhathika, tree on mount Nadoda, 754, 755, 902
Adhichchhatraka, a., country (comp. Adhi-	Balanaśeya, α., town (comp. Bārāṇasī), 921
chhatrā),	Baņāsā, river (=Bārṇāsā), 1099, 1135
Adhichbatra, country, 905	Bārāṇasi, town,
Adhithana, place (?), 1281	Bārņāsā, river (= Baṇāsā),
Aghāakasāgāmikiya, a., place, 1077	Bēdakara, place, 372
Ahavägra, place, 952	Benākaṭa (?), place (=Benākaṭaka), 1124
Ajakālakiya, field (?), 1125	Benākaṭakā, place (=Benākaṭa), 1125
Ajanāva, place, 619	Bhadanakadiya, a., place (=Bhādanakatiya),
Ākarāvati, country (=Ākarāvanti), 1123	188, 314
Akaravanti, country (= Akaravati), 965	Bhadanakatiya, a., place (=Bhadanakadiya), . 384
Akhasavadicha, a., place, 1221	Bhadikiya, a., place (?), 321
Ālikā, place, 43	Bharadhavasa, country, 1345
Amdhapatiya, a., country, 1905	Bharukachha, town,
Anammitaka, a., place (?), 578	Bhārukachhaka, a., town (comp. Bharukachha), 1169
Anartta, country, 965	Bhogavadhana, place (=Bhogavadhana), 295, 296
Anugami, place,	Bhōgavadhana, place (=Bhōgavadhana), . 266
Anupa, country (=Anupanivrit), 1123	Bhôgavadhanaka, a., place (=Bhôga-
Antipanivrit, country (=Anupa), 965	vadhaniya; comp. Bhogavadhana), 264, 373, 572
Aparakakhadiya, a., village,	Bhōgavadhaniya, a., place (=Bhōgavadhana-
Aparamta, country (=Aparamta),	ks), 797
Aparamta, country (=Aparamta), 965	Bhōgavata, a., place,
Aparamtika (P), f. a., country (comp. Apa-	Bhōjakaṭaka f., *kā, a., place, 723, 861
ramta) 1013	Bibikanadikata, place (=Bibikanadikata), . 725
Apiţtl, eillage (f),	Bibikanadikata, place (= Bibikanadikata), . 728
Arapana, place (=Arapana, Arapana), : 396, 397	
Arapāna, place (=Arapana),	
Arapana, place (=Arapana),	•
THE RESIDENCE OF THE PROPERTY	C
Arapānaka, a., place (=Arapānī; comp.	(0)
Arapana), 635	Chahatiya, a., place (?), 190, 316
Arapānī, f. a., place (=Arapānaka), 398	Chakors, mountain,

<sup>&</sup>lt;sup>1</sup> An a (adjective) means that the word is an adjective derivative from some geographical name, denoting 'inhabitant of', 'native from,' etc. References to the etymon are added whenever this occurs in the list.

NUMBER.	NUMBER
Chalisilanaka, a., place (?), 1141	Dhēnukākaţa, place (=Dhēnukākaḍa), 1090,
Chechimna, place, 1135	1093, 1096, 1097
Chēkulana, a., place (=Chikulaniya), 759	Dhēnukākaṭaka, a., place (= Dhēnukākaṭiya;
Chemdina, field, 1047	comp. Dhēnukākaṭa), 1092
Chēmulāka, a., place,	Dhënukakatiya, a., place (=Dhënukakataka),
Chhadakichs, a., place, 1220 (?), 1261	1020
Chhākalēpakiya, a., place (P),	
Chikambari, district (?),	E
Chikhalapadra, village,	
Chikulaniya, a., place (=Chēkulana), . 789	Ējāvata, a., place (comp. Ējāvatī), 304
Chilereka, village (=Chillareka, Chillereka), . 1200	Ējāvatī, place, 417, 418, 554
Chillareka, village (=Chilereka),	Ekkatthähära, village, 1196
	Ēlūra, village,
	THE RESERVE TO THE RE
	G
Chudathilikā, f. a., place, 720, 819, 820	Control of the Contro
Chumvamoragiri (?), village, 625	Gathdhakuţi, building at Śrāvastī, 738
	Garndharikabhami, locality in Kalyana, . 998
	Gamga, river,
	Gandhakuţi, temple at Gayā, 950
D	Girinagara, town, 965, 966
	Gopika, cave,
Dabhinikā, f. a., place, 718	Gövadhana, town and district (=Gövar-
Dadanikama, soulk, 696	dhana), 1124, 1125, 1126, 1133
Dābanukā, river,	Gövardhana, town (= Gövadhana), 1131
Dahanukanagara, a., place,	
Dakhināji, f. a., country (comp. Dakhinā-	The second second
paths),	H
Dakhinapatha, country (= Dakhinapatha,	Hēmavata, a., mountain (comp. Himavata),
Dakshināpatha), 1112	A STATE OF THE PARTY OF THE PAR
Dakhināpatha, country (=Dakhināpatha), . 1123	Himavata, mountain,
Dakshināpatha, country (= Dakhināpatha), . 965	Himles alex
Dalura, place,	Hiraidra, piace, 1260
Damana, river	
Dasapura, town, 1131, 1148	
Dasilimata (?), place, 937	The state of the s
Dasilimata (P), place,	. 110
Datilimata (P), place,	
Dasilimata (P), place,	Isimita (?), place,
Dasilimata (?), place,	
Dasilimata (?), place,	Isimită (?), place,
Dasilimata (?), place,	Jambudipa, continent,
Dasilimata (?), place,       987         Dātāmitiyaka, a., place,       1140         Dattagalla, place,       952         Dēvaparavana (?), place,       1262         Dēvilēņa, cave,       1134         Dhamavadhanana, place,       234, 351         Dhambhika, village,       1142         Dhamānākada, town (=Dhamāakata),       1206	Jambudipa, continent,
Dasilimata (?), place,       937         Dātāmitiyaka, a., place,       1140         Dattagalla, place,       952         Dēvaparavana (?), place,       1262         Dēvilēņa, cave,       1134         Dhamavadhanana, place,       234, 351         Dhambhika, village,       1142         Dhamānakada, town (= Dhamāakada),       1206         Dhamānakata, town (= Dhamāakada),       1225	Jambudipa, continent,
Dasilimata (?), place,       937         Datamitiyaka, a., place,       1140         Dattagalla, place,       952         Dëvaparavana (?), place,       1262         Dëvilëna, cave,       1134         Dhamavadhanana, place,       234, 351         Dhambhika, village,       1142         Dhamnakada, town (=Dhamnakata),       1206         Dhamnakataka, town (=Dhamnakada),       1225         Dhamnakataka, a., town (comp. Dhamnakada),       1271	Jambudipa, continent,
Dasilimata (?), place,       . 937         Dātāmitiyaka, a., place,       . 1140         Dattagalla, place,       . 952         Dēvaparavana (?), place,       . 1362         Dēvilēņa, cave,       . 1124         Dhamavadhanana, place,       . 234, 351         Dhambhika, village,       . 1142         Dhamākada, town (= Dhamākata),       . 1206         Dhamākata, town (= Dhamākata),       . 1225         Dhamākataka, a., town (comp. Dhamākada),       . 1271         Dhanakata (?), place,	J  Jambudipa, continent, Jētavana, locality at Śrāvastī,  Kachehha, countant
Dasilimata (?), place,       937         Datamitiyaka, a., place,       1140         Dattagalla, place,       952         Dëvaparavana (?), place,       1262         Dëvilëna, cave,       1134         Dhamavadhanana, place,       234, 351         Dhambhika, village,       1142         Dhamnakada, town (=Dhamnakata),       1206         Dhamnakataka, town (=Dhamnakada),       1225         Dhamnakataka, a., town (comp. Dhamnakada),       1271	Jambudipa, continent,

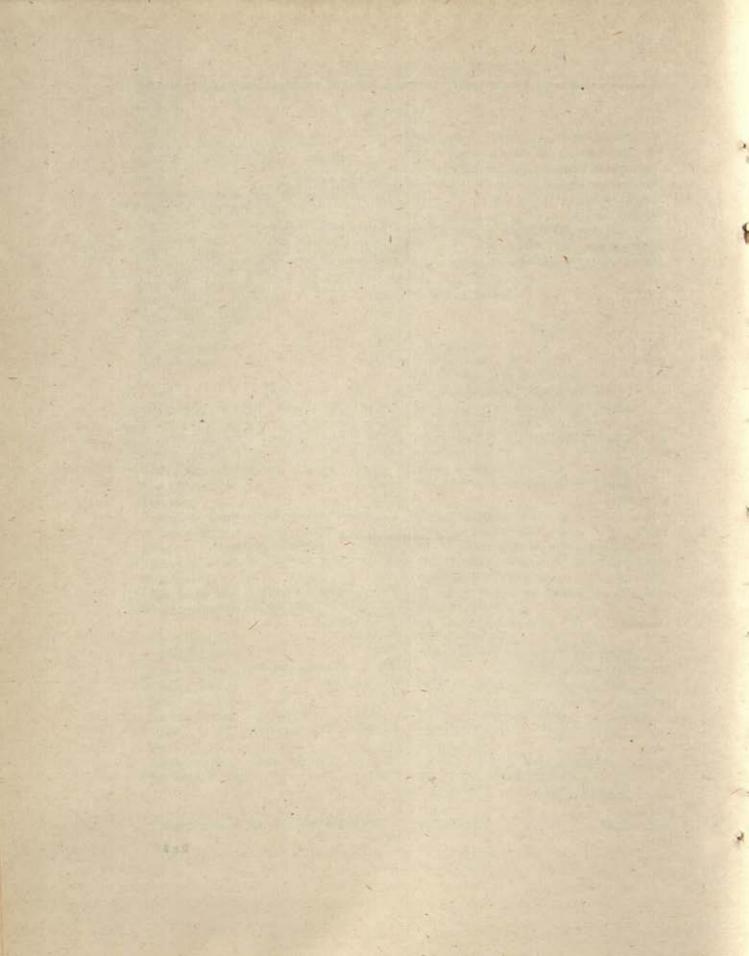
Number.	NUMBER.
Kadaka (?), place,	Katakañu, place, 262, 420, 421
Kākamdī, place, 817	Katakañuyaka, a., place (comp. Katakañu),
Kākanava, place (=Kākanāva, Kākaņāva,	261, 361, 419
Какарауа), 659	Katakasõlaka, a., place, 1303
Kākanāva, place (=Kākanava), 681	Kēkāpora, place,
Kākanāva, place (=Kākanava), . 340, 850	Kevurura, płace, 1213, 1240
Kākaṇāya, place (=Kākanava), 200	Khujatidukiya, a., place, 713
Kakhadi, village, 1126	Kodaka, village,
Kakhadiya, a., village (comp. Kakhadi), 1125	Kodňya, a., country (?),
Kālayāņa, town (= Kāliaņa, Kaliyaņa, Kaliyaņa,	Kodijilaka, a., place, 484
Kaliyana), 1024	Kölivāla, place (?),
Kaliana, town (=Kalayana), 988	Konāchika, place,
Kaliana, a., town (=Kalianaka, Kalianaka,	Konstapuka, village,
Kaliyanaka, Kaliyanaka, comp. Kalayana), . 1179	Konginagara, village, 1196
Kalianaka, a., town (=Kaliana), 1000	Koraghara, f. ori, a., place (=Koragharaka,
Kaliañaka, a., town (=Kaliaña), 1177	Kuraghari, Kuraghariya; comp. Kuraghara),
Kalianika, f. a., town (=Kaliyinika; comp.	197, 363, 368, 469, 471, 492
Kalayana),	Köragharaka, a., place (=Köraghara), 558
Kaliga, country (= Kalimga), 1346	Kōramikā, f. a., place, 526
Kaliga, a., country (comp. Kaliga),	Korara, f. °rī, a:, place (=Kurara, Kurariya;
Kalimga, country (=Kaliga),	comp. Kurara), 339, 499, 582, 583, 584, 608, 651 Kösabeyekä, f. a., town (=Kusamba), 764
Kaliyana, town (= Kalayana), 1032	Kôsala, a., country,
Kāliyaņa, town (= Kālayāņa),	Kosambakuti, building at Śrāvasti, 732, 918, 919
Kaliyanaka, a., town (= Kaliaña), 1001	Kothukapadiya, a., place (=Kuthupadaka?), . 293
Kaliyanaka, a., town (= Kaliaña), 998	Kudūra, town (=Kūdūra),
Kaliyinika, f. a., town (=Kalianika), . / . 1014	Kudum, town and district (=Kudum), 1328
Kamavana, a., place,	Kukura, country, 965, 1123
Kämchipura, town (=Kämchipura), 1200	Kumāripavata, mountain, 1345
Kāmchipura, town (=Kāmchipura), 1205	Kundamuchehundi, village, 1196
Kamdadigama, place, 208, 422	Kundatapuka, village, 1196
Kamdadigamiya, a., place (comp. Kamdadi-	Kuraghara, place, . 230, 232, 233, 425, 426, 542
gāma), 206, 423	Kuraghari, f. a., place (= Köraghara), . 427
Kammāka, district, 1202, 1203, 1204	Kuraghariya, a., place (=Koraghara), 491
Kanhagiri, mountain, 1123	Kurars, place (= Kurars, Kurārs, Kurārs),
Kanhahini, place,	289, 428, 429
Kanhasēla, mountain, 1013, 1024	Kurari, place (=Kurara), . 430, 431, 432, 434
Kāpāsigāma, place, 260, 515	Kurāra, place (= Kurāra), 363
Kapichita, place, 1175	Kurārā, place (=Kurara), 433
Kappennalä, village, 1196	Kurars, f. °rī, a., place (= Kōrara), 256, 292,
Kapura, district,	435, 436, 552, 633
Karabēnā, river,	Kurariya, a., place (= Kōrara), . 297, 348, 437
Karahākadaka, a., place, 1055	Kusamba (?), a., town (= Kosabeyeks), 1345
Karahakata, town, . '05, 763, 767, 809	Kuthupadaka, a., place (=Kothukapadiya?), . 556
Karahakatiya (?), f. a., town (comp. Kara-	
hakata),	M. M.
Karajaka, village (=Karajika),	Application of the second of t
Karajika, village (=Karajaka),	Macha, mountain,
Karipenduls, eillage,	Machhavata, place, 494

	Nomenan
Number.	Number.
Madalachhikatikā, f. a., place (=Madalachhika-	Mōrajāhikaṭa, place,
tikš), 318, 319, 352, 452	Mērayahikatiya, a., place (= Mērajahakatiya), 626
Madalāchhikatikā, f. a., place (=Madala-	Mukudasivayivā, locality in Kalyāna, 998
chhikatikā), 317	Mülagandhakuţi, B. sanctuary, 929°, 929°
Madhubanikā, f. a., place (= Madhuvanākā,	Mujaha, country, 1123
Madhuvanikā; comp. Madhuvana), 168	
Madhurs, tows (=Mathuls), 1345	N
Mādhuravaņaka, place,	
Madhuvana, place, 288, 291	Nadanagarikā, f. a., place,
Madhuvanākā, f. a., place (= Madhubanikā), . 312	Nadatūra (?), village, 1202, 1203, 1204
Madhuvanikā, f. a., place (= Madhubanikā),	Nadinagara, place (=Nadinagara, Namdi-
191, 374, 460	nagara), 175, 462, 467, 565, 567, 629, 630
Magadha, people, 1345	Nadinagara, a., place (= Nadinagarikā, Nādi-
Magadha, a., people (comp. Magadha), 1345	nāgarikā, Namdinagāraka, Namdinagarikā,
Magalathāna, village, 1024	Namdināgārikā; comp. Nadinagara), 562
Mahākāmdurūra, village, 1202, 1203, 1204	Nādinagara, place (= Nadinagara), 176, 472
Mahamoragi, place, 189, 313	Nadinagarika, f. a., place (= Nadinagara),
Mahārājadēvaputravihāra, B. convent in	325, 369
Mathurā,	Nadinagarika, f. a., place (= Nadinagara),
Mahavanasala, place, 1272	327, 383, 402, 536, 538, 604
Mahavanasaliya, a., place (comp. Mahavana-	Nadoda, mountain, . 707, 708, 711, 755, 781,
sala),	791, 901
Mahāveja, village, 1163	Nagarika, f. a., place, 806
Mahāvijaya, palace in Kalinga, 1345	Namdapura (?), place,
Mahemkhānājaka, a., place, 1233	Namdinagara, place (= Nadinagara), 328, 463,
Mahida, mountain,	464, 465, 466, 512
Mahisati, place (= Mahisati), 375	Namdinagaraka, a., place (= Nadinagara), . 502
Mahisati, place (= Mahisati), 497, 498, 501	Namdinagarikā, f. a., place (=Nadinagara), . 852
Malaya, mountain,	Namdināgārikā, f. a., place (= Nadinagara), . 305
Malaya, people,	Nānamgola, village, 1131
Māmāda, towa (=Māmāla), 1105	Nāmsala, a., place (?)
Māmāla, district (= Māmāda),	Narayanavata, locality, 6
Marindara, place,	Avascuira, country or town, 5
Mānamukada, mountain,	Nāsika, town,
Manavasi (?), place,	Nāsikaka, a., town (comp. Nāsika), 985, 1142, 1144
Manavasitikada (?), place, 937	Navagamaka, place (=Navagāmaka), 268
Mārakuḍa, place, 1110	Navagāmaka, place (=Navagamaka), 203
Mariyass, village,	Nāvagāmaka, a., place (=Navagamakiya,
Mara, country, 965	Nāvagāmikā; comp. Navagamaka), . 182, 277
Mathula (?), town (= Madhura), 937	Navagamakiya, a., place (=Nāvagāmaka), . 477
Mathura, f. °ri, a., town (= Mathuraka; comp.	Nāvagāmikā, f. a., place (=Nāvagāmaka), . 214
Madhura), 14°, 85	Navanara, town,
Māthuraka, a., town (=Māthura), 103	Nishāda, country,
Migasamadaka, Chaitya, 699	
Mihiravihāra, B. convent, 12	and the same of th
Möragiri, place,	0
Mōrajahakaṭiya, a., place (= Mōrajahikaḍiya,	Odiparivenena (?), place,
Mōrayahikaṭiya; comp. Mōrajāhikaṭa), . 453	Odiyanaka, a., country, 62
Morajahikadiya, a., place (= Morajahakatiya), 354	Otaraha, a., country,
	1 22.00

Number.	Number.
	Rajstalaka, place (?) 988
P	Rajatalaka, locality (?),
Pabhāsa, fērtās (= Prabhāsa), 1099	Rāmatīrtha, tīrtha at Śörpāraga, . 1131
Pādāniya, a., place, 278, 616	Rāraka, a., place (?), 57
Padělaka, a., place, 876	Rasopadra, village, 968
Pādukulikā, village, 571	Rāyasēla, place,
Padukulikiya, a., village (comp. Pādukulikā), . 576	Röhanipadiya, a., place (= Ròhānipadiya), 377,
Pahlava, a., nation,	378, 379, 643
Paithanapatha, district (?),	Röhanipadiya, a., place (=Röhanipadiya), . 357
Palāšinī, river,	Röśikavihūra, B. convent at Alikā, 43
Palava, nation (=Pallava), 1205	
Palhava, nation (comp. Pahlava),	
Pallava, nation (= Palava), 1200, 1327	The beautiful the state of the
Pāmchāliya, a., country, 89*	S
Pāmtūra, village (= Pātūra), 1328	Sadasēvājū-vihāra (?), B. convent, 988
Pārādā, river,	Sagireyikā, f. a., place, 646
Parakatikā (?), f. a., place, 878	Sahalā, village,
Paramuchehundi, village,	Sahalāṭavi, village district,
Paripanaka, a., place (?),	Sahya, mountain, 1125
Pārivāta, mountain,	Sajayataka, a., place,
Pățaliputa, town, 719, 816, 818	Saka, nation (=Saka),
Patithāṇa, toson (=Patithāna), 988	Saka, nation (=Śaka), 1123, 1149, 1162
Patithāna, town (=Patithāṇa),	Sakakachha, place, 550
Pāṭūra, village (=Pāmṭūra), 1328	Šakanikā, f. a., nation (comp. Šaka), 1137
Pavidaka, a., place, 250	Sākhā, place,
Pěmatikā, f. a., place (=Pēmutikā), 545	Sanukagamina, a., place, 258
Pěmutikā, f. a., place (=Pěmatikā), 478	Saphāū, village,
Phujškapalliya (?), a., place,	Samalipada, village (= Samalipada), 1124
Pimditakāvada, place,	Sāmalipada, village (= Samalipada), 1124
Pisājipadaka, village,	Sāsādaka, a., place, 196, 587
Pithuda, place (?),	Satagara, mountain,
Podakada, place,	Satahani, distriet,
Pôdavijhaka, a., place (= Pôravijhaka),	Sauvīra, country,
Pokhara, place. 370, 479, 480, 481, 482	Savasti, tolon,
Pokhareyaka, a., place (comp. Pokhara), 337, 591, 607, 617	Savatiya, a., place (?) (comp. Savasti), 937
	Sēdakadī, f. a., place (=Sidakādī, Sidakadīyā;
Pokshara, lakes,	comp. Sidakada), 599
Prabhāsa, tērtha (=Pabhāsa),	Sělapuraka, a., place, 804
Puñavadhaniya, f. °yā, a., place, 366, 403	Setagiri, mountain,
Purikā, place,	
Puruvida, place, 475	Sethivādicha, a., place,
Pusakavana (?), place,	Sidakada, place,
Pushkarāmbudhi, country, 961	Sidakādī, f. a., place (=Sēdakadī),
Puvānada, village,	Sidakadiyā, f. a., place (=Sēdakadi), . 596, 597
	Sindhu-Sauvira, country,
R	Sirisapada, place,
Rajagaha, town,	Siritana, mountain,
Rajagiri, place,	Sõmapatti, village,
220, 1200	2 в

NUMBER.	Number.
Sonarako, a., place,	Ugirēyaka, a., place, 242
Sopāraga, town (=Sopāraka, Šorpāraga), . 995	Ujeni, town, . 172, 173, 210, 212, 216, 217,
Soparaka, town and district (=Soparaga),	218, 219, 220, 221, 222, 223, 224, 225,
988, 1095	226, 227, 328, 229, 231, 237, 238, 302,
Soparayaka, a., town (comp. Soparaga), 1005, 1119	307, 359, 405, 406, 407, 408, 409, 410,
Śórpāraga, toson (=Sopāraga),	411, 412, 413, 414, 415, 560, 1135
Śrikunda, locality at Mathura, 140	Ujenihara, district, 268
Sudarśana, lake,	Ujenika, f. °&a, a., town (comp. Ujeni), . 385,
Sudasana, village (=Sudisana), 1124	400, 451, 509
Sudisana, village (=Sudasana),	Urjayat, mountain,
Surashtra, country (=Suratha), 965	Usagama, place,
Suratha, country (=Surashtra), 1123	Utarapatha, country,
Suvanamāha (?), place (?),	
Suvarnamukhs, place,	V
Suvarnasikatā, river,	Vadalika, place,
Svabhra, country,	Vadathikā, cave,
Stabilia, country,	Vadivahana, place (= Vadivahana), . 163, 380
T	Vādīvahana, place (= Vādīvahana) 511
Tabapanaka, a., island, 946	Vadivahanikā, f. a., place (= Vādyavahanikā,
Tākārāpada, place 444	Valivahanikā; comp. Vādivahana), 365
Takhasilāka, a., town,	Vadyavahanikā, f. a., place (= Vadivahanikā), 592
Talaki (?), place, 60	Vaghumata, place, 253, 279
Talakiya (?), place,	Vahiyakā, case,
Tambalamada, place,	Vaijayanti, town and country (=Vejayamti).
Tapi, river,	1107 1100
Tekirasi, a., mountain (=Teraphuka; comp.	Valahaka, village,
Tiramphu),	Valikachaka, a., place,
Těranhuka, a., mountain (=Těkirasi), . 1126	Valivahanikā, f. a., place (= Vadivahanikā), . 344
Thērākūtiya, a., place, 858	Valuraka, place (= Valuraka), 1100
Tikōtika, walk, 765	Valuraka, place (=Valuraka), 1099
Tiramphu, mountain (= Tiraphu, Trirasmi), . 1140	Valuraka, a., place (comp. Valuraka), 1105
Tiranhu, mountain (=Tiramnhu), . 1123,	Vāsās, mountain, 973
1124, 1126, 1141	Vasa rikā, f. a., place (?), 170, 236
Tiridapada, place, 272, 446	Vasarikhadaka, place,
Tiyavani (?), place,	Vedisa, town, 254, 273, 500, 521, 522, 523, 524,
Tobavanika, f. a., place (comp. Tubavana), . 520	712, 780, 784, 813, 835, 895
Todatura (?), village, 1202, 1203, 1204	Vedisaka, a., town (=Vedisikā; comp. Vedisa).
Tompuki (?), district,	345, 381
Triraśmi, mountain (=Tiramphu), . 1131, 1137	Vedisikā, f. a., town (=Vedisaka), . 187, 439, 468
Tubavana, place (= Tumbavana), . 201, 202	Vegūra, village,
Tulakicha, a., place, 1205*	Vejaja, village, 195
Tumbavana, place (=Tubavana), 449, 450	Vejajaka, a., village (comp. Vejaja), 455
Turulüraka, a., place, 1209	Vējayamtī, town (=Vaijayantī), 1087
	Vējayamti, f. a., town (comp. Vaijayanti), . 1125
U	Vēngipura, town,
Udubaraghariya, a., place (= Udumbaraghariya),	Velagiri, village, 1202, 1203, 1204
186, 609, 610, 634	
Udumbaraghariya, a., place (=Udubaraghariya),	Vėnuvagamiya, a., place, 764
360	

					NUMBER.	Number.
Vidabha, country,			4		. 1123	
Vijayapura, place,		-	16	-	. 1285	
Vijha, mountain,					. 1123	Y
Virapuraka, a., place,				*	. 1224	
Virasėnaka, a., town,					. 1153	Yaudhēya, nation
Viripara, village,					. 1205	Yavana, nation (= Yavaṇa, Yona, Yonaka),
Virôhakata, place,					. 516	965, 1093, 1123, 1154, 1156
Vitirinaha, place (=1	7itir	nahi),			. 513	Yavana, nation (= Yavana),
Vitirinahi, place (= V					. 514	Yona, nation (= Yavana), 669
Vodva (?), Stupa at 1					. 47	Yonaka, nation (=Yavana), 1140



## INDEX OF MISCELLANEOUS TERMS.'

A	Number.
	amātya, high official, minister 965, 994
NUMBER.	amacha, 1105, 1125, 1126, 1341
[agramahishī], chief queen -	amacheha,
agamahisi,	āmacha, 1124, 1186
adhipati, king, 1345, 1347	āmatya,
adhirāja, supreme king, 892	arhat, class of saints (generally J.; B. in 1280
[adhishthāna], capital—	and perhaps 904), . 37, 47, 694, 74, 76, 83, 959
adhithana (?),	arahat 59, 94, 96, 103
[antevasin], pupil (generally B.; J. in 93;	arahata, 100, 102, 107, 1280, 1345
pupil of sculptor in 150 and 1071)-	arahamta, 41, 57, 105, 106, 107, 107°, 108,
atēvasin, 299, 530, 531	112, 116, 904, 1345, 1346
atēvāsin, 150, 154, 155, 185, 347, 349, 376,	ārahat 78, 102
587, 612, 658, 680, 682, 1040	ārahamta, 105
amtēvāsin, 303, 569, 800, 1016, 1071, 1094,	ārahāta
1110, 1171	arhat
āmtēvāsi, 93	[arhadāyatana], J. temple—
atavāsika, 1270, 1295	arabatāyatana, 102
atēvāsika, 1254, 1272, 1280	ārāhātāvatāna,
amtēvasika,	[aśvavāraka], trooper,
antēvāsika,	asavāraka
antēvāsinī, female pupil (generally B.; J.	asavārika
in 67 and 99) 13*, 38	asavarias,
ativāsinī,	A
atēvasini,	āchārya, teacher (generally B.; in 959 J., in
atēvāsinī, 589, 648, 1006, 1041, 1107,	1186 title of sculptor), 5, 929*
1224, 1246, 1250, 1280, 1286, 1295	achariya,
amtēvāsikini, 67	acharyya, 918
amtēvāsinī, 573, 1128	achāryya, 12
ativasini	šcharia,
ativasini 1041	āchariya, 158, 655, 987, 1186
ātēvāsinī	āchāryya, 919, 923, 929 <sup>3</sup> , 951, 959, 992
āmtivāsini 1059	[āchāryakula], B. temple—
šmtēvāsinī,	achariyakula, 340, 350
[apavaraka], cell—	[ajnapti], official—
uyaraka,	anatti
uyayaraka	štapika, J. monk, 57,58
ōvaraka, 988, 1018, 1072, 1127, 1132	adhapanakhetiya, half pana-owner, 1024
[apsaras], divinity-	ayaka, entrance to B. Chaitya, 1214
achharā, 744, 745, 746, 747	ayaka, 1229, 1251, 1295
abātamālā, certain sculptured slab 1287	[syakaskambha], entrance pillar-
abadamala (?),	ayakakhambha,
abhyarhtaropasthayaka, servant,	šyakakbambha, 1202, 1204
acujantopastusjans, etroune,	

<sup>1</sup> The words are given under their Sanskrit form if this really occurs or can be easily formed, in other cases under their Prakrit form.

Number	Number.
[ayagapatta], J. tablet of homage—	[upasthana], reception room—
Byšgapata, 94, 95, 100, 103, 107, 107	
äyägasabhä, J. hall of homage,	
[ayukta], oficial—	upādhyāya, B. teacher,
Ayutta,	upajhaya,
[ārakshādhikrita], guard—	upadhyāya,
ārakhādhikata,	
[ārapyaka], B. hermit—	upaddhyāyāchēra, 925
āraņaka,	
ārāma, park, 82, 973, 974, 1336	
[ŭrămika], gardener—	[upāśraya], certain building—
arāmaka,	
[arya], title (compare names beginning with	upāsaka, B. lay-worshipper, 13, 466, 987,
Arya-, Ārya-, Āryya-, Āryya-, Āya-,	995, 1020, 1024, 1048, 1050, 1076, 1130,
Ayya- in the Index of personal names)—	1172, 1175, 1178, 1181, 1239, 1271, 1303
nyā,	
- 4-	
araka,	
āyā, 107	
āyyaka,	
	2000 PROPERTY AND ADDRESS OF THE PROPERTY ADDRESS OF THE PROPERTY AND ADDRESS OF THE PROPERTY ADDRESS OF THE PROPERTY AND ADDRESS OF THE PROPERTY ADDRESS OF THE PROPERTY AND ADDRESS OF THE PROPERTY ADDRESS OF THE P
aira,	
-11	uvāsikā, 1206, 1268, 1276
alabana,	
	unisa, 1221, 1231, 1251, 1256, 1281, 1285 umnisa,
* * LWU	
avesanin,	Annual Control of the
******	[ürdhvapaţţa], upright slab-
1 - 1 1 - 0	
anara (or nara :),	
	Au
[Indrasala], mythical care-	[audayantrika], maker of hydraulic engines-
Idasāla, 80	
	K
[iśvara], title of king-	
Isara,	
	[karmantika], superintendent of work-
U	[karmāra], blacksmith—
udapāna, reservoir,	kamāra,
uparakhita, B. overseer (?),	
	7   kamika, 181

NUMBER.	Number.
[kāmsyakāra], brazier—	gaņikā, courtesan, 102
kāsākāra,	gāṇikā, 102
kāṇiṭha (?),	ganin, J. ecclesiastic, . 21, 23°, 25, 29, 34, 37,
kālavāla, official, 94	50, 53, 54, 56, 74, 78, 110
kuți, B. temple,	garudadhvaja, pillar with a Garuda, 669
kutumbika, husbandman, 1147	[garbha], cell-
kudabika,	gübha, 1078
kudubika,	[garbhadvāra], hall-front-
kutumbini, wife of a kutumbika, . 34, 1127	gabhadāra,
kudubini, 1024	[gandhika], perfumer-
kubhā, cave, 954, 955, 956	gadhika, 1210, 1230
kumāra, prince, 869, 1072, 1112, 1115, 1117.	gandhika 37, 68, 76
1118, 1348	gamdhika, 39, 1090
°umāra	gadhika,
kumbhaka, pillar-base, 62, 125°, 125°, 125°,	gāmāgāmabhojaka, freeholder of various
125', 125", 126	villages,
kula, J. section, . 16, 18, 20, 21, 22, 22°, 23°,	guhā, cave,
24, 25, 27, 28, 29, 32, 34, 36, 37, 39, 42, 45,	[grihapati], householder-
45*, 46, 48, 50, 53, 54, 56, 59*, 70, 73, 75,	gahapati, . 193, 201, 202, 449, 450,
76, 107*, 107', 110, 113, 116, 117, 121, 122	725, 1001, 1056, 1062, 1073, 1075, 1120,
kularika, potter (?),	1121, 1127, 1153, 1157, 1170, 1171, 1205*,
kāvalin, J. (?) arhat,	1206, 1209, 1211, 1216, 1220, 1221, 1222,
kothā, certain building, 1349, 1353	1244, 1247, 1248, 1252, 1254, 1255, 1260,
kodumka, settlement,	1274, 1277, 1281, 1302
kodhi, hall,	gahapatika,
	[grihastha], Nouseholder-
[köshthägära], store house—	gahata,
and making a	gotra, Brahmanic family, . 82, 967, 1035, 1328
[kaulikanikāya], weavers' guild— kölikanikāya	gota, 681, 1174, 1200, 1323
	gotta, 1194, 1195, 1196, 1205
kshatrapa, title, . 125', 925, 926, 963, 966,	göttra, 149°
967, 1131, 1132, 1133, 1134, 1135 khatana	govallava, cowherd,
	[goshthi], B. committee (compare
kshatriya, warrior,	bauddhagöshtbī)—
[kshētra], field—	gothi, 273, 1332, 1335, 1338
chheta,	gôhi (?),
chhetta,	[goshthiśramana], ascetic of the committee-
[kshēmarāja], title of king-	gothisamana,
khēmarājan, 1845	[gaulmika] captain—
G	gumika,
	grāma, village, 963, 1131
gamjavara, treasurer,	gama, . 195, 401, 571, 625, 1000,
gana, generally J. section, in 1158 B. school (?).	1024, 1099, 1100, 1105, 1123, 1124, 1125,
16, 18, 19, 21, 22, 22°, 23°, 25, 27, 28, 29,	1126, 1133, 1142, 1158, 1163, 1166, 1167,
31, 32, 34, 36, 37, 39, 42, 45, 45*, 47, 48,	1126, 1133, 1143, 1166, 1163, 1166, 1167, 1194, 1200, 1202, 1203, 1204, 1205, 1328
50, 53, 54, 56, 58, 59°, 73, 75, 76, 77, 84,	
89', 107', 113, 116, 117, 121, 122	[grāmaņī], village-headman-
gana (compare siddhagana), 1158	gamani,
ganapaka, certain profession, 1137	[grāmāhāra], village district—
[gaṇāchārya], B. gaṇa teacher-	gamaham,
gaņāchariya, 1171	grāmika, village-headman, 48,69°

NUMBER.	NUMBER.
[grāmēyaka], belonging to a village-	chhatra, 919
gāmēyika,	chhätra, 918
	[chhattrayashti], umbrella with a post-
	chhatrayashti, 925, 927
Gh	
ghara, cave,	
gharamukha, cave door,	J
gharamugha, 1090	jatila, ascetic, 702
gharini, housewife, 1018	jātaka, B. birth-story, . 701, 704, 724, 730,
gharini, 516	769, 785, 802, 807, 825, 897
ghritapradipa, ghee lamp, 950	- jataka, 691, 694, 695, 698,
Palmotimetal	700, 703, 706, 786, 810
	jāyāpara, householder (?), 1328
Ch	jina, epithet of Buddha, 1124
[chakrapatta], B. slab with wheel-	jeya (?), certain building, 1349, 1353
chakapata,	
[chakravartin], emperor	
chakavati (?) 1847	T
[chankrama], B. walk-	
chakama, 696, 765, 998	tadāga, tank,
chamkama, 918, 919, 925	tapasvin, J. monk,
chadhi (?), certain B. building 1174	tāpasa, B. monk,
[chaturgarbha], four-celled-	tilapishaka, oilmiller,
chatugabha,	tirtha, place of pilgrimage,
[chaturvarnin], consisting of four classes,	titha,
epithet of J. community-	tüthika, certain official,
chatuvani, 57	torans, arch, 108, 125, 340, 687, 688, 689
[charmakara], leatherworker—	[tratri], saviour, title of king-
chammakāra,	trātāra,
[chētiyakodhi], B. hall—	
chētiakodhi,	[traipitaka], B. teacher of Tripitaka-
chētiyaghara, B. building, 1050, 1058,	trēpitaka,
1140, 1141, 1153, 1178, 1179, 1183	traipitaköpäddhyäya, B. teacher of Tripitaka, 989 [traipitikä], B. female teacher of Tripitaka—
chētiaghara,	trepitika,
chētlēghara,	[traividya], B. teacher of Tripitaka-
[chaitya], B. building (compare also chātiya°) — chātiya, 693	tēvija,
chētaya, 699	tevija,
chētiya,	
chēdiya,	
[chaityapatta], B. Chaitya slab-	D
chētiyapaţa,	
[chaityaskambha], B. Chaitya pillar-	[dakshinā], sacrificial fee-
ehētiyakhabha, 1210, 1229	dakhinā,
	and the second to
	married
Chh	
[chhattra], umbrella-	[daharabhikhu], young B. monk— daharabhikhu
ehhata,	daharabhikhu,

[dāsaka], fisherman— dāsaka,	NUMBER.	NUMBER.
dipastambha    lamp-pillar—   divakhabhba    lamp-pillar—   divakhabha    lamp-pillar—   lam	dayada, heir of the faith, B. term, 156	[nagarākshadarša], town-judge—
[dipastambha], lamp-pillar— divakhathha, 1244 [dipastambha], lamp-pillar— divathabha, 1214 duta, ambasador, 689 desadhikata, 1200 desakhika, sirine, in 18 and 102 J. 18, 1827 devikula, 102 devakulika, sirine, in 18 and 102 J. 18, 1827 devikula, 102 devakulika, temple-servant, 63 [devakulika, temple-servant, 63] devaputa, 12, 124 devaputa, 13, 13, 13, 13, 13, 13, 13, 13, 13, 13		
divakhanhha, lamp-pillar— divakhanhha, lamp-pillar— divakhanhha, lamp-pillar— divathahaha,		
[dipastambha], lamp-pillar—divathabha, 12mp-pillar—divathabha, 12mp-pillar—divathabha, 12mp-pillar—divathabha, 12mp-pillar—divathabha, 12mp-pillar—divathabha, 12mp-pillar—disadhikrita], local prefect—desidhikrita], local prefect—desidhikrita], local prefect—desidhikrita], local prefect—desidhikrita, 12mp-pillar—divaklika, temple-servant, 63 [divadish], female temple-servant—divadishik, 12mp-pillar, 12mp-p		
divathabha,	The state of the s	nataka, 100
data		[navagarbha], nine-celled
désadhikria,   1200   dévakula, chrine, in 18 and 102 J.   18, 1327     dévakula, chrine, in 18 and 102 J.   18, 1327     dévakulika, temple-servant,   63     (dévakulika, temple-servant -   102     dévadasilyi,	divathabha,	navagabha,
désadhikria,   1200   dévakula, chrine, in 18 and 102 J.   18, 1327     dévakula, chrine, in 18 and 102 J.   18, 1327     dévakulika, temple-servant,   63     (dévakulika, temple-servant -   102     dévadasilyi,	duta, ambassador, 669	[navakarmika], B. overseer of works-
dēvakulika, ekrine, in 18 and 102 J., 18, 1327 dēvikula, ekrine, in 18 and 102 J., 18, 1327 dēvikulika, temple-servant. 103 dēvakulika, temple-servant. 103 dēvaputra, itile of Kushana kinga, 18, 21, 23, 183, 35, 38, 41, 43, 51, 52, 56, 60, 62, 69*, 80, 149*, 151*, 161, 685, 918, 919 dēvanampiya, 151t of king. 105 dēvanampiya, 151t of king. 105 dēvakulika, gueen. 5, 169, 709, 994, 1114, 1827 [dīvān], gute at a B. Chaitya. 1225 dāra. 1202, 1203, 1204, 1243, 1255 [dirigarbha], two-celled. 106 bagabha, 998, 1169  Dh dhamfilka, corndealer. 1180 dharmakathika, B. preacher of the Law. 64* dharmakathika, B. preacher of the Law. 64* dharmakathika, 9. 998, 1169  dharmakathika, 100 shamlet. 1180 dharmamakathika, 1163 [dharmamajama], pious hamlet. 1163 [dharmamahārājādhirāja], title of king. 1164, 773, 987 devanulika, meaning (f). 23 navamikā, meaning (f). 23 navamikā, meaning (f). 23 navamikā, meaning (f). 23 nagarājan, 753 nagarājan, 753 nagarājan, 753 nagarājan, 753 nagarājan, 753 nagarājan, 987 nagarajan,	[děšadhikrita], local prefect—	
dêvikula, ehrine, in 18 and 102 J., 18, 1327     dêvakulika, temple-servant, 63     dêvakulika, temple-servant, 63     dêvadasil, female temple-servant	děsadhikata,	
dēvikula, dēvikula, temple-servant. 63 [dēvadstil, female temple-servant. 63 [dēvadstil, female temple-servant. 64 dēvadstil, female temple-servant. 65 dēvadstil, female temple-servant. 777, 814 dēvaputra, B. angel. 777, 814 dēvaputra, 18, 21, 23, 35, 38, 41, 43, 51, 52, 56, 60, 62, 69°, 80, 149°, 149°, 151°, 161, 685, 918, 919 dēvaputraka, meaning (f). 685 [dēvānam priya], title of king. 685 [dēvānam priya], title of king. 685 dēvī, queen. 5, 169, 709, 994, 1114, 1827 [dēvan], gute at a B. Chaitya. 1225 dāra. 1202, 1208, 1204, 1248, 1255 [dirigarha], teocelled. 1225 bagabha (f). 998 bigabha, 998, 1169  Dh  Dh  Dh  Dh  Dh  Dh  Dh  dhamākathika, B. preacher of the Law. 64° dhamakathika, B. wheel of the Law. 64° dhamakathika, 64° dhamakathika, 65° dharmanjama, 7000, 1021, 1024, 1127  pachana, cooking place, 140 [pachanakayika], B. teacher of the five nikāyas. 299 pachanakayika, 299 pachanakayika, 299 pachanakayika, 299 pachanakayika, 299 pachanakayika, 62° patha, 2005, 12	devakula, shrine, in 18 and 102 J., . 18, 1327	
Ingaraja , king of serpents   753     Ingaraja , 755, 753     Ingaraja , 755   155     Ingaraja , 755   155     Ingaraja , 104   105   105     Ingaraja , 104	dēvikula, 102	
Gdvradssily, female temple-servans - devadssilyi.   921	dévakulika, temple-servant, 63	
devadašikyi,   921	[devadasi], female temple-servant -	
devaputa, B. angel — devaputa,   777, 814     devaputa, itile of Kushana kings, 18, 21, 23, 35, 38, 41, 43, 51, 52, 56, 60, 62, 69*, 80, 149*, 151*, 161, 685, 918, 919     devaputraka, meaning (?), 685     devaputraka, meaning (?), 777, 814     devaputraka, itile of Kushana kings, 18, 21, 23, 23, 23, 23, 23, 23, 23, 23, 23, 23	děvadašikyi, 921	
děvaputra, title of Kushana kings, 18, 21, 23, 35, 28, 41, 43, 61, 52, 66, 60, 62, 69*, 80, 149*, 149*, 151*, 161, 635, 918, 919 děvaputraka, meaning (?). 685 [děvānām priya], title of king— dranampitya, 64, 955, 956 děvī, queen. 5, 169, 709, 994, 1114, 1327 [dvāra], gate at a B. Chaitya— dara, 1202, 1203, 1204, 1248, 1255 [dvigarbha], teo-celled— bagabha (?), 998, 1169 bigabha, 998, 1169 Dh dharmakathika, B. preacher of the Law. 64* dharmakathika, 949 [dharmachakra], B. wheel of the Law— dharmanigama], pious hamlet— dharmanigama, 153 [dharmamahārājādhirāja], title of king— dharmamhārājādhirāja, 11196, 1200 dhēnachhaka, meaning (?), 781, 791 Nagara, town, 1126, 1152, 1328 [path], foot-print—	[dêvaputra], B. angel-	
děvaputra, title of Kuehana kings, 18, 21, 23, 35, 38, 41, 43, 51, 52, 56, 60, 62, 69*, 80, 149*, 149*, 151*, 161, 635, 918, 919 děvaputraka, meaning (?). 685 [děvānam priya], title of king— dévānam priya], title of king— dévānam priya], title of king— devānam priya], title of king— dara, 5, 169, 709, 994, 1114, 1327 [dvāra], gate at a B. Chaitya— dara, 1202, 1203, 1204, 1248, 1255 [dvigarbha], two-celled— bagabha (?), 998, 1169  Dh  dhamālika, corndealer. 1180 dharmakathika, 998, 1169  Dh  dhamakathika, 347, 1267 dharmakathika, 940 [dharmanigama], pious hamlet— dhamahathika, 750, 1248 [dharmanigama], pious hamlet— dhammamahārsjādhirāja], title of king— dhammamahārsjādhirāja], title of king— dhammamahārsjādhirāja, 1196, 1200 dhēnachhaka, meaning (?), 781, 791  N  nagara, town, 1126, 1152, 1328	THE PROPERTY OF THE PROPERTY O	
105		
149", 149", 151", 161, 685, 918, 919   dévaputraka, meaning (?)		
děvapatraka, meaning (?). 685 [děvānām priya], title of king—		
Idevanam priya , title of king—   dévanampiya,		
dēvānampiya, 964, 955, 956 dēvī, queen, 5, 169, 709, 994, 1114, 1327 [dvāra], gate at a B. Chaitya— dara, 1202, 1203, 1204, 1248, 1255 [dvīgarbha], two-celled— bagabha (P), 998, 169  Dh  Dh  dhamākathika, 998, 169 [dharmakathika, 347, 1267 dharmakāthika, 949 [dharmakāthika, 949 [dharmanigama], pious hamlet— dhamanigama], pious hamlet— dhamanigama, 1153 [dharmamahārājādhirāja], title of king— dhammamhārājādhirāja], 1196, 1200 [dhēnachhaka, meaning (P), 781, 791  N  nagara, town, 1126, 1152, 1328  [pada], footprint—		
deri, queen, . 5, 169, 709, 994, 1114, 1827 [dvara], gate at a B. Chaitya—  dara,	The state of the s	
[dvara], gate at a B. Chaitya— dara,		
dara,		
dāra, 1202, 1203, 1204, 1248, 1255 [drigarbha], tvo-celled— bagabha (P), 998, 1169  Dh  Dh  Charmakathika, B. preacher of the Law, 64* dharmakathika, 347, 1267 dharmakathika, 949 [dharmachakra], B. wheel of the Law— dhamachakra], Prious hamlet— dhammanigama, 1153 [dharmamhārājādhirāja], title of king— dhammamhārājādhirāja, 1196, 1200 dhēnachhaka, meaning (P), 781, 791  N  nagara, town, 1126, 1152, 1328    Daysika, certain official, 1200 [naigama], inhabitant of nigama, merchant— nēkama, 1001, 1139 nēgama, 1848   inhabitant of nigama, merchant— nēkama, 1001, 1139 nēgama, 987, 995, 998, 1000, 1001, 1024, 1172, 1337 nyēgama, 1127    Pachana, cooking place, 140 [pañehagarbha], five-celled— pachagabha, 1157 [pañehanaikāyika], B. teacher of the five nikāyas— pachanēkāyika, 299 pachanēkāyika, 867 [paṭṭa], slab— paṭa, 1205*, 1213, 1215, 1216, 1226, 1291, 1295 pati, lord, title of king, 5, 961, 965, 1112, 1123, 1196 patha, path (P) at a B. cave, 1032, 1033, 1073 [pada], footprint—	The state of the s	[nripa], king-
[drigarbha], two-celled—bagabha (?),		
bagabha (?), 998, 1169 bigabha, 998, 1169  Dh  Dh  dharmakathika, corndealer, 1180 dharmakathika, B. preacher of the Law, 64* dharmakathika, 347, 1267 dharmakathika, 949 [dharmachakra], B. wheel of the Law— dharmanigama], pious hamlet— dharmanigama, 1153 [dharmamahārājādhirāja], title of king— dhammamahārājādhirāja, 1196, 1200 dhēnachhaka, meaning (?), 781, 791  N  nagara, town, 1126, 1152, 1328    nēkama, 1001, 1139   nēgama, 987, 995, 998, 1000, 1001, 1024,   1172, 1337   1172, 1337   1173   1180   126   pachans, cooking place, 140   [pañchagarbha], five-celled— pachagabha, 2 pachanākāyika], B. teacher of the five nikāyas— pachanēkāyika, 299 pachanēkāyika, 867  [patha], slab— pata, 1205*, 1213, 1215, 1216, 1226, 1291, 1295 pati, lord, title of king, 5, 961, 965, 1112,   1123, 1196   patha, path (?) at a B. cave, 1032, 1033, 1073		nēyika, certain official, 1200
bigabha,	THE TANK DOT NOT THE PERSON OF	[naigama], inhabitant of nigama, merchant-
Dh		
Dh nyēgama,	bigabha,	něgama, 987, 995, 998, 1000, 1001, 1024,
dharmākathika, B. preacher of the Law,		1172, 1337
dharmakathika, B. preacher of the Law, 64* dhamakathika, 347, 1267 dharmakathika, 949 [dharmachakra], B. wheel of the Law— dhamachaka, 750, 1248 [dharmanigama], pious hamlet— dhammanigama, 1153 [dharmamhārājādhirāja], title of king— dhammamhārājādhirāja, 1196, 1200 dhēnachhaka, meaning (f), 781, 791  N  nagara, town, 1126, 1152, 1328    pachana, cooking place, 140   pachana, five-celled— pachanakāyika], B. teacher of the five nikāyas— pachanēkāyika, 299 pachanēkāyika, 867  [paṭṭa], slab— paṭa, 1205*, 1213, 1215, 1216, 1226, 1291, 1295 paṭi, lord, title of king, 5, 961, 965, 1112, 1123, 1196 patha, path (f) at a B. cave, 1032, 1033, 1072	Dh	nyēgams,
dharmakathika, B. preacher of the Law, 64* dhamakathika, 347, 1267 dharmakathika, 949 [dharmachakra], B. wheel of the Law— dhamachaka, 750, 1248 [dharmanigama], pious hamlet— dhammanigama, 1153 [dharmamhārājādhirāja], title of king— dhammamhārājādhirāja, 1196, 1200 dhēnachhaka, meaning (f), 781, 791  N  nagara, town, 1126, 1152, 1328    pachana, cooking place, 140   pachana, five-celled— pachanakāyika], B. teacher of the five nikāyas— pachanēkāyika, 299 pachanēkāyika, 867  [paṭṭa], slab— paṭa, 1205*, 1213, 1215, 1216, 1226, 1291, 1295 paṭi, lord, title of king, 5, 961, 965, 1112, 1123, 1196 patha, path (f) at a B. cave, 1032, 1033, 1072	dhamilles considerates 1190	
dhamakathika,		P
Comparison of the five   Comparison of the f		pachans, cooking place, 140
[dharmachaka,		[panchagarbha], five-celled-
Comparison of the five   Comparison of the f		pachagabha,
[dharmanigama], pious hamlet—		
dhammanigama		
Charmamahārājādhirāja , title of king-   dhammamahārājādhirāja,		TO AND THE PARTY OF THE PARTY O
Comparison of the content of the c		
pata, 1205°, 1213, 1215, 1216, 1226, 1291, 1295 pati, lord, title of king, 5, 961, 965, 1112, patha, path (7) at a B. cave, 1032, 1033, 1072 patha, path (7) at a B. cave, 1032, 1033, 1072		
pati, lord, title of king, 5, 961, 965, 1112,  1123, 1196  patha, path (7) at a B. cave, . 1032, 1033, 1072  [pada], footprint—	The state of the s	
N 1123, 1196 patha, path (7) at a B. cave, . 1032, 1033, 1073 patha, path (7) at a B. cave, . 1032, 1033, 1073	dnenachnaka, meaning (7), 781, 791	
nagara, town, 1126, 1152, 1328 [pada], footprint— 1032, 1033, 1073		
nagara, town, 1126, 1152, 1328 [pada], footprint-	N	
	nagara. town	
	(A.C 74.7)	
nagarasiman, boundary of town,		CT 12
magazantani, overment y o town,		

Number.	NUMBER.
paramöpäsaka, B. lay-worshipper, 929*, 929*, 929*	[prajuaptidhari], f. (see prajuaptidhara)—
paramopāsikā, B. f. lay-worshipper, 929'	papatidhari, 50, 59°
[parichakra], circular panel—	panatihari, , 23*
The state of the s	[prapādi], aqueduct—
parichaka,	panādi,
	[pratihārarakshi], f. door-keeper—
The state of the s	patihārakhī,
farmed conditional c	
burnet (.) I.	pradipa, lamp,
Principality (1)	religious exercises—
[pādamūlika], servant—	pedhānamadava,
Distriction .	
heartra' loos Lisus!	
parama,	[pramāņayashti], measuring staff—
	pamāṇalaṭhi, 200
[pādukapaṭṭa], slab with footprints—	[pravrajita], B. monk—
http://www.mb.ml.ml.	pavaïta, 1040, 1107, 1130, 1139, 1234
[pānīyaka], cistern—	pavaeta,
paniyaka,	pavachita,
houses (?)—	pavajita, . 987, 999, 1016, 1099, 1105, 1125, 1126
pāniyagharika, 1279	ravayita,
paniyapodhi, water-cistera, 1016	[pravrajitā], B. sus-
pāṇiyapōḍhī, 998, 1006, 1020	pavajitā, 674
pāņiyyapōdhī, 1018	pavayitā,
[pāniyaprapā ?], water-cistern-	pavaitiks, 1006, 1020, 1060
paniyapuvā (?),	pavajitikā, 1240, 1262
pāniyabhājāna, seater-cistern,	pāvayitikā,
[piṇḍaka], slab (P)—	prahanika, certain B. monk, 128
pemdaks,	prātārika (?), certain profession, 37
pidhs, chair (?),	[prasada], temple, palace-
[pupphaganiyapatta ?], slab with flower-	pāsāda, 99,778
pures (?)—	[prasadatorana], arch of temple-
Land and a state of the state o	pāsādötöraņa, 98
[pushkarini], pond—	
pukariņī, 9	
pukharini, 907	
pushkaraņī, 82, 149°	
[purpaghatakapatta], elab with filled vase-	В
punaghadakapata	buddha, B. class of saints, 52, 144, 992
Defendant was assessed as	budha,
[paipdapātika], B. mendicant-	[brihadvāchaka], J. preacher—
pedapatika,	
pompapaciany	bahat vachaka,
podhl, cistern, 995, 996, 1000, 1007, 1018,	
1014, 1039, 1041, 1061, 1064, 1072, 1079,	
1107, 1119, 1131, 1140, 1148, 1149, 1150,	760, 779, 788
1152, 1154, 1155, 1173, 1176, 1177, 1180	bodha, 789
[prajnaptidhara], certain function with Jainas-	[bodhichakra], B. wheel of enlightenment-
panatihara, 50	bodhichaka, 866

Number.	NUMBER.
[bodhisattva], B. class of persons-	bhandaksha (?), B. clerical functionary, . 133
bodhisacha, 125°	bhathdira, certain building, 95
bōdhisatva, . 38, 125°, 685, 918, 919,	bhadanta, title of B. monks, only in 99 of J. (?)
925, 926, 927, 949	monk and in 954, 955, 956 of Afivika
bodhisāta, 88	monks, 129, 149, 937, 989
[bauddhagoshthi], B. committee-	bhamyamta,
bōdhagothī, 234, 351	bhañamta, 1080
[brahmachārin], Brahmanic student-	bhadata, 99, 338, 766, 768, 773, 789, 792,
bamhachāri, 976	850, 858, 987, 1020, 1041
brāhmaṇa, Brahman, 82, 149°, 1131, 1133,	bhadainta, 713, 762, 954, 955, 956, 987,
1135, 1136	1040, 1041
bamana,	bhayata, 993, 999, 1007, 1012, 1060,
bammhana, 1050, 1328	1094, 1107, 1250, 1295
bamhana,	bhayamta, 1006, 1081, 1082, 1083, 1095,
bamhana,	. 1128, 1171, 1223, 1263
bramhaṇa,	bhādata, 281
bramhana,	bhāyamta,
brahmana, 1099	[bhadanti], title of B. nun-
[brāhmaṇī] Brahman woman-	bhāyamti, 1240
bammani,	[bhadranigama], righteous hamlet-
	bhadanigama, 1261
Bh	bhadramukha, title of mahakshatrapa, 967
[bhaktöddēśaka], B. distributor of food-	bhavāta (?), title (?),
bhatudēsaka, 812	bhavana, temple,
bhagavat, generally designation of the Buddha	bhagavata, votary of Bhagavat, 669
or epithet of a Buddha, in 902 of Mahādēva,	bhanaka, B. preacher, 602, 1095
in 24, 26, 27, 34, 69°, 74, 117 epithet of	bhanaka,
J. saints, in 6 of Samkarshana and Vasu-	bhānaks, 788, 773, 804, 833, 1094
deva, in 1327 of Narayana. in 1194 of	[bhāṇḍāgārika], treasurer,
Chittarathasvāmin, in 910 of Pitāmaha,	bhamdakarikaya,
in 101 of Nemesa, in 85 of Naga Dadhi-	bhikshu, B. monk, 12, 38, 40, 52, 61, 62, 62*,
karna, 5, 6, 12, 24, 26, 27, 34, 43, 52*, 69*,	62°, 64, 64°, 89, 125°, 125°, 125°, 125°,
74, 85, 101, 117, 138, 161, 200, 714, 722,	125', 125', 126, 132, 134, 135, 139, 918, 925,
739, 750, 753, 760, 774, 775, 777, 779, 788,	926, 927, 949
801, 902, 910, 918, 925, 929', 931, 989,	bhikhu, 176, 192, 311, 335, 337, 349, 343,
1194, 1202, 1203, 1204, 1207, 1227, 1230,	356, 390, 488, 491, 492, 574, 575, 579,
1234, 1240, 1244, 1248, 1274, 1278, 1281,	606, 614, 622, 628, 632, 633, 638, 640,
	642, 647, 652, 671, 673, 1101, 1102,
1285, 1327, 1340 bhagapat, 1971	1105, 1124, 1126
11	bhichhu, 155, 167, 171, 174, 180, 185, 190,
hhairmala (9) D -1	194, 196, 235, 240, 275, 276, 282, 284,
[bhatamanushya], soldier,	288, 290, 294, 298, 299, 300, 301, 303,
bhadamapusa,	304, 309, 310, 311, 316, 361, 367, 376,
bhatta, title (?),	380, 386, 393, 394, 395, 424, 442, 451,
[bhattaraka], lord-	453, 454, 472, 473, 484, 518, 530, 535,
bhatāka (°), 1046	580, 601, 602, 607, 608, 631, 649
bhatāraka,	hhileska
[bhattārikā], lady (7),	hhibelmai D
bhatārikā, 43	uni -
	1 1043, 1000, 1103
	272

Number.	Number.
bhikhuni, . 175, 292, 341, 844, 427,	mahākaṭaka, certain artisan, 987
430, 434, 471, 489, 499, 504, 515, 533,	mahakshatrapa, title of king, . 82, 83, 926, 962,
546, 557, 582, 583, 584, 586, 588, 593,	963, 965, 966, 967, 994
611, 618, 620, 623, 629, 630, 645, 651,	mahakshattrapa,
720, 764, 772, 778, 819, 1223, 1250,	mahakshatrapa, 14
1252, 1257, 1264, 1280	mahakhatapa, 1174
bhichhuni 168, 274, 305	mahagandhakuţivarika (P), B. guardian of the
bhichhuni, . 163, 183, 187, 226,	great gandhakuți, 989
239, 253, 254, 291, 317, 318, 327, 328,	mahāchaitya, B. great chaitya-
329, 333, 364, 365, 369, 374, 383, 400,	mahachētiya, 1225, 1244
402, 410, 412, 438, 439, 452, 462, 468,	mahāchēdiya,
478, 500, 509, 512, 520, 524, 526, 534,	mahāchētiya, 1202, 1204, 1207, 1212,
536, 538, 539, 543, 561, 563, 568, 590,	1225, 1243, 1248, 1251, 1281
624, 637, 650, 718, 723, 761, 806, 815,	
817, 840, 841, 851, 870	mahādamdanāyaka, great general,
bhikhunikā, 921*	mahādāndanāvaka 60
[bhikshunyupāśraya], B. nunnery-	mahādēvī, great queen, 1123, 1126
bhikhuni-upasaya, 1153	mahābhuvī, princess (?),
[bhikahuraia] title of king-	mahābhoja, title of chief 1021, 1037,
bhikhurājan, 1345	1045, 1052, 1058
bhikshusamghs, B. order, 5, 1137	mahābhōya, 1054, 1111
bhikhusagha, . 998, 1006, 1007, 1016,	mahabhoji, wife of a mahabhoja, 1021,
1020, 1021, 1024, 1123, 1128, 1131, 1146	1037, 1045
bhikhusamgha,	[mahāmātra], official—
bhikhūsamgha,	
[bhikshuhala], B. monks' land-	mahamaga(ta) (?),
bhikhubala,	maharathi, title of chief 1079, 1100
bhūmivēša, earth-dwelling 1341	mahārathi, 1088, 1112, 1116
bhojaka, freeholder in 1200, local chief in	[mahārathini], wife of a mahārathi-
1345, 1200, 1345	mahārathinī
[bhojiki], wife of a bhojaka-	mahārathiņī, 1021 mahārathinī, 1111
bhōigī, 1013	mahārāja, title of king 5, 21, 22, 34, 35,
[bhōjanachatuḥśāla], B. dining hall-	41, 43, 45*, 46, 51, 52, 56, 60, 62, 68, 69*,
bhōjanachātusāla,	72, 78, 81, 81*, 83, 149*, 1515, 669, 685,
[bhōjanamaṇḍapa], B. refectory -	906, 918, 961, 1021, 1186, 1194, 1200, 1327,
bhōjaṇamaṭapa,	1328, 1345, 1347
	maharaja, 42, 66, 1495, 151°, 949
M	maharāja, 23
[manjusha], casket	mahāraja,
majusā, 1329, 1330, 1335	maharajatiraja, title of king, 79
majūsū,	mahavinayamdhara, B. great Visaya teacher, 1270
[manikāra], jesceller—	mahāsāmiya, certain official,
manikara, 1005	[mahāsēnāpati], great general—
manikara, 29	mahāsēņāpati,
[mandapa], porch, hall—	mahāsēnapati,
matapa, 1000, 1174	[mahasenapatini], wife of a great general-
тафара,	mahāsēņāpatinī,
[mahattaraka], chamberlain-	[mahāsthavira], B. great elder-
mahataraka, 1840	mahathēra 1979 1990

NUMBER.	Nомвив.
[madambika], chief of a madamba-	[rājaprāsādachaityaka (?)], king's temple (?)—
mādabika, 1200	rājāpāsādāchētika, 943, 944
[manavaka], young Brahman-	rajarajan, title of king, 1123
manavaka, 788	rājalipikara, royal scribe, 271
mālākāra, gardener, 1051; 1061	[rajavaidya], royal physician-
malākāra,	rajaveja, 1190, 1191, 1192, 1193
mithika, polisher,	rajatiraja, title of king, . 21, 56, 60, 62, 69°,
[mukha], cave-door-	72, 78, 81, 161
mugha,	rajatiraja,
muni, J. monk,	rajāttiraja,
muluda, certain official, 1194	rājāttirāja, 149*
	[rājāmātya], royal minister-
Y	rājamacha,
	rāyāmacha,
[yakaha], class of demigods—	rājāi, queen, 11
yakha, . 726, 736, 737, 771, 794,	[rāshṭra], district—
795, 957, 958, 1143	ratha, 1202, 1203, 1204, 1281
yakshī, f. ġaksha— vakhinī	ratths,
	[rashtrika], chief of district-
yakhī,	rathika
	ratthika,
yati, B. (f) monk,	rahtriya, provincial governor, 965
yuvamahārāja, crown-prince,	[rūpakarman], carving—
yupa, sacrificial post,	rupakamma, 345
[yauvarajya], position of crown-prince—	[rūpakāraka], sculptor—
yovaraja,	rupakāraka,
yovaraja,	[rūpadaksha], copyist (?)—
	lupadakha, 921
R	
rakasavānodāsa (P), 213	
[rajaki], wife of a dyer—	
rayagini, 32	layana, cave,
rajjuka, official, surveyor,	lēņa, 998, 999, 1000, 1001, 1002, 1005,
rajuka,	1006, 1007, 1012, 1013, 1014, 1016,
[ratnagriha], B. sanctuary—	1018, 1020, 1021, 1024, 1037, 1038,
ratanagriha, 125	1040, 1041, 1048, 1051, 1053, 1055,
[rahasyādhikrita], privy councillor -	1060, 1062, 1063, 1065, 1066, 1072,
rahasādhikata, 1200	1078, 1075, 1076, 1077, 1099, 1105,
rajakumāra, royal prince,	1107, 1121, 1123, 1124, 1126, 1127,
rsjan, king, . 76, 346, 669, 687, 709,	1128, 1129, 1130, 1131, 1133, 1138,
751, 882, 892, 904, 905, 922, 924, 962, 963,	1140, 1144, 1148, 1152, 1155, 1175,
984, 965, 966, 967, 987, 994, 1001, 1002,	1184, 1344, 1347, 1348, 1351
1024, 1099, 1100, 1106, 1112, 1114, 1120,	lēna, 904, 1045, 1054, 1100, 1139, 1346, 1353
1122, 1123, 1126, 1131, 1132, 1133, 1134,	lēkhaks, clerk, 209, 1037, 1045, 1138, 1148
1135, 1137, 1144, 1146, 1174, 1186, 1195,	lēghaka, 1149, 1291
1196, 1202, 1203, 1248, 1279, 1328, 1335,	lokapüla, guardian of a quarter
1338, 1340, 1341, 1345, 1346	[löhavānija], ironmonger -
rajan,	lõhavāniya, 29
rāyan, 1113	lõhaväniyiya, 1055
	The state of the s

NUMBER.	Number.
lõhikakāruka, worker in metal, 54	vaidya, physician,
IODIERRELUES, MOVEET IN METERS	1010
lõhikākāraka, 53	veja,
	vyavahārin, merchant,
V	[vyšprita], official— všpata, 1205, 1328
[wamsakara], bamboo-worker—	viyapata (?), 1327
Affair man	
valrasana, D. m. one,	
American and an analysis of the same of th	S
[vardhaki], carpenter—	
a succession of the succession	ŝatra, meaning uncertain (compare sata?), . 967
Valuation 1000	śakynbhikshu, B. monk, 146, 147, 148, 149,
	911, 929', 929', 929", 929', 929', 937', 989,
vachaka, J. preacher, 17, 21, 22, 27, 28, 29, 30,	990, 1044, 1046, 1047
42, 45, 47, 53, 54, 56, 58, 59°, 110, 123, 123	sakyabhikshu, 134
Thyuna,	śakyopasika, B. f. lay-worshipper, 1043
[vājaka], garden—	śākhā, J. section, 16, 18, 19, 20, 22, 22°, 23°,
Vadaxa,	27, 28, 29, 32, 36, 39, 42, 45*, 46, 47, 48, 53,
valuja, meremany	54, 56, 59°, 73, 75, 76, 89°, 1074, 116, 117,
vanija,	119, 121, 122
vanijaka,	śakhā, 50, 89*
	[śilākarmānta], stone-work-
vaniya, 1213, 1214, 1229, 1230, 1239, 1278, 1281	silākammamta,
[vapijini], wife of a merchant -	šilapatta, stone-slab, 82, 85
Valuation, .	śilāpaṭa, 102
Name of the second seco	śilaprakara, stone wall, 6
Vanika, segarcrant, /r	[śilāyashṭi], stone pillar-
	śilālasbţi,
[vidyadhara], class of demigods—	áishya, pupil, generally J., in 987, 989, 1230,
	1233 B., in 1186 sculptor's pupil, 20, 21,
VIIIA VALIDATA, 201	27, 29, 34, 53, 54, 56, 57, 69°, 71, 119,
V 1110 V databases on y	121, 122, 123, 989
windvaka, D. sesemes	fifa,
[viśvakarman?], architect (?)—	Sisha,
VINE MINE	šisa, 42, 45
vishayapati, chief of district, 929" [vishvagdevs], J. quadruple image,	sisa,
vishvagdevs), J. quadrapers	
vishudevs, vihāra, B. monastery, 5, 12, 13, 14, 43, 125,	[sishya], J.f. pupil, only in 910 perhaps B
140, 161, 949, 950, 988, 998, 1137, 1186	6iśini, 16, 18, 22°, 23°, 39, 45°, 48, 50, 59°,
vihārasvāmin, B. lord of vihāra, 5	
[vriddharsja], title of king-	ma.
radharajan,	
Address to and a	
věikā,	
vējikā, 1089, 1103, 1104	
[Vaijayanta], palace of the gods-	[śailakarman], stone-work—
[Vanjayanina,	
4elajanes	sēlakama,

Number.	Number.
[śailagriha], B. cave-	samghaprakrita, B. supporter of the order (7) 125"
sēlaghara,	sanghaprakita
[śailar@pakarman], stone carving-	sanghaprakita,
sēlarūpakama,	sanghasthavira, B. elder of the congregation,
(śailavardhakin), stone-mason-	129, 130, 131
sēlavadhakin,	[samghārāma], B. monastery,
śailalaka, actor,	saghārāms,
framana, ascetic, in 75, 93, 1346 J., in 1124,	[samghopasayika?], meaning uncertain,
1336 B.,	
samana,	
samana, 93, 1124, 1346	samcharamtaka, spy,
éramanasravika, J. f. lay-disciple of the	
ascetics,	sata, meaning uncertain (compare satra?). 935
śamanasāvikā,	sattra, Sōma-sacrifice, 149° [satpurusha], B. saint—
samanasāvikā, 59	
[śramanikā], B. nun	sapurisa, 156, 157, 158, 159, 160, 308,
samanikā, 1242, 1315	655, 656, 667, 658, 660, 661, 662, 663,
samaniki,	664, 680, 681, 682, 683
[śramapöddēśa], B. novice-	[sadhryagvihārin], B. companion of monk-
śamanudśśa,	saděvíhári (?),
[śramanopāsaka?], B. lay-worshipper (1),	saddhyivihari,
samanapapaaka (for samana-upasaka?), . 1006	saddhyēvihārin, 918, 919, 925
[śrāvaka], J. lay-hearer—	sadhavihārin,
savaka 45	sadhiviharin,
sāvaka,	sanānapodhi, bathing tank, 1056
śravika, J.f. lay-hearer, 28, 47	[sapatta], with slabs—
- 11 - 001	sapata,
savikā, 23 [śravikābhagini], J. lay-sister—	[saptagarbba], seven-celled—
	satagabha,
4 = 1 - 12 2	saphatha, meaning unknown, 1282
śreni, guild,	samāpita (?), B. official,
śrēņī,	[samudga], box—
sēpī,	shamuga,
śreshthin, banker,	anibhoga, J. section, 19, 25, 27, 28, 29, 48,
fréshtin,	50, 53, 54, 191 sambhòka,
sethin, 184, 248, 283, 339, 363, 423, 470,	samonoks,
576, 581, 1056, 1063, 1064, 1073,	[sarvatobbadrikā], J. quadruple image -
1075, 1087, 1109, 1261	śavadobhadrika, 122 sarvvatobhadrika, 25, 87
sethin, 206, 246, 255, 348, 379, 422	
200, 240, 200, 040, 019, 422	
Sh	[sarthavaha], trader— sathavaha,
CONTRACTOR OF THE PARTY OF THE	
shahi, title of king, . 5, 21, 69°, 72, 149°, 161	[sarthavahini], wife of a trader—
shāha,	sarttavähini,
	[sardhamchara], J. companion of monk-
S	śraddhachara, 29, 54
sampha, B. order, in 57 J. community, 57,	shadhachara,
1107, 1133, 1175	[sardhamchari], J. f. companion of monk-
magha, 986, 999, 1099, 1100, 1106, 1182, 1230	sadhacharī, 16, 18, 48
	[simhastambha], lion-pillar-
sangha, 62°, 64°, 133, 139	sihathabha, 1083

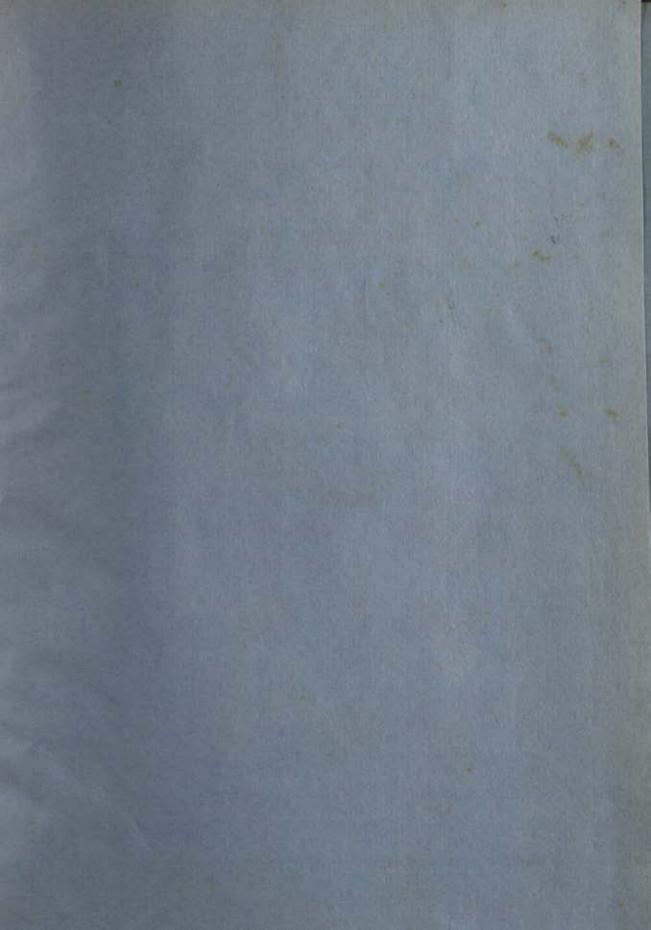
Simhasthāca    100-seat-   sinkhāna    123   1223   1343   1023   1230   1302   1303   1304   1304   1304   1304   1305   1305   1305   1306   1306   1306   1306   1306   1306   1307   1308   1308   1309		NUMBER.	Number	1.
sihahāna,	[simhasthana], lion-seat-		thambha, . 716, 729, 1045, 1093, 1280, 130	2
### ### ### ### ### ### ### ### ### ##		1223	sthavira, B. senior monk, 929	9"
1020, 1040, 1041, 1060, 1080, 1081, 1083, 1084, 1083, 1088, 1083, 1088, 1084, 1171, 1223, 1250, 1289		COLUMN TO STATE OF THE PARTY OF	thera, 451, 987, 993, 1006, 1007, 1012,	
\$idha,			1020, 1040, 1041, 1060, 1080, 1081,	
Siddhagana    B. school (7)	- 6idha.	1		19
[siddhagana], B. school (I)— sidhagana,		13, 975, 1345		
Sudharrai , kall of the gods-   sudhamms ,			The state of the s	)6
[Sudharnā], kall of the gods— sudhamms,	/ The state of the	1163		
Sudhamms				35
[suvarnakāra], goldsmith— suvanakāra, suvanakāra, [sūchi], rail bar— suchi, 823, 826, 881, 832, 843, 845, 846, 847, 856, 861, 868, 876, suji, 1241 suyi, 1247 [sūnāgopa], general— sēnagopa, 1266 sēnāgopa, 963, 1200 [sautrāntika], B. monk versed in the sūtras— sutaitika, 635 [sautrāntikinī], B. nun versed in the sūtras— sutaitika, 635 [sautrāntikinī, 319 [sautrāntika], goldsmith— sotika, 635 [sautrāntika], goldsmith— sotika, 636 [sautrāntika], goldsmith— sotika, 637 [sautrāntika], goldsmith— sotika, 638 [sautrāntika], goldsmith— sotika, 639 [shambha], pillar— khabha, 1282 thabha, 1282 thabha, 138, 339, 349, 350, 585, 589, 593,  hairanyakāra, treasurer, in 1179 perāaps proper name, 74		775		
Suvanakāra,   986, 1117				18
[suchi], rail bar— suchi, 823, 826, 831, 832, 843, 845, 846, 847, 856, 861, 868, 876, 879, 1254, 1261, 1263 suji,		. 986, 1117		
suchi, 823, 826, 831, 832, 843, 845, 846, 847, 856, 861, 868, 876, 879, 1254, 1261, 1263  suji, 1241 suyi, 1247 [sēnāgōpa], general— sēnagōpa, general— sēnagōpa, 965, 968, 967, 1001, 1002, 1124, 1125 sēnāpati, general, 963, 1200 [sautrāntika], B. monk versed in the sūtras— sutātika, 635 [sautrāntikinī], B. nun versed in the sūtras— sutātikinī, 319 [sautrāntikinī], B. nun versed in the sūtras— sutātikinī, 319 [sautrāntika], weaver— sotika, 331 [sauvarnika], goldsmith— sotika, 92°, 95 [skambha], pillar— khabha, 1260, 1260 stambha, pillar, 82 thabba, 1260 stambha, 338, 339, 349, 350, 585, 589, 593, 126				10
847, 856, 861, 868, 876, 879, 1254, 1261, 1263 suji,		345, 846,	thuba	93
S79, 1254, 1261, 1263   [svastikapatta], slab with evastika			thubba	85
Suji,		The second secon	F	
Suranja   Sura			anthikanata	87
Senagopa , general—    965, 966, 967, 1001, 1002, 1124, 1126			avamin title of bing . 59 82 684* 930 963.	
Senagópe,   1266   Sami,   962, 1024, 1100, 1146, 1174,	February memoral			25
Senāpati, general,   963, 1200     Sautrāntikia], B. monk versed in the sūtras—   sutātika,   635     Sautrāntikinī], B. nun versed in the sūtras—   sutātikinī,   352     sūtātikinī,   319     Sautrika], weaver—   sotika,   331     Sauvarnika], goldsmith—   sovanika,   92°, 95     Sakambha], pillar—   khabha,   1282     khambha,   1282     khambha,   1260     stambha, pillar,   82     thabha,   1188     thabha,   338, 339, 349, 350, 585, 589, 593,     sautrāntikinī], B. monk versed in the sūtras—   597     Sautrāntikinī], B. nun versed in the sūtras—   Hastin], figure of elephant—   hathin,   1089     hathin,   1089     halkiya], ploughman—   halkiya,   1121     halkiya,   1260     stambha, pillar,   82     thabha,   1188     thabha,   338, 339, 349, 350, 585, 589, 593,     hairanyaka, treasurer, in 1179 perhaps proper     name,   76	sansona .	1266		-
[sautrāntika], B. monk versed in the sūtras— sutātika,	sănărati general.	. 963, 1200	THE RESERVE THE PROPERTY OF TH	41
sutantika,	[santruntika]. B. monk versed in the	sūtras—	200, 200, 200,	
Sutatikan   Sass   Sassantikini				
[sautrāntikinī], B. nun versed in the sūtras— sūtātikinī,	antātika.	. 635		
Sutātikinī,				-
Sutatikini,			TO SERVICE OF THE PARTY OF THE	
[sautrika], weaver—       aotika,			[hastin], figure of elephant-	
Sotika,	[santrika], segger-		Barrier Control of the Control of th	189
[sau varnika], goldsmith— sovanika,		331		
Sovanika,				23
[akambha]. pillar—       hālakiya.		. 92*, 95		
khabha,		1		21
khambha,		1282	hālika, plougāman (?),	184
stambha, pillar				
thabha,				333
thabha, 338, 339, 349, 350, 585, 589, 593, name,	The state of the s	1188		
611 719 715 721 727 758 759 762 hāranaka . 103	The state of the s	589, 593,	name,	7
Olly fine two two two two two two	611, 712, 715, 721, 727, 758,	100000 7000000	hēraņaka,	03
763, 766, 767, 788, 772, 778, 789, 792, hēranika,				
796, 798, 799, 800, 803, 804, 809, 921', hēranika,			hēranika,	29
1094, 1095, 1097, 1208, 1266, 1277, 1298, 1345   hrada (?), tank,			hrada (?), tank,	96

## LIST OF FIND-PLACES.

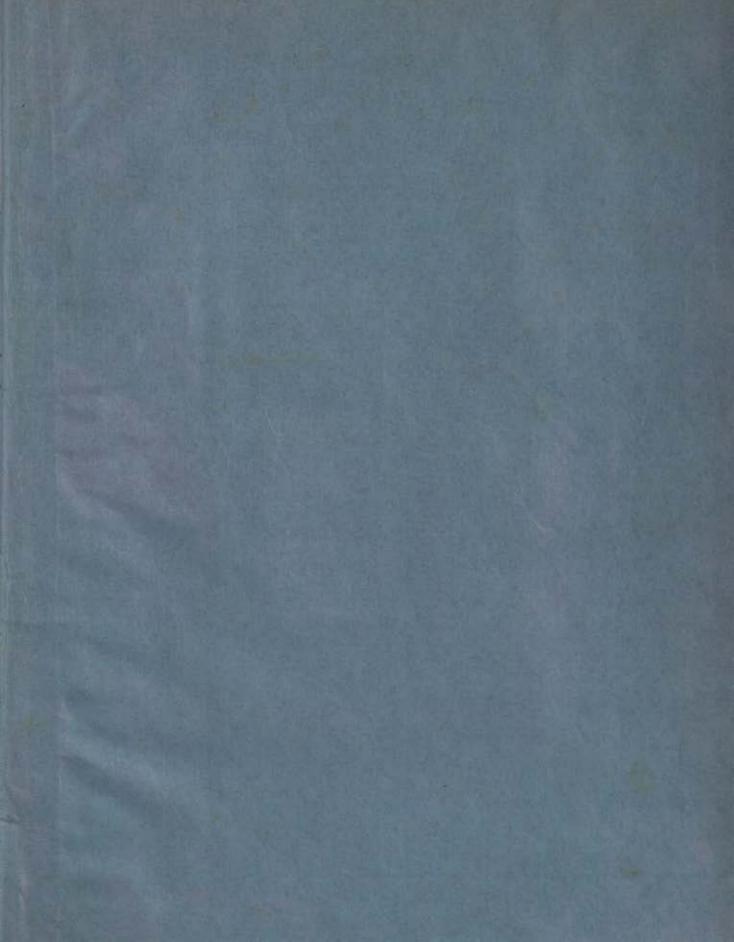
- 14									1							
				A					1 0				H			
								NUMBER	L.							NUMBER.
Ajanta		*						1197-119	9 Hirahad	agall						· 1200
Amarava	ıti							1025*-132		-						. 1200
Ambival	е							1069-107								
Andhau								964°-964					1			
Andher								679-68	State of the late							
Anyor .								. 124-1	- L YELLOUTHWA	WILL		•	.00		10	10-11
									reabur.		. 3					149"
				В					1				j			
Banavāsī								. 1186	-				J			
Bedsa .								1100-1111	oagayya	pēļa.					. 1	202-1204
Bësnagar								. 669-675	The state of the s							684"
Bhājā .					•			1078-1085								1
Bharaut								. 687-903	Don times							1036
Bhattiprol	lu .				:			1329-1339	- minging						16	965-966
Bhöjpur								. 676-678	CO DESCRIPTION						1	150-1183
Bitha .								. 908-909	1					7400		
Bodh-Gay	£ .				•											
Contractive (								. 938-953				P	(			
									Kaman							13
				С					Kanhēri							84-1034
011				-					Kanhiāra							8
Chhargaon			,					1494-149	Karādh				- 0			1184
China					•			. 1340	Kārlē .	10.		3/1		1		86-1108
									Kasis .		-					7*-937
									Kevati Ku	nda						907
and the			-	)					Khairigarh						•	686
Deoriya								910-912	Khandagir						12/	12-1344
Deotek .							0.5	1201	Kodavolu							1341
								1201	Kôl .		1					5-1077
									Kölhäpur						107	1185
			E			- 4			Koodamudi							1328
Elera .								1194	Kondane			1000	100			1071
		1,20	- 5					1105	Köta .					40	10	15
									Kudā .			0.55%			7.09	7-1066
			G						Kura .							5
Gadha .								-	- 1			SIL	2			3
Gapësra								967				L				
Ghasundi						*		14"	Lakhanu			-			1	
Giñja .								6-7							150	*-151°
Göpälpur		-						906				2.0				
Gunapadeya								932-936				M				
Gunda .		*	167					1327	Mahad .			14	-	1	1079	-1074
· wante		*	-					963	Mahākal	188	14		1			1035
								14		7			1917	100	2 0	
															1000	

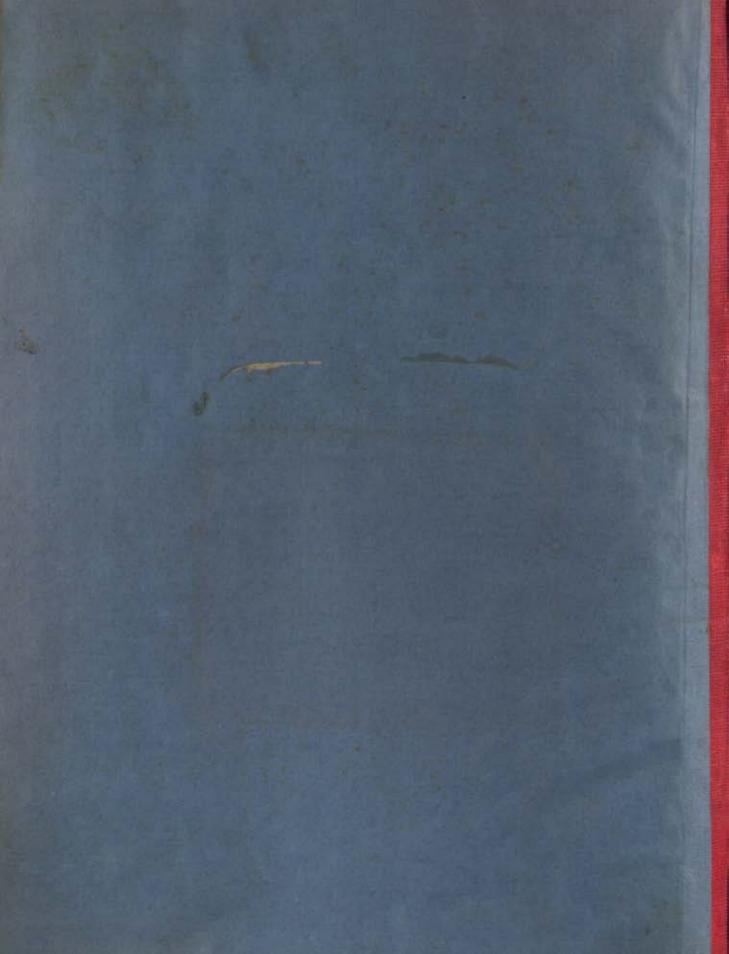
	-	-	-	-	=	- Samuelle	2/15		No.	R			
						NUMBER.				n			NUMBER.
Mahöli						. 14'							958*-959
Mahwan •						. 151	Rajgir .		1			515	The state of the s
Majavalli .		9				1195-1196	Ral-Bhadar		100			22	. 13*-13
Mathura .						. 16-149	Ramgarh						. 920-921
THE RESERVE OF THE PARTY OF THE		1	171	-3		. 1205							
Mayidavõlu .			(8)			. 14-14"	The second						
Mora · •		1		-	-	962	O CONTRACTOR			S			
Mulwäsar .													. 918-919
							Sahēth-Mahi	ețh			•		. 1121
							Sailarwadi			The state of	-		. 14
							Saknā .						161-668
			N				Sanchi .						921-930
Nadsur .		14	-	10	9	1067-1068	Sarnath						. 152-153
Management of the same of the	n	Ŝ.	120	7	THE S	. 954-956	Satdhara			30			2-4
Nagarjuni Hi		18	1		40	1112-1120	Shakori						964
				I Bar	17	1122-1149	Siddhsar			310			
The state of the s	•		100	4	3	. 14	Sohgaura						. 937
The state of the s		•	1			960	Sonari .						. 154-160
Nongarh						. 200	Susunia						. 961
							Ottadina	110			137		3 100
							A TOTAL OF			-			
			-				1 - 12 - 13			Т			2000
			P				Tandwa	1			5.00		. 913-917
Pabhōsā						. 904-905	Tabhas	4					
Padana						. 973-983							
Pākna-Bihār						. 685				U			SWITTER STATE
Parkham						. 150	Udayagiri	-	100		-		1345-1353
Pathyar						. 9	Umyagiri		-335	1		3	
Patna .	•					. 957-958				V			
Piprahwa		19	E.			. 931	The state of the						. 968-97
Pitalkhörä	820	130	189	0		1187-1193	Vakala						. 908-97

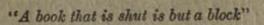












GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

S. S., 148. N. DELHI-